



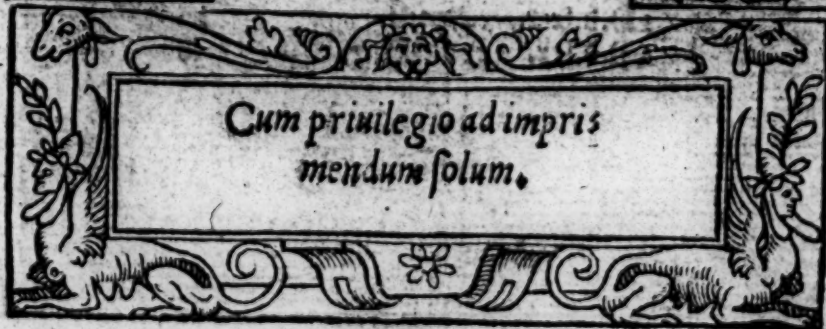
**The newe testa-**  
**ment in Englyshe accor-**  
**dunge to the Hebr-**

**Hebreu of the**  
**greate Bible**

**LONDINI**

**In officina Richardi**  
**Crastoni,**

**Anno. M. D. XL.**



**Cum priuilegio ad impres-**  
**mendum solum.**



Newe Testament. 8.<sup>o</sup>

Ri: Graftoni. 1540.

This edition as far as I can find is unknown to all the bibliographical writers, & being of an early date, & apparently unique it was sold to me by Thorpe at a very high price.

it is in fine condition & the pages 194-258-266-282-290 have not been cut open.



**T**he newe testa-  
ment in Englyshe accord-  
yng to the itall

flacion of the  
greate

**LONDINI**

In officina Richardi  
Graftoni.

Anno. M. D. XL.



Cum privilegio ad impres-  
sionem solum.

# **C** An Almanake for .xxix. yerres.

<b>Numerus</b> annorum.	<b>Dal</b> cha.	<b>Diebus</b> numerus.	<b>Littera</b> dominicalis	<b>Diebus</b> sextus
M.d.xlii.	ix. April.	iiii	A	
M.d.xliii.	xxv. March.	v	G	
M.d.xliiii.	xiii. April.	vi	F	E
M.d.xlv.	v. April.	vii	D	
M.d.xlvi.	xxv. April.	viii	C	
M.d.xlvii.	x. April.	ix	B	
M.d.xlviii.	i. April.	x	A	G
M.d.xlix.	xxi. April.	xi	F	
M.d.l.	vi. April.	xii	E	
M.d.li.	xxix. Mar.	xiii	D	
M.d.lii.	xvii. April.	xiiii	C	
M.d.liii.	ii. April.	xv	B	B
M.d.liiii.	xxv. April.	xvi	A	
M.d.lv.	xiii. April.	xvii	G	
M.d.lvi.	v. April.	xviii	F	D
M.d.lvii.	xviii. April.	xix	E	
M.d.lviii.	x. April.	i	B	
M.d.lix.	xxvi. Mar.	ii	A	
M.d.lx.	xiiii. April.	iii	G	
M.d.lxi.	vi. April.	iiii	F	F
M.d.lxii.	xxix. Mar.	v	E	
M.d.lxiii.	xi. April.	vi	D	
M.d.lxiiii.	ii. April.	vii	C	
M.d.lxv.	xxii. April.	viii	B	
M.d.lxvi.	xiiii. April.	ix	A	
M.d.lxvii.	xxv. Mar.	x	G	
M.d.lxviii.	xviii. April.	xi	F	D
M.d.lxix.	x. April.	xii	E	
M.d.lxx.	xxvi. Mar.	xiii	B	

# The Kalender.

**KL** January hath  
xxxi. daies,

**KL** February hath  
xxviii. daies.

the moone. xxi.

The moone. xxi.

iii **A** The Circell. 1.  
b octa. of s. Ste. 2. xi  
xl c ecta of s. Iho. 3. xix  
d octa. of Anno. 4. xviii  
xix e Himeon. 5.  
xviii f The Epyha. 6. xvi  
g Felix & Janu. 7. v  
xvi **A** Lucian preeft. 8.  
b Joyce. 9. xiii  
c Paule. 10.  
xiii d The ſū i aqua. 11.  
ii e Achade mar. 12. x  
f octa. Epi. Hl. 13.  
x g Felix preeft. 14. xvi  
xv **A** Maure. 15. vii  
xviii b Marcell biſ. 16.  
xvii c Antony. 17. xv  
b Piſca virgl. 18. liii  
xv e Muſtan. biſ. 19.  
liii f Sebalt. & fa. 20. xii  
g Agnes virgin. 21. i  
xii **A** Vincent mar. 22.  
i b Emerēcian b. 23. ix  
c Timothe diſ. 24.  
ix d Co. of s. Pau. 25. xvii  
e Policarpa. bi. 26. vi  
xviii f Julian. biſ. 27.  
vi g Agnes the ff. 28. xliii  
xliii **A** Valery biſ. 29.  
li b Batilde que. 30.  
li c Satur & victor. 31.

d Wigſde vir. 1  
e Our. of our lady. 2  
f Blaſe biſhop. 3  
g Gylbert con. 4  
x **A** Agathe virgin. 5  
b Medaſti 6  
c Angule biſhop 7  
d Paule biſhop. 8  
e Apolline virg. 9  
f Scolastiſe vir. 10  
g Eufraſie vir. 11  
x **A** The ſone i viſ. 12  
b Mulfrane biſ. 13  
c Valēttine mar. 14  
d Faufline. 15  
e Juliane virg. 16  
f Policro biſhop 17  
g Simō biſhop. 18  
x **A** Sabi mar. 19  
b Myldrede. 20  
c Lrix. martyrs. 21  
d Cathel Peter. 22  
e Cloe biſſexti. 23  
f Cathel apoſt 24  
g Intuen. s. Paul. 25  
x **A** Reſtoz biſhop. 26  
b Auſtyn biſhop. 27  
c Oſwald byſh. 28

✠ ii



# The Kalender.

**KL**

Marche hath  
xxi. daies.

**KL**

April hath. xxx.  
daies, and the

The mone. xxx.

moone. xxx.

iii d David bishop. 1.  
e Chadde bishop. 2. xi  
xi f Martin & Just. 3.  
g Adrian martir. 4. xix  
xix H Fore Eul. 5. viii  
viii b Victoz. 6. xvi  
c Perpetu & fe. 7. v  
xvi d Depositi fel. 8.  
viii e H. martirs. 9. xiiii  
b f Agape virgin. 10. ii  
xiiii g Ninti & Ladi. 11.  
ii H Gregoyr bis. 12. x  
b Theod mar. 13.  
x c Theod mar. 14. xviii  
d Longi martir. 15. vii  
xviii e Hilary & Ca. 16. xvi  
vi f Patrici bis. 17. xiv  
xvi g Edward ki. 2f. 18. iiii  
xviii H Iosephe. 19.  
i f Luthbert. 20. xii  
i f Benedicte. 21.  
xii d Afrod bis. 22.  
xii e Theodo prest. 23. ix  
f Agapite. 24.  
ix g An. or one lady. 25. xvii  
xviii H Eathor mar. 26. vi  
xviii d Met. our lord. 27.  
vi e North vlegk. 28. xiiii  
vi d Victoryne. 29. iii  
xiiii e Quiryn mar. 30.  
iii f Aldelme. bis. 31.

g Theodoze bis. 1  
H Mary egypti 2  
b Richard bishop. 3  
c Ambrose bis. 4  
d Martin mar. 5  
e Sixtus bishop. 6  
f Eufemp 7  
g Egeli. & his fel. 8  
H Perpetuus bis. 9  
b Passid. vii. vir. 10  
c Guthlake 11  
d Theod mar. 12  
e Iulius bishop. 13  
f Tiburtii & Ma. 14  
g Oswal. archbi. 15  
H Isidoze. 16  
b Anicete bishop. 17  
c Elruther b. 18  
d Alpheni bishop. 19  
e Nidoz bishop. 20  
f Symeon bis. 21  
g Sother 22  
H George mar. 23  
b Wylfryde bis. 24  
c Marthe euang. 25  
d Etef bishop. 26  
e Anasale by. 27  
f Vitall mar. 28  
g Pet. of Wyl. 29  
H Erkenw. lde. 30

# The Kalender.

May hath. xxvi		June hath. xxvi		
B D		B D		
Dates, and the		Dayes, and the		
moone. xxx.		moone hath. xxix.		
xi	b Philip & James.	e Nicode. mar.	1	
	c Athenafe bish.	2. xix	f Mercel & Peter.	2
xix	b Inue of y cross.	3. viii	g Crasimus conf.	3
vi	e	4. xvi	H Petroci <sup>9</sup> mart.	4
	f Godarde.	5. v	b Bonifaze	5
xvi	g Ihon ante poz.	6.	c Bellone archbi.	6
b	H Ihon of beuer.	7. xiii	d Cras. Mulla.	7
	8. ii	e Medarde & Cy.	8	
xiii	c transa of Nic.	9.	f Cras. Edmōde.	9
ii	d Godia & Epi.	10. x	g Yuon conf.	10
	e Anthony mar.	11.	H Barnabe dis.	11
x	f Pery achil.	12. xvi	b Basilis	12
	g Seruaci <sup>9</sup> pf.	13. vii	c The sui & ad	13
xviii	H The sui ge	14.	d Basilis bishop.	14
vi	b Ildoge mar.	15. xv	e Wite modeste.	15
	c Blandine bish.	16. iiii	f Cras. Richard.	16
xv	d Cras of ber.	17.	g Botulphe.	17
iiii	e Dofcoz mer.	18. xii	H Markez mar.	18
	f Dufkain bish.	19. i	b Serue & pzo.	19
xii	g Bernardine.	20.	c Cras. Edward	20
i	H Helene quen.	21. ix	d Walburge.	21
	b Julian vir.	22.	e Albane marty.	22
ix	c Desidery mar.	23. xviii	f Vigil.	23
	d	24. vi	g Patti of. f. 70	24
xvii	e Adelme bish.	25.	H Elige bishop.	25
vi	f Aulin.	26. xiiii	b Ihon & Paul.	26
	g Bede ppeest.	27. iii	c Crescet mar.	27
xiiii	H Germain. bi.	28.	d Vigil.	28
iii	b Corone mar.	29. xi	e Pe. & pau. apo.	29
	c Felix bishop.	30.	f Rome. f. Paul.	30
xi	d Petronil vir.	31.		

# The Kalender.

**KL** July hath. xxxi.  
 dates, and the  
 moone. xxx.

**KL** Auguste hath  
 xxxi. dates, and  
 the moone. xxx.

ix	<b>S</b>	Octa of Ihon.	1. viii	<b>e</b>	Lammes daye	1
vii	<b>H</b>	Wist of our la.	2. xvi	<b>d</b>	Steuhen bishop.	2
	<b>b</b>		3. v	<b>e</b>	Inuē. s. Steuē.	3
xvi	<b>e</b>	Martyn.	4.	<b>f</b>	Iustine preest.	4
v	<b>d</b>	3oe virgyn.	5. xiii	<b>g</b>	Olwalde	5
	<b>e</b>	octa Petri.	6.	<b>H</b>	Crāf. our lord.	6
xiii	<b>f</b>		7.	<b>d</b>	Feast of Iesus.	7
ii	<b>g</b>	depo of Gyl.	8. x	<b>e</b>	Epiacke.	8
	<b>H</b>	Cyill bis.	9.	<b>d</b>	Romane mar.	9
x	<b>b</b>	vii. brethre ma.	10. xviii	<b>e</b>	Laurence mar.	10
	<b>c</b>	Benedict.	11. vii	<b>f</b>	Cibarcus mar.	11
xviii	<b>d</b>	Raboy.	12.	<b>g</b>	Clare virgyn.	12
vii	<b>e</b>	Primate mar.	13. xvi	<b>H</b>	Ypolitus.	13
	<b>f</b>	Ceche in lico	14. iiii	<b>b</b>	Eusebius.	14
xv	<b>g</b>	Swothyne.	15	<b>q</b>	Vigil.	
iiii	<b>H</b>	Olmande.	16	<b>e</b>	Alu. of our lady.	15
	<b>b</b>	Kenelm kyng.	17. xii	<b>d</b>	Ceche in lico.	16
xiii	<b>c</b>	Renulph bis.	18. i	<b>e</b>	Oda. Lauree.	17
v	<b>d</b>	Rufyne.	19	<b>f</b>	Agapite mar.	18
	<b>e</b>	Margaret.	20. ix	<b>g</b>	Magnes mar.	19
xv	<b>f</b>	Blaxede vir.	21	<b>H</b>	Lewes marty.	20
	<b>g</b>	Mary magde.	22. xvii	<b>b</b>	Barnarde	21
xviii	<b>H</b>	Spollinare.	23. vi	<b>e</b>	Oda. aump.	22
vii	<b>d</b>	Christ. vir.	24.	<b>d</b>	Vigil.	23
		Vigil.	xiii	<b>e</b>	Barthel. apost.	24
	<b>e</b>	James apost.	25. iiii	<b>f</b>	Lewes kyng.	25
xviii	<b>d</b>	Saynt Anne.	26	<b>g</b>	Seueri. bishop.	29
iii	<b>e</b>	Seuen slepe.	27. xi	<b>H</b>	Rafe marty.	27
	<b>f</b>	Sapson bish.	28. xix	<b>b</b>	Austine	28
xv	<b>g</b>	Felix & his fe.	29	<b>c</b>	Decol. Ihon.	29
xviii	<b>H</b>	Abdon & Sess.	30. viii	<b>d</b>	Felix & audact.	30
	<b>b</b>	Germene bis.	31	<b>e</b>	Luthbert vir.	31

# The Kalender.

**KL**

Septemb hath  
xxx. daies, the  
moone xxx.

**KL**

October hath  
xxx. daies, and  
the moone xxx.

xv	f	Giles.	1. xvi	A	Remygge	1
v	g	Anthony.	2. v	b	Leodigary	2
	A	Ordina.	3. xiii	c	Candide	3
xiii	b	Luthbert.	4. ii	d	Frañces	4
ii	c	Bertine.	5.	e	Appolyne	5
	d	Euginus.	6. c	f	fydes vñgpn.	6
x	e	Ealebius.	7.	g	Marcy & mcr.	7
	f	31a or sat lady	8. xviii	A	Delagie	8
xviii	g	Gozgontus.	9. vii	b	Dio. Rust.	9
vii	A	Hiluyus bis.	10.	c	Gereon	10
	b	Prothy.	11. xv	d	Richastus	11
xv	c	Marciane.	12. iiii	e	Wylfrede	12
iiii	d	Manricius.	13.	f	Crā. of edward	13
	e	Crā. of p cro.	14. xi	g	Calixte	14
xii	f	Theriont	15. i	A	Ulfran	15
i	g	Ebithe bis.	16.	b	Che lū i sco	16
	A	Lambert bis.	17. ix	c	Edeth	17
ix	b	January.	18.	d	Lucian	18
	c	January mar.	19. xvii	e	fredeſwyde.	19
xvii	d	Wigill.	20. vi	f	Austrebert.	20
vi	g	Mathew. apo	21.	g	St. thouſād bis.	21
	f	Marcy.	22. xiiii	A	Mary Salome.	22
xiiii	g	Cecia bſegin.	23. iii	b	Romane	23
iii	A	Andoche mar.	24.	c	Maglopy	24
	b	Fiermine bis.	25. xi	d	Crilpi & Cril.	25
xii	c	Lipia & Juſt.	26. xix	e	Guarike.	26
xi	d	Colme Dami	27.	f	Wigill	27
	e	Erupery.	28. viii	g	Stino & Jude	28
xviii	f	Wicſaet areā	29.	A	Marcellus.	29
vii	g	Hierome.	30. xvi	b	Germane.	30
				c	Wigill.	31

† iiii.



# The Kalender.

**R**ouche hath  
xxx. dates, and  
the mone. xxi.

**R** December hath  
xxxi. dayes, and  
the moone. xxx.

xiii	d	Alhalowes.	1.	f	Elegus	1
ii	e	Alcoules.	2. xiii	g	Arbany.	2
	f	Wenefride.	3. ii	A	Olmundede,	3
	g	Amanius.	4. f	b	Barbare	4
	A	Alete preeft.	5.	c	Sabbe.	5
xviii	b	Leonarde.	6. xviii	d	Nicolas.	6.
xii	c	Wilfride.	7. vii	e	CS. of our lady.	7
	d		8.	f		8
xv	e	Theodore.	9. xv	g	Cyprian.	9
xiii	f	Martin bis.	10. xiii	A	Eulalie	10
	g		11.	b	Damasce.	11
xii	A	Baterne.	12. xii	c	Chelutrappe.	12
	b	Bycias.	13. f	d	Luce.	13
	c		14.	e	Othylpe	14
ix	d	The Cone l Ca.	15. ix	f	Valery bishop.	15
	e	Edmund ar.	16.	g	Clapiceia	16
xvii	f	Hugh bis.	17. xvii	A	Lazary	17
vi	g		18. vi	b	Gactane	18
	A	Elisabeth.	19.	c	Agnece	19
xiiii	b	Edmud king.	20. xiiii	d	Aligill	20
iii	c	plc. of our lady.	21. iii	e	Thomas apost.	21
	d	Cicile virgin.	22.	f	xxx. marty.	22
	e	Clement mar.	23. xi	g	Alidox	23
xi	f	Gyllogoni.	24. ix	A	Aligill	24
xix	g	Katherine.	25.	b	Christinas.	25
	A	Lyne bispo.	26. xviii	c	Steven marter	26
xviii	b	Agyptpa.	27.	d	Ihon Euan.	27
	c	Rufus.	28. xvi	e	Childermas	28
xvi	d	Aligill.	29. v	f		29
v	e	Andys apost.	30. xiii	g	Alynester.	30
						31

# The Gospell of Fol. i. S. Matthew.

## The first Chapter.



This is the booke of the ge-  
neracion of Iesu Christ the  
sonne of David, the sonne  
of Abraham.

\* Abraham begat Isaac,  
† Isaac begat Jacob,

\* Jacob begat Judas and his brethren:  
† Judas begat Phares & Zaram of Tha-  
mar: \* Phares begat Esrom: † Esrom  
begat Aram: \* Aram begat Aminadab:  
† Aminadab begat Naasson: \* Naasson  
begat Salmon: † Salmon begat Boos of  
Rahab: \* Boos begat Obed of Ruth:  
† Obed begat Jesse: \* Jesse begat Da-  
uid the kyng:

† David the kyng begat Salomon, of  
het that was the wife of Ury: \* Salo-  
mon begat Roboam: † Roboam begat Abia:  
\* Abia begat Asa: † Asa begat Josaphat  
\* Josaphat begat Joram: † Joram begat  
Osias: \* Osias begat Joatham: † Joa-  
tham begat Ahas: \* Ahas begat Eze-  
chias: † Ezechias begat Manasses:  
\* Manasses begat Amon: † Amon begat  
Josias: \* Josias begat Jeconias & his  
brethren aboute the tyme they were ca-  
rried awaye to Babilon.

And after thei wer brought to Babilon  
† Jeconias begat Salathiel: \* Salathiel

Gene. xxi. a  
Josu. xxiii. a  
† Gen. xxb. b  
\* Ge. xxbiii  
g. and. xxi. d  
† Gen. xli. b  
i. Para. ii. a  
\* Ruth. iiii. d  
† i. Par. ii. b  
\* Nume. i. a  
† Rut. iiii. d  
\* Rut. iiii. d  
† Rut. iiii. d  
\* Rut. iiii. d  
† i. Reg. xvi. a  
\* ii. Reg. xii. f  
† i. Par. iii. b  
xii. Par. xi. d  
† ii. par. xiii. d  
\* xiii. Re. xv. f  
ii. Par. xvii. a  
† ii. Pa. xxi. a  
\* xiii. re. xi. a  
† ii. pa. xxvi. c  
\* ii. pa. xxvii. d  
† ii. Paral. i.  
xxviii. d  
\* xiii. re. xxi. d  
† xiii. re. xxi. d  
\* xiii. re. xxi. d  
† iii. Regum.  
xxiii. b  
Jere. xxi. f.  
† i. Par. iiii. d  
\* Agge. i. a.  
i. Esdras. iii. a

# The Gospell.

†1. Par. iii. d.  
\*iii. Reg. 5.  
gbi. d.

ell: begat 3orobabell: 3orobabell begat  
Abiud: \*Abiud begat Eliachim: Eliachim  
begat Azor: Azor begat Sador: Sador  
begat Achin: Achin begat Eliud: Eliud  
begat Eleazar: Eleazar begat Matthan:  
Matthan begat Jacob: Jacob begat Joseph  
the housbande of Mary: of whom was borne  
Jesus, even he that is called Christe. †

And so all the generacions from Abraham  
to David, are fouretene generacions  
And from David vnto þ captiuite of Babilon,  
are fourtene generacions. And fro the  
captiuite of Babilon vnto Christe, are  
fourtene generacions.

The birthe of Jesus Christe was on this wise  
+ Whē his mother Mary was married to Joseph  
(before thei came to dwell together) she was  
founde with child by the holy gooste. Then  
Joseph her housbande (because he was a rightuous  
manne & would not putte her to shame)  
he was mynded pryncely to departe from her.  
But while he thus thought, beholde þ an-  
gell of the Lorde appered vnto hym in  
sleepe sayng: Joseph, thou soonne of David,  
feare not to take vnto the Mary thy wife.  
For that whiche is conceiued in her, commeth  
of the holy goost. She shall bryng forth a  
sonne, and thou shalt call his name \* Jesus.  
For he shall saue his people from their synnes.

\* Whill. ii. b.  
Ages. iii. b.

All this was dooen, that it might bee fulfilled, whiche was spoken of þe Lorde by þe prophet, sayng: \* Beholde, a maide \* Isa. vii. e. shall bee with childe, & shall brynge forth a soonne, and thei shall call his name Emanuel, whiche if a maune interpret, it is as muche to saie as God with vs. &

And Ioseph as sone as he awoke out of slepe, did as the angell of þe Lorde had bidden hym, and toke his wife vnto hym and knewe her not, till she had broughte forth \* her first begotten soonne, and called his name Iesus. \* Luke. ii. a.

The. ii. Chapter.

¶ When Iesus was borne at Bethleem a citee of Iury, in þe tyme of Herode the kyng: Beholde, there came wisemen from the east to Ierusalem sayng: wher is he that is borne kyng of Iewes? For we haue sene his starre in the east, and are come to worship hym. \* Mat. ii. e.

¶ When Herode the kyng had hearde these thynges, he was troubled, and all the citee of Ierusalem with hym. And when he had gathered all the chief preestes and scribes of þe people together, he demaunded of theim, where Christ should bee borne: And thei saied vnto hym: at Bethleem in Iewry. For thus it is written by the prophet: \* And thou Bethleem in the laude of Iuda, art not the leaste among the princes of Iuda. For \* out of þe \* Mich. v. a. \* Iohn. vi. g. a ii. shall



### The Gospell.

¶ Shall there come vnto me the capitaine,  
that shall gouerne my people Israell.

**B** Then Herode (whē he had pruely cal-  
led the wisemen) he enquired of theim di-  
ligently, what tyme the starre appered,  
and he bad theim go to Bethleem & saied  
Go your waye thither, and searche dili-  
gently for the childe. And when ye haue  
foude hym, bryng me woorde again, that  
I maie come and worſhip hym also.

**+** When thei hearde the kyng, thei des-  
parted: and lo, ſ starre whiche thei sawe  
in the east, wete before theim, till it came  
& stode ouer the place, tohere in, the child  
was: when thei sawe the starre, thei wer  
excedyng glad: and went into the house,  
and founde ſ childe with Mary his mo-  
ther \* and fell downe flat and worſhip-  
ped him, and opened their treasures, and  
offred vnto hym giftes: golde, franchy-  
ſe and mirre. And after thei were war-  
ned of God in slepe (that thei should not  
goo again to Herode) thei returned into  
their owne countree another waye. **+**

\* Ws. lxxii. b.  
Esa. lx. b.

**C** When thei wer departed: behold, the  
angell of the Lord appered to Joseph in  
slepe sayng. Arise and take the childe &  
his mother, and flie into Egipte, and bee  
thou there, till I bryng the woorde. For  
it will come to passe, that Herode shall  
seke the childe to destroye hym. So whē  
he awoke, he toke the childe and his mo-  
ther

ther by night, and departed into Egypt,  
and was there vnto the death of Herode  
that it mighte bee fulfilled, whiche was  
spoken of the Lorde by þ prophet, sayng  
\*out of Egypt haue I called my sonne

\*Osee.xi.a.

Then Herode, when he sawe þ he was  
mocked of þ wisemen, he was exceedyng  
wroth, and sent forth menne of warre, &  
slew all the children that wer in Beth-  
leem, and in all the coastes (as many as  
wer twoo yere olde or vnder) accordyng  
to the tyme, whiche he had diligentlȳ  
knowne out of the wisemen.

Du. xxiij.c.

Then was fulfilled that, which was  
spoken by the prophet Jeremy: wher as  
he sayd: in Rama was ther a voyce herd  
\*lamentacion, weeping, and great mour-  
nyng: Rachel wepyng, for her chyldren  
and wold not be comforted, because thei  
were not. But when Herod was dead  
behold, þ an Angell of the Lord appered  
in drepe to Joseph in Egypt, sayng: arise  
and take the childe and his mother, and  
go into the land of Israel \* For thei are  
dead which sought the childes life. And  
he arose, and toke the chylde and hys mo-  
ther, and came into the lande of Israel.  
But when he heard, that Archelaus did  
reigne in Iury, in þ come of his father  
Herode, he was afrayed to goo thither.  
Notwithstādyng, after he was warned  
of God in a drepe, he turned asyde into þ

\*Jer.xxvi.c.

\*Exo.iii.c.

## The Gospell

parties of Galile, and went and dwelte  
in a cite which is called Nasareth: that  
it myght be fulfilled which was spoke  
by the prophetes: he shalbe called a Na  
zarite. ¶ The.iii. Chapter. \*

**I**n those dayes came Ihon the  
Baptist, preaching in the wyl  
dernes of Iury and sayng ¶ Re  
pent of the lyfe that is past, for  
the kyngdome of heauen is at hande. \*  
For this is he, of whō the prophet I say  
spake, which saith ¶ The voice of a crice  
in the wyl dernes, prepare ye the way of  
the lord: and make hys pathes straght  
This Ihon had his garment of camels  
heer. \* And a gyrdel of a shyne aboute  
his loines. ¶ His meat was locustes \* &  
wylde hony. Then went out to hym Je  
rusalem and all Iury, and all the regyō  
round about Iordan, & were baptized of  
him in Iordan, confessing their synnes ¶  
But when he sawe many of þe pha  
rises and Saduces come to hys baptim  
he sayde vnto theim: \* O generacion of  
vipers: who hath taught you to fle from  
þe vengeaunce to come? Bryng forth ther  
fore þe frutes that belong to repētaunce  
And be not of such mynde that ye wold  
say within your selues: we haue Abra  
ham to oure father. For I say vnto you  
that God is able to bryng to passe, that  
of these stones there shall ryse vp chyl  
dren

¶ Marke. i. a.  
Luke. iii. a.  
Ihon. iii. d.  
¶ Marke. i. d.  
\* Ihon. i. d.

¶ Esaye. xl. a.

¶ Ilii. Regum  
xviii. b.  
¶ Marke. i. a.

i. Re. xlii. d.

¶ Luke. iii. b.

Bren vnto Abrahā. Euen now is the axe  
also put vnto the rote of the trees: so þat  
euery tre which bringeth not forth good  
frute, is hewē doune, & cast into the fyre

\*Mat. vii. e  
Luke. iii. b.

I baptise you with water \* vnto repē  
taunce, but he that shal come after me, is  
myghtier thē I, whose shooes I am not  
worthy to beare. He shal baptise you w  
the holy ghost and wyth fyre: \* Whose  
fanne is in his hande, and he wyl purge  
his floore, and gather his whete into the  
barne, but wil burne the chaffe wyth vn  
quencheable fyre \*

\*Marke. i. a.  
Luke. iii. c  
Jhon. i. d

\*Luke. iij. e.

\* Then commeth Iesus frome Galile  
to Iordan vnto Jhon \* to be baptized of  
hym. But Jhon forbad hym, sayinge: I  
haue nede to be baptized of the: and cō-  
mest thou to me? Iesus answered & said  
vnto hym: Let it be so nowe. For thus it  
becommeth vs to fulfyl all ryghteous-  
nes. Then he suffered hym. And Iesus  
whan he was baptized, came streyghte  
way out of the water. And loo \* heauen  
was open vnto him: and he sawe þ spirit  
of God descending like a doue, and ligh  
tyng vpon him. And lo, ther came a voice  
from heauen sayng. \* This is my belo  
ued sonne, in whom I am wel pleased \*

\* Marke. j. b

Marke. j. b.  
Luke. iij. d  
Jhon. j. c

Esay. xlii. a  
Math. xvi. b  
Marke. i. b  
Luke, lii. d  
ii. Petri. i. d.

¶ The. iij. Chapter. \*

¶ Then was Iesus \* led away of the  
spirite into wildernes: to be temp-  
ted of the deuil. And when he had

h  
Marke. i. b  
Luke. iiii. b.



## The Gospell.

fasted fourty dayes & fourtie nightes, he was at þ last an hūgred. And when þ tēp ter came to hym he said: if thou be þ sōne of God, commaunde, that these stones be made bread. But he answered and said:

Dent. viii. a. it is writtē \*man shal not lyue by bread  
 Luke. iiii. a. only, but by euery worde that procedeth  
 Sap. xvi. e. oute of the mouth of God.

Then the deuill taketh hym vp into þ holy citie, & setteth hym on a pinnacle of the tēple, & saiet̃ vnto hym: if þ be the sōne of God, cast thy self down hedlīng.

For it is written \*he shall geue his an-  
 gels charge ouer the, & with their hādes  
 thei shall holde the vp, lest at any time þ  
 dash thy fote against a stone. And Iesus  
 25 said to hym, it is written again. \*Thou  
 shalt not tempt the Lorde thy God.

Again, þ deuill taketh hym vp into an  
 exceeding hie mountain, & sheweth hym  
 al þ kyngdomes of the world, & the glo-  
 rie of theim, & saiet̃ vnto hym: all these  
 wil I geue the, if thou wilt sal downe, &  
 worshippe me. Then saiet̃ Iesus vnto  
 hym: Auoyde Satan. For it is wrytten:  
 \*Thou shalt worship the Lord thy God  
 and hym onely shalt thou serue.

Then the deuill leaueth hym, & behold  
 \*þ angels came, & ministred vnto him &  
 \*When Iesus had herded̃ that Ihou  
 was taken, he departed into Galile, and  
 left Nazareth, & went and dwelt in Ca-  
 per

Dent. vi. c  
 and. x. d  
 Luke. iiii. b  
 i. Regū. vii. a  
 \*Mar. i. b  
 \*Mar. i. b.

pernañ, which is a citie vpon þ see coast,  
in the borders of zabulon & Nephtalim  
that it might bee fulfilled whiche was  
spoken by Esay the prophete, saynge:  
\* The lade of zabulon & Nephtalim by  
the waite of þ see beyōd Jorda, Galile of  
þ Getyles: þ people which sat in dark-  
nes & in þ shadowe of death sawe great  
light, & to thē which sat in þ region and  
shadowe of death, is þ light spronge vp.

Esay. ix. 9

From that tyme Iesus begaunne to  
\*preache, and to saye: trepente, for the  
kyngdome of heauen is at hande. &

Math. iii. a.

Marke. i. a.

† As Iesus walked by þ see of Galile, he sawe two brethren: Simon, which  
was called Peter, & Andrew his bro-  
ther, casting a net into the sea (for they  
wer fishers) & he sayeth vnto thē: folow  
me, and I wyl make you (to become) \*fis-  
hers of men. And they straight way left  
their nettes, and folowed hym.

† Marke. i. b.

Math. iii. a

\* Marke. i. b.

Jer. xli. b

Eze. xlii. b

And when he was gone forth fro thēce  
he sawe other two brethren, James the  
sonne of zebede, and Ihon his brother,  
in the shippe with zebede their father,  
mending their nettes, & he called them.  
And they immediatly \*left the shippe &  
their father, and folowed hym. &

Luke. v. b

† And Iesus wēt about al Galile, tea-  
chyng in their sinagoges, & preachyng þ  
gospell of the kyngdō, & healyng al ma-  
ner of sickness, & all maner of diseases &  
mong

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mong the people. And his fame spred as  
broade through out all Syria. And they  
brought vnto hym al sicke people, & wer  
taken with diuers diseases & grippnges  
and them & wer possessed with deuils: &  
*Mat. iii. s.* those which wer lunatike, & those that  
had the palsy: & he healed them, \* And  
ther folowed him great multitudes of peo-  
ple, fro Galile, & from the ten cities, &  
from Ierusalem, and from Iewrye, and  
from the regions that lye beynd Iorda.

## The .v. Chapiter. \*

*A* Then he sawe the people, he went  
*M* vp into a mountain, and when he  
was set his disciples came to him  
and after that he had opened his mouth  
*Luke. vi. d.* he taught them, sayng: \* Blessed are &  
*& Esa. lxi. a.* poore in spirite, for theirs is the kyngdō  
*and. lxvi. d.* of heuen. \* Blessed are thei that mourne:  
for they shall receaue comforte. Blessed  
are the meke: for thei shall receaue & in-  
heritaunce of the earth. Blessed are thei  
*Iere. xxi. e.* whiche \* hōger & thyrst after righteous-  
nes: for thei shall be satisfied. Blessed are  
the merciful: for thei shall obtain mercy.  
Blessed are the pure in hert, for thei shall  
see God. Blessed are the peace makers:  
for thei shall be called the childrē of God.  
Blessed are thei whiche suffer persecuci-  
on for righteousness sake: for theirs is &  
*L. Peter. ii. c.* kyngdom of heuen. \* Blessed are ye, whē  
*iii. c. &. iii. c.* mine reuile you, and persecute you, and  
shall

shall fall y saie all maner of euill sayn-  
ges against you, for my sake. ¶ Heioyse &  
bee glad, for greate is your rewarde in  
heuen. ¶ For so persecuted thei the pro-  
phetes, whiche were before you.

¶ Notes. b. g.

¶ Ye are the salt of the earth: ¶ But if  
the salt haue lost the saltnes, what shal-  
bee seasoned therewith? It is thece forth  
good for nothing, but to bee cast out, and  
to bee troden downe of menne, ye are the  
light of the worlde. A citee that is set on  
an hill, can not bee hid, ¶ neither dooe me  
light a candell, and put it vnder a bushell,  
but on a candellsticke, and it geueth light  
vnto all that are in the house. ¶ Let your  
light so shine before menne. ¶ That thei  
maie see your good workes, and glorifie  
your father whiche is in heuen. ¶

Matth. ix. g.  
Luke. xii. g.  
Leuit. ii. c.

¶ Mar. iiii. b.  
Luke. vii. c.  
and. p. e.

i. Peter. ii. a.

¶ Thinke not þ I am come to destroye  
the lawe, or the prophetes: no, I am not  
come to destroye, but ¶ to fulfill. For true-  
ly I saie vnto you ¶ till heuen and earth  
passe, one iotte or one title of þ lawe shal  
not scape, till all bee fulfilled. Whoso-  
uer therefore breaketh ¶ one of these lest  
commaundementes, and teacheth menne  
so, he shalbe called the leste in the kyng-  
dome of heuen. But whoso-uer dooeth &  
teacheth thesame, shalbee called greate  
in the kyngdome of heuen. ¶

¶ Matth. i. b.  
and. ii. c.

¶ Luke. xvi. d.  
¶ Esay. xl. c. d.

¶ Jacobi. ii. b.  
¶ Eze. xvi. b.

¶ For I saie vnto you: excepte youre  
righteousnes exceede the righteousness  
of



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of the scribes and pharises, ye cannot en-  
tre into the kyngdome of heuen. Ye haue  
hearde that it was saied vnto them of þ  
olde tyme: † Thou shalt not kill: whoso-  
euer killeth, shall bee in daunger of iud-  
gement. But I saie vnto you: that who-  
soever is angrie with his brother (vnad-  
uisedly) shall bee in daunger of iudgemēt  
And whosoever saie vnto his brother,  
Racha, shall be in daunger of a counsell.  
But whosoever saith, thou foole, shall be  
in daunger of hell fire. Therefore if thou  
offrest thy gifte at the aultare, and there  
remembrest that thy brother hath ought  
against the: leue there thyne offryng be-  
fore the aulter, \* and go thy waie first, &  
bee reconciled to thy brother, and then  
come, and offre thy gifte. †

\* Job. xiii. b.

Luke. xii. g

† \* Agre with thine aduersary quick-  
lye, whilest thou art in the waie w hym,  
lest at any tyme the aduersary deliuer þ  
to the iudge, and the iudge deliuer the to  
the minister, and then thou bee caste into  
prisone. Merely I saie vnto the: þ shalt  
not come out thence, til thou haue paid  
the vtmostte farthyng.

Exod. xx. v

Roma. xiii. c.

† Eccle. xii. a

Job. xxxi. a

Matth. x. g.

Ye haue herde þ it was saide to the of  
old time: \* Thou shalt not comyt aduou-  
trie. But I saie vnto you † þ whosoever  
lokeh on another mans wife to lust af-  
ter her, hath commytted aduoutrie with  
her already in his herte. \* If thy right  
eye

eye hynder the, plucke hym out, and cast hym from the. For better it is vnto the, þ one of thy members perishe, then þ thy whole body should be cast into hell. And if thy right hand hynder the, cut hym of and cast hym fro the. For better it is vnto the, þ one of thy membres perishe, then that al thy body shuld be cast into hel. ¶

It is said, whosoever putteth awaye his wife, \* let hym geue her a lettre of þ deuorcemēt. ¶ But I saie vnto you: that whosoever doth put awaie his wife (except it be for fornicacion) causeth her to breake matrimony. And whosoever marieth her, þ is deuorced, comitteth aduoutrye. Again, ye haue herde howe it was said to the of old time: \* thou shalt not forswear thy self, but shalt persourme vnto þ Lord those thynges þ thou swearest. \* But I saie vnto you: sweare not at all, neither by heauen, for it is Gods seat, nor by þ earth, for it is his fote stole neither by Ierusalē, for it is the cite of the great kyng: neither shalt thou sweare by thy head, because thou canst not make one herte white or blacke. But your communicaciō shalbe, yee, yee: nay, nay. For whatsoeuer is added more then these, it cometh of euell. Ye haue herd þ it is said \* an eye for an eye: and a toth for a toth. But I saie vnto you, that ye resist not euell. But \* whosoever geue the a blowe

Deu. xxi. i. a.  
Mat. xix. a.  
¶ Mat. xix. a.  
Mathe. p. b

Leui. xix. e

\* Jacobi. b. d.  
¶ Esai. lxvi. a  
Mat. xxiii. c.

Exodi. xxi. c.  
Deute. xix. d  
Leu. xxiii. d  
\* Luke. vi. d.

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on the right cheke, turne to hym þ other also. And if any man will sue the at the law, & take away thy cote, let hym haue thy cloke also. And whosoever wil cōpel the to go a myle, go with hym twayne. Geue to hym that asketh the: & frō hym that would borowe, turne not þ awaye.

*Lini. xix. d.*

*Matth. xxi. d.*

*\*Roma. xij. c.*

*\*Lent. xix. d.*

*\*Luce. vij. c.*

*\*Luce. xij. a.*

✠ Ye haue herd that it is said: \*þ shalt loue thine neighbour, & hate thine enemies. But I say vnto you: loue your enemies. \*Blesse them that curse you. † Do good to them þ hate you. Praye for them whiche hurt you & persecute you, that ye may be the childrē of your father which is in heauen: for he maketh his sonne to aryse on the euil, & on the good, and sendeth raine on the iust & vniust. For \*if ye loue thē, whiche loue you, what reward haue ye? Do not the publicans also cūen thesame? And if ye make muche of your brethren onelye, what synguler thing do ye? Do not also the publicans likewise? \*Ye shal therfore be perfect, euē as your father whiche is in heauen, is perfect. †

### ¶ The. vi. Chapter. ✠

**T**ake hede, that ye geue not your almosse in the syght of men, to the intent þ ye would be sene of them. Or els ye haue no reward wpyth your father whiche is in heauen, Therfore whē thou geuest thyne almes, let not trowpetes be blowne before the, as the pprocytes

tes

tes do in the synagoges and in the streetes, for to be praised of menne. Verely I say vnto you, thei haue their rewarde. But when thou wilt geue almes, lee not thy left hand know what thy right hand doth, that thine almes may be in secret: and thy father whiche seeth in secreete, shall rewarde the openly. **R**

And when thou prayest, \* thou shalt not be as the hypocrites are. For thei vse to stand praying in the synagoges, and in the corners of the streetes, that they may be sene of menne. Verely I say vnto you, thei haue their reward. But when thou prayest \* enter into thy chamber, & when thou hast shut the dore, pray to thy father which is in secret: & thy father whiche seeth in secret, shall reward thee openly. **R**

But when ye pray, \* bable not muche as the heathen do: for thei thinke it will come to passe, that thei shall be heard for their muche bablinges sake. Be not ye therefore like vnto them \* For your father knoweth what thynges ye haue neede of, before ye aske of him: after this maner therefore, praye ye. **Roma. viij. b**

\* Our father which art in heuen, haue thy name. Let thy kyngdome come thy will be fulfilled, as wel in erth as it is in heauen. Geue vs this day our dayly bread. And forgeue vs our dettes, as we forgeue our debtors. And lede vs not **\* Luke. c. 7. a.**



## The Gospel

not into temptation: but delpyer vs frā  
euel. For thine is the kyngdome and the  
powre, & the glory for euer, Amen. Ther  
fore \* yf you forgeue other men their tre  
spases, your heauenly father shal forge  
ue you (your trespasses). But yf ye will not  
forgeue menne their trespasses, no more  
shal your father forgeue you your tresp  
ases. \* Moreover \* when ye fast, be  
not sad as the ypocrites ar. For thei dys  
figure their faces that it may apere vn  
to men, how that thei fast. Merely I say  
vnto you: they haue their reward. But þ  
when thou fastest, anoynt thin head, and  
wash thy face, þ it apere not vnto menne  
howe that þ fastest: but vnto thy father,  
which is in secret, and thy father, which  
seeth in secret, shal reward the openlye.

Lay not vp for your selues treasure v  
pon earth, wher the rust and moth doth  
corrupt & where theues breake through  
and stele. \* But lay vp for you treasures  
in heauen, wher neyther ruste nor mothe  
doth corrupte, and where theues do not  
breke through nor steale. For wher your  
treasur is, ther wyl your hert be also. †

\* The light of the body is þ eye, wher  
fore, yf thine eye be single, all thy bodye  
shalbe ful of lyght. But and yf thine eye  
be wyked, all thy bodye shalbe ful of dar  
kenes. Wherefore, if þ light þ is in the be  
darkenes, howe great is that darkenes?

Ro

Mat. xlii. d.  
Marke. xj. b.

\* Esa. lviij. a  
Math. ix. b  
Iere. xviij. b.

\* Luke. xli. d.  
Eccle. xxiij. b.

\* Luke. xj. c.



\* \* No man can serue. ii. masters. For  
ether he shal hate the one, and loue the o  
ther, or els leue to the one, & dispise the o  
ther: ye cannot serue God and Mammon  
Therefore, I say vnto you: \* be not care  
ful for your life what ye shal eat, or drink  
nor yet for your body, what rayment ye  
shal put on. Is not the lyfe more worth  
then meat, & the body more of value then  
caimēt? Behold þ foules of the ayre, for  
thei sow not, nether do thei reape, ner ca  
ry into þ barnes: & your heuēly father se  
deth thē. Are ye not much better thē thei

\* Luke. xvj. 6

\* Luke. xij. 6.  
Iosa. lvi. lb. d.  
i. Peter. v. 2.

\* Whiche of you ( by takynge careful  
thought ) can adde one cubit vnto his sta  
ture? And why care ye for rayment? Con  
sider the lylies of the feelde, howe they  
growe. Thei labour not, nether do they  
spinne. And yet I say vnto you, that euē  
Salomō in al his royalte was not aray  
ed like one of these. Wherfor, yf God so  
cloth þ grasle of the feld ( which though  
it stand to day, is to morow cast into the  
fournace ) shal he not muche more do the  
same for you, O ye of lytle feyth?

\* Luke. xij. 8

Therefore, take no thoughte, sayynge:  
what shal we eat, or what shal we drink  
or wherwith shal we be clothed? after al  
these thynges do the Gentiles seke. For  
your heauenly father knoweth, that ye  
haue nede of all these thynges. But ra  
ther seke ye fyrst the kyngdome of God,

b. and

## The Gospell.

and the ryghtcousnes therof, & all these thynges shalbe mynistréd vnto you. ⁊

Care not then for the morowe, for to morowe daye shal care for it selfe: suffy-  
cient vnto the day, is the trauayl therof

### The.vii.Chapiter. ⁊

\*Luke. vii. c.

⁊ Roma. ii. a

\*Luke. vii. f.

\*Luke. vii. f.

**I**udge not, that ye be not iudged  
(condemne not, & ye shal not be condemnéd)  
⁊ For as ye iudge, so shal ye be iu-  
ged. \* And what measure ye mete, with  
the same shal other men measure to you  
\* Why seekest thou a mote in thy brothers  
eye, but considerest not the beame ⁊ is in  
thine owne eye? Or howe sayest ⁊ to thy  
brother (Brother) suffer me, ⁊ wyll plucke  
out a mote out of thine eye, & behold a be-  
me is in thine owne eye: Thou hypocrite  
first cast out the beame out of thin owne  
eye, & then shalt thou se clerly to plucke  
oute the mote out of thy brothers eye

Geue not ye that whych is holy vnto  
dogges, nether cast ye poure pearles be-  
fore swyne, least they treade them vnder  
their feete, and the other turne agaynst  
you, and all to rent you.

Iere. xxi. e

⁊ hon. xvi. f

Luke. xvj

**A**ske and it shalbe geuen you. \* Seke  
and ye shal fynde: Knocke, and it shal-  
be opened vnto you. For whosoever as-  
keth, receaueth: and whosoever seketh,  
fyndeth: and to hym that knocketh, it  
shalbe opened.

Is there any man among you, which  
(pt

(yf hye soonne aske breade.) wyll offer hym a stone? Or yf he aske fylche, wyll he profer hym a serpente? If ye then (whan ye are euell) canne geue poure chyldren good gyftes, howe muche more shall poure father whych is in heauen, geue good thynges, yf ye aske of hym?

Therefore, \*whatsoeuer ye wold that men should do to you: do euen so to them also. For this is the law & the prophetes

Eccle. xxi. b.  
Toby. iij. a.  
Luke. vi. e.

\*Enter in at the strait gate: for wide is the gate, and brode is the way that ledeyth to destruction, and manye there be whych go in there at. For strait is the gate, and narrow is the way, whiche ledeyth vnto lyfe, and fewe there bee that fynde it. \*Beware of false prophetes whych come to you in shepes clothynge but inwardly they are rauening wolues. Ye shall knowe them by their frutes.

\*Den. xlii. a.  
i. Thou. iij. a.

\*Doe manne gather grapes of thornes? or fygges of thystelles? Euen so euerie good tree byngeth forth good frutes. But a corrupte tree, byngeth forth euell frutes.

\*Luke. vi. g.

\*A good tree cannot byng forth bad fruite, neythet canne a bad tree bynge forth the good fruytes. \*Euerie tree that byngethe not forth the good fruite, is hewen downe, and caste into the fyre. Wherefore, by theyr fruytes ye shall knowe them.

Math. xxi. c.

Math. iij. b.  
Luke. iij. c.

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Math. xxi.b

Luke. vi. g. &

xi. e

Not euery one that sayth vnto me, \*  
Lord Lord, shal enter into the kingdome  
of heauen: but he that dothe the wyll of  
my father, whych he is in heauen. (He shal  
enter into the hyngdome of heauen) \* Manye  
wyl say to me in that day: Lorde Lorde,  
haue we not prophesied through thy na  
me? And through thy name haue cast out  
deuels? And doone many myracles, tho:  
rowe thy name? And then will I knowe  
ledge vnto them I neuer knewe you. \*  
Depart from me, ye that worke iniquite

James. xix. c.

psalme. vi. b

Luke. xiii. a.

† Luke. vi. g.

† James. i. b.

Ezech. xiii. b

Marke. i. e

Luke. xiii. e.

For whosoever heareth of me these  
wordes, and doth the same, I wyl liken  
hym vnto a wyseman, whych built his  
house vpon a rock, and a shoure of raine  
descended, and the flouds came, and the  
wyndes blew, and bet vpon that house  
and it fell not, because it was grounde  
on the rocke. And euery one that hereth  
of me these wordes, & doth the not, shal  
be likened to a folish mā, whiche buylde  
his house vpon sand: & a shoure of rain  
descended, and the floudes came, and  
the wyndes blew, and bette vpon that  
house, & it fel, and great was the fal of it.

And it came to passe, that when Iesus  
had ended these saynges, the peple wer  
astonyed at his doctrin. \* For he taught  
them as one hauyng powre, and not as  
the Scrybes (of them, and the pharyses)

The. viii. Chapter.

When



**W**hen he was come downe frome the mountayne, muche people followed him. And behold, \* ther ca  
a leper, and worshypped hym, saynge: \*  
Master, yf thou wylt thou canst make me  
cleane. And Iesus put forth the hys hande  
and touched hym saynge: I wyl, be  
thou cleane, and immediatlye hys lepro-  
sy was censed. And Iesus sayeth vn-  
to hym: se thou tell no manne, \* but goo  
and shewe thy selfe to the priest, and of-  
fer the gyfte (that Moyses commaunded  
to be offered) for a wytnes vnto them. †

† And when Iesus was entred \* into  
Capernaum, there came vnto hym a Cen-  
turion, and besought hym, sayng: Ma-  
ster, my seruaunte lieth at home sicke of  
the palsy, and is greuously pained. And  
Iesus sayeth, when I come vnto him, I  
wyl heale hym. The Centurion answe-  
red, & sayd: Sir I am not worthy, that  
thou shuldest come vnder my rofe: but \*  
speake the word only, and my seruaunt  
shalbe healed. For I also my selfe am a  
man subiect to the authorite of another  
& haue souldiours vnder me, & I say to  
this man, go, and he goeth: & to another,  
come, & he cometh, and to my seruaunt  
do thys, & he doth it. When Iesus heard  
these wordes, he marueled & sayd to the  
p folowed him: Verely I saye vnto you  
I haue not found so great fayth in Is-  
b.iii.rael

\* Luke. b. c.  
Mathe. i. d

Leui. xiii. a

\* Luke. vii. a  
Jhon. viii. g

Psal. xli. e  
B



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Luke. xliij. f.  
 Mat. xli. g

rael. I saie vnto you: that \* many shall come from the east and west, & shal reste with Abraham, and Isaac and Jacob, in the kyngdome of heauen: but the children of the kyngdome shalbe cast out in to utter darknes: there shalbe wepyng and gnashyng of teeth. And Iesus said vnto the Centurion: go thy way, and as thou beleuest, so be it vnto the. And hys seruait was heled in þe self same hour &

\*Mar. i. c  
 Luke. liii. f

\*And when Iesus was come into Peters house, he sawe his wifes mother lying in bedde and sicke of a feuer. And he touched her hand, and the feuer left her and she arose, and ministred vnto them.

Whē the euen drew on, thei brought vnto him many that wer possessed with deuels And he cast out the sprites with a word, & healed al þe wer syck, þe it myght be fulfilled, which was spoken by Esay þe prophet, whē he saith \* He tok on him

\*Esay. liij. b  
 1. Peter. ii. b

our infyrmities, & bare our sicknes. Whē Iesus sawe muche people about him he commaunded þe thei shuld go vnto þe other side of þe water And a certain scribe

\*Luke. xi. g

(whē he was come) said vnto him \* Master, I wil folowe the whether soeuer þe goest. And Iesus saith vnto him: the foxes haue holes: and the birdes of the aire haue nestes, but the sonne of man hath not where to rest hys head. Another of þe nomber of his disciples sayd vnto hym:

\*After

\* Master, suffer me firste to go and bury my father. But Iesus saied vnto hym: foloe me, & let þ dedde bury their dedde.

\* And when he entred into a shippe, his disciples foloed hym. And beholde, \* there arose a greate tempeste in the sea Mark. iiii. d.  
in so muche that the shippe was couered Luke. vii. c.

with waues, but he was a slepe. And his disciples came to hym, and awoke hym saiyng: Master, saue vs, we perishe. And he saith vnto theim: why are ye fearful O ye of litle faith? Then he arose, \* and rebuked the windes and þ sea, and there foloed a greate calme. But þ machine man uailed, saiyng what maner of manne is this, þ bothe wyndes & sea obey hym. I

\* And when he was come to the other side, into the countree of the Gergesites, there mette hym two possessed of deuels

whiche came out of the graues, and wer out of measure feare so that no manne might go by that waie. And behold, thei

cried out saiyng: \* O Iesu thou soonne of God, what haue we to dooe with the Art thou come hether to tormente vs be-

fore þ tyme? And there was a good waie of from them \* a heerde of many swyne

fed yng. So, þ deuels besought hym, saiyng: If thou cast vs out, suffer vs to goe out waie into the heerde of swyne. And he saied vnto theim: go your waies. The went thei out, and departed into þ herde

## The Gospell.

of swyne. And beholde, the whole heerde  
of swyne was caried heddelong into the  
sea, and perished in the waters. The thei  
that kepe theim fled, & went their waies  
into the citee, and tolde euery thyng, and  
what had fortunèd vnto the possessed of  
the deuels: And beholde, the whole citee  
came out to mete Iesus: and when thei  
sawe hym, \* thei besought hym that he  
would departe out of their coastes.

Actes. xxi. 9

## The. ix. Chapter. †

**A**nd entred also into a ship, and pas-  
sed ouer, and came to his owne ci-  
tee: and beholde, † thei brought to  
hym a manne sicke of the palsie, lyng in  
a bed. And whē Iesus sawe the faith of  
theim, he saied to the sicke of the palsie:  
soonne, bee of good chere, thy synnes bee  
forgeuē thee. And beholde, certain of the  
scribes saied within theim selues: this  
manne blasphemeth. And when Iesus  
sawe their thoughtes, he said: wherfore  
thynke ye euill in your heartes? Whe-  
ther is easier to saie, thy synnes bee for-  
geuē the, or to saie, arise and walke? But  
that ye maie knowe, that the soonne of  
manne hath powre to forgeue synnes in  
earth: The saith he vnto the sicke of the  
palsie: † arise, take vp thy bedde, and goo  
vnto thyne house. But the people that  
sawe it, marueiled, & glorified God, whi-  
che had geuē suche power vnto mēne. †

Mathe. ii. 9.

Luke. v. 9.

† Acte. iii. b.

and. ix. f.

Mathe. ii. b.

Luke. v. c.

Ihon. v. b.

† And

\* And as Iesus passed forth fro thence, he sawe a manne (named Mattheu) sitting at the receite of custome, and he saith vnto hym: foloe me. And he arose, & folowed hym. And it came to passe as Iesus satte at meate in his house: beholde, many publicāns also and sinners & came, satte downe with Iesus & his disciples.

And when the pharises sawe it, thei saide vnto his disciples: why eatethe your master with publicans and sinners? But when Iesus hearde that, he saide vnto theim: Thei that bee strong, neede not the phisicion, but thei that are sicke. Goo ye rather & learne, what that meaneth: \* I will haue mercy, and not sacrifice. For I am not come to call the righteous, but synners to repentaunce. ¶

\* Osee. vi. 6.  
Matth. xii. 9

\* Then came the disciples of Ihon vnto hym sayng: \* why dooe wec and the pharises fast, for the mooste parte: but thy disciples fast not? And Iesus saide vnto theim: can the brydegromes thyliden mourn, as long as the brydegrome is w<sup>th</sup> them? But the daies will come, whē the brydegrome shalbee taken from them: & then shall thei fast. No manne putteth a pece of new cloth in an olde garimēt. For then taketh he awaie the pece from the garmente, and the rent is made wourse. Neither dooe menne putte new wine in to olde bottels: els the bottels breake, &

Mattheu. vi.  
Marke. ii. 18.  
Luko. v. f.



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the wyne runneth out, and the botteles perissh. But thei put new wyne into new bottels, and bothe are saued together. ⁊

**C** \*While he thus spake vnto theim, be-  
\*Marke. b. c. \*holde, there came a certain ruler, and  
\*Luke. viii. f. worshipped him, sayng: my doughter is  
euē now disceased, but come and laie thy  
hande vpon her, and she shall liue. And  
Jhesus arose, and folowed hym, & (so did)  
his disciples. \* And beholde, a woman  
\*Marke. b. c. \*Luke. viii. f. \*Luke. x. b. c. which was disceased with an issue of  
blood: twelue yerres, came behynde hym  
and touched the heme of his vesture. For  
she saied within her self: if I maie touch  
but euen his vesture onely, I shalbe saf.  
But Jhesus turned hym aboute, and whē  
he sawe her, he saied. Doughter, bee of  
good conforte, thy faith hath made ⁊ saf  
And the woman was made whole, euen  
that same tyme. ⁊

\*Marke. b. d. \*And when Jhesus came into ⁊ rulers  
\*Luke. viii. g house, and sawe the minstreles, and the  
people makyng a noyse, he saiede vnto  
theim: get you hence, for the maide is not  
dede \*but slepeth. And thei laughed him  
\*Jhon. vi. b. to scorne. But when the people were put  
forthe, he wente in, and tooke her by the  
hande, (and saied: damsell, arise.) And the dam  
sell arose. And this noyse wente abroad  
into all that lande.

**D** And whē Jhesus departed thence, twoo  
blinde menne folowed hym, cryng and sai  
yng:



ying: O thou sonne of David, haue mercy  
on vs. And when he was come into the  
house, þ blind came to hym. And Iesus  
saith vnto theim: Beleue ye, that I am  
able to dooe this? Thei saie vnto hym:  
Lorde, we beleue. Then touched he their  
eyes, sayng: \* accordyng to your faith  
bee it vnto you. And their eyes wer ope-  
ned. And Iesus charged theim sayng.  
Se that no manne knowe of it. But thei  
when thei wer departed, spred abroode  
his name in all that lande. As thei went  
out, behold \* thei brought to hym a dum  
manne possessed of a deuell. And when þ  
deuell was cast out, the dume spake. And  
þ people marvelled, sayng: it was neuer  
so sene in Istraell. But þ pharises saied,  
the casteth out deuells, thow the prince  
of deuells.

Matt. xlii. b.

Marke. vii. a.  
Luce. xi. b.

\* Matt. xlii. b.  
Marke. iii. b.  
Luce. xi. b.  
\* Mark. vi. b.

\* And Iesus wente aboute all ci-  
ties and townes, teachyng in their syna-  
goges, & preachyng the glad tidynges of  
the kyngdom, & healyng euery sicknes  
& euery dis ease among the people. But  
when he sawe þ people: \* he was moued  
w compassion on them, because thei wer  
destitute, and scattered abroode, euen as  
shepe hauing no shepheard. Then saith  
he vnto his disciples, the \* haruest truly  
is plenteous but the labourers are fewe.  
Say ye therefore the Lord of þ haruest, þ  
he wil sende labourers into his haruest.

Marke. vi. b.

\* Luke. x. a.

The

The Gospell  
The .x. Chapiter.

Mathe. vi. b  
Luke. vi. a.

**A**nd whē his \*xij. disciples wer cal-  
led vnto hym, he gaue them power  
against vncleane spirites, to caste  
theim out, & to heale all maner of sick-  
ness, and all maner of disease.

The names of .xii. Apostles are these  
The first, Symon which is called Peter  
and Andrew his brother: James & sōne  
of zebede, and Iohn his brother: Phi-  
lip & Bartholomew: Thomas and Ma-  
thew, which had ben a Publicā, James  
the sōne of Alphe, & Lebbeus (whose sy-  
name was Taddæus) Simō of Canaā, &  
Judas Iscarioth, whiche also betrayed  
hym. \* Iesus sent forth these twelue in  
nōbre, whom he cōmaunded, sayng: Go  
not into the waye of the gentyls, & into  
the cytie of the Samaritās enter ye not.  
But rather go to & loke thepe of & house  
of Israel. Go and preache, sayng: The  
kynge dome of heauē is at hand. Heale &  
sicke, cleanse the lepers, rayse & dead, cast  
out deuils. \* Frelye ye haue receaued:  
geue frely. & sollicite not gold nor syluer  
nor brasse in your purses, nor yet scrippe  
towards your iorney: nether two cotes  
nether shoes, nor yet a rodde. \* For the  
workman is worthy of his meat. But to  
whatsoeuer citie or towne ye shall come  
enquyre who is worthy in it, and there  
abyde tyll ye go thence. \* And when ye  
come

Mathe. vi. b

Mathe. vii. b

\* Mat. vi. b

Luke. ix. a

1. Thimo. v. c

Luke. ix. a.  
end. f. a

Of S. Matthew. Fol. xv.

come into an house, salute the same. And if the house bee worthy let your peace come vpon it. But if it be not worthy, let your peace retourne to you again.

And whosoever shall not receaue you, nor will heare your preachyng: when ye departe oute of the house or that cytie, \*shake of the dust of your fete. Verely, I saie vnto you: it shalbe easyer for the lande of Sodom and Gomorra in þe daie of iudgement, then for that citie.

\*Beholde, I send you forth, as shepe among wolues. Be ye therfore wyle as serpentes and innocent as doves. \*But beware of men, for thei shal delyuer you vp to the councels, & shal scourge you in their synagoges. And ye shal be brought to the head rulers & kynges, for my sake in witnes to them and to the Gentyles.

But \*when thei delyuer you vp, take ye no thought, howe or what ye shall speake: for þat it shalbe geuen you, euē in þe same houre, what ye shall speake. For it is not ye þat speake, but the spirite of your father which speaketh in you \*The bꝛo ther shal deliuer vp the brother to death and the father þe sonne. And the children shal arise against their fathers and moethers, & shal put the to death, & ye shalbe hated of al mē for my names sake. ¶ But he that endureth to þe end, shalbe saued.

But \*when thei persecute you in this cytie

Mathe. vi. b  
Actes. xiii. g

Luke. x. a

Mathe. xiii. b  
Luke. xxi. c  
Ihon. xvi. a

C  
Mathe. xiii. b  
Luke. xii. a  
¶ Exod. xiii. c

Mich. vii. b

¶ Ma. xxi. a  
\*Mathe. ii. c  
Actes. viii. a  
and. xiii. a

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citie, flye ye into another. For verely, I  
saie vnto you: ye shal not go thorow al þ  
cities of Israel, til þ sone of mā be come  
\*The disciple is not aboue the master:  
nor the seruaūt aboue his Lord. It is y-  
nough for þ disciple, þ he bee as his ma-  
ster, & that þ seruaūt be as his Lord is. If  
thei haue called the Lord of þ house Bel-  
zebub: how much more shal thei call the  
of his household so? Feare the not ther-  
fore. \*For ther is nothyng close, þ shal  
not be opened: & nothyng hyd, þ shal not  
be knowen. What I tel you in darknes  
þ speake ye in light. And what ye heare  
in þ eare, þ preache ye on þ house toppes.  
\*And feare ye not the which kil þ body  
but are not able to kill þ soule. But ra-  
ther feare him, which is able to destroye  
both soule & body into hell. Are not two  
litle sparowes sold for a ferthyng? And  
one of the shal not light on þ ground with-  
out your father, Yes, euē al the heares of  
your head are nombred. Feare ye not ther-  
fore: ye are of more value then many spa-  
rowes. †Eury one therefore þ shal know  
lage me before mē, hym wil I knowlage  
also before my father, which is in heauē.  
But whosoever shal deny me before mē  
hym wil I also denye before my father,  
which is in heauē. Thinke not \*þ I am  
come to sēd peace into earth. I came not  
to sende peace, but a swerde. For I am  
come

Luke. vi. f

Math. xiii. c.  
Luk. viii. c.  
and. xii. a.

Luke. xii. a

† Mar. xiii. d  
Luk. ix. c.  
and. xii. b

D

Luke. xlii. g



come to set a man at variaunce\* against his father, and the doughter against her mother, & the doughter in law against her mother in lawe. And a mans foes shalbe they that are of his owne householde.

\* He þ loueth father or mother more thē me, is not worthy of me. And he þ loueth sonne or doughter more then me, is not worthy of me. And he þ taketh not his crosse and foloweth me, is not worthy of me. \* He that fyndeth his lyfe, shall lose it: and he loseth his life for my sake shall fynde it. † He that receaueth you, receaueth me: and he that receaueth me, receaueth hym that sent me. He þ\* receaueth a prophet in the name of a prophet, shall receaue a prophetes rewarde. And he that receaueth a righteous mā, in the name of a righteous man, shal receaue a righteous mans rewarde: † And whosoever shal geue vnto one of these litle ones to drinke a cuppe of cold water onely (in the name of a disciple) verely I saie vnto you, he shall not lose his rewarde.

¶ The. xi. Chapiter.

¶ And it came to passe, þ when Iesus had made an ende of commaundyng his twelue discyples he departed thence, to teache and to preache in their citees.

\* When Ihon beyng in prison heard the woorkes of Christ, he sent two of his disciples

Mich. vii. a

Luke. xii. e

Math. xvi. d.

Mar. xiii. b

Luke. xii. b

¶ Luc. ix. c.

Iohn. xii. c

iii. re. xviii. b

Mathe. ix. f



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disciples, and saied vnto hym: Art thou  
he þ shall come: or dooe we loke for ano-  
ther? Iesus aunswered and saied vnto  
theim: Go, and shewe Ihon again, what  
Mat. xxv. b ye haue hearde and sene. \* The blind res-  
ceiue their sight: the lame walke, the le-  
\* Mat. ix. a. pers are clesed bp, & the poore \* receiue  
the glad tydynges of the gospell. And  
happy is he, that is not offended by me.

\* Luke. x. d. \* And as thei departed, Iesus began  
to saie vnto the people concernyng Iho.  
What went ye out into the wildernes to  
se? A rede that is shaken with the winde  
Or what went ye out for to se? A manne  
clothed in softe raiment: Beholde: thei þ  
were softe clothynge: are in kynges hou-  
ses. But what wente ye out for to see? A  
prophet: Merely I saie vnto you: & more  
then a prophete. For this is he, of whō it  
is writtē. \* Beholde, I sende my messen-  
ger before thy face, whiche shall prepa-  
re thy waie before the. k

Malac. iii. a.  
Mathe. i. a.

\* Merely I saie vnto you: emōg them  
that are borne of women, arose not a gre-  
ater thē Ihon þ Baptist. Notwithstan-  
dyng he that is lesse: in the kyngdome of  
heuen is greater thē he. From the daies  
of Ihon Baptist vntill this daie, þ kyng  
dome of heuen suffreth violence, and the  
violēt plucke it vnto theim. \* For all the  
prophetes, and the lawe it self prophesiz-  
ed vnto Ihon. And if ye will receiue it,  
this

Luke. x. d.

\*this is Elias, which was for to come \*Luke. i. b.  
 He þ hath eares to here: let hym here. f. Mal. iii. v.  
 \*But wherunto shall I liken this gene Thon. i. c.  
 ration? It is like vnto children, whiche C \*Luke. vii. a  
 sit in the market places, and call vnto  
 their felowes, and saye: we haue pyped  
 vnto you, and ye haue not daunced: We  
 haue mourned vnto you, and ye haue not  
 sorowed. For Ihon came nether eatyng  
 nor drynkynge, and thei say, he hath þ de-  
 uel. The sonne of man came eatyng and  
 drynkynge, and thei say, behold a glutton  
 and an vnmeasurable drinker of wyne;  
 and a frende vnto publicans & synners.  
 And wyldome is iustified of her childre

\*Luke. p. c.

\*\*Then began he to vpbraid the cy-  
 tees which most of his miracles wer do-  
 en in, because thei repented not of their  
 synnes. Wo vnto the Chorazyn: Wo vn-  
 to the Bethsaida: for yf the myracles  
 which were shewed in you, had bene do-  
 en in the citee of Tyre or Sidon, thei had  
 repented of their synnes longe agoone in  
 sacke cloth & ashes. Neuertheles I saye  
 vnto you: it shalbe easier for Tyre & Sy-  
 don at þ day of iudgement, then for you  
 And thou Capernaum, whyche art lyfte  
 vnto heauen, shalt be brought downe  
 to hell. For yf the myracles which haue  
 bene done in the, had bene shewed in zo-  
 dome: thei had remayned vntil this day  
 Neuertheles, I saye vnto you: that it  
 c. Malbe

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shalbe easyer for the landes of iudom in  
the daye of iudgemente then for the f

Mat. xxi. 11. d.

Luke. x. d.

John. iii. d.

\* John. vii. d.

and. vii. r.

\* At that time Iesus answered & say-  
ed: I thanke the (O father) Lord of he-  
uen and erth, because thou hast hid these  
things from the wyse and prudent, and  
hast shewed them vnto babes, verely fa-  
ther, euen so was it thy good pleasure.

\* All thynges are geuen ouer vnto me of  
of my father. And no man knoweth the  
sonne, but the father: Neither knoweth  
eny mā the father, saue the sonne, & he to  
whomsoever the sonne wyll open hym.

\* Eccl. vi. d.

Come vnto me all ye that labour, and  
are laden, and I wyll ease you. \* Take  
my yock vpon you, and learne of me, for  
I am meke and lowly in hert, & ye shall  
fynd rest vnto your soules. For my yoke  
is easye, \* and my burden is lyghte. \*

\* John. vi. d.

### The. xii. Chapter. \*

\* Marke. vi. d.

Deu. xxi. d.

At. xxi. r.

At that time Iesus wente on the  
Sabboth daies \* through the corn  
and his disciples were an hōgred  
and beganne to \* plucke the eares of the  
corne, and to cate. But when the Phary-  
ses sawe it, they sayd vnto hym. Behold  
thy dysciples do that which is not law-  
ful for them to do vpon the Sabboth day  
But he sayde vnto the. Haue ye not red  
what Dauid dyd, when he was an hun-  
gred, and they were with him? \* How  
he entred into the house of God, and did  
cate,

ate the sheue breades whiche were not  
laful for hym to eate, nether for theym  
whych were with hym, but only for the  
preestes? Or haue ye not red in the lawe  
how that (on the saboth daies) the prea-  
stes in the temple breake the Sabboth,  
and are blamelesse? But I say vnto you  
that in thys place is one greater then the  
temple. Wherefore, yf ye wiste what  
thys meaneth, \* I requyre mercey and Marke. ix. b.  
not sacrifice: ye woulde not haue con- Ose. vi. b  
demned innocentes. For the sonne  
of manne also, is Lorde euen of the Sa-  
both daye.

And he departed thence, \* and wente Marke. iij. a  
into their sinagoge: & beholde, ther was Luke. vi. b  
a man whych had hys hande dyed vp.  
And they asked hym, sayng \* is it law- \* Luke. xij. a  
ful to heale vpon the saboth dayes? that  
they myght accuse hym. And he sayd vn-  
to them: whych of you wyl it be, & shal  
haue \* a shepe, and yf it fal into a pyt on Deut. xxi. c.  
the saboth day: wyl he not take it & lyft B  
it out? Howe muche more then is a man  
better then a shepe? Wherefore, it is leful  
to do a good dede on the saboth dayes.  
Then sayth he to the man: stretch forth  
thy had. And he stretched it forth. And it  
was restored vnto helth, like as & other.

\* \* Then the Pharises went out, and  
helde a councell agaynst him, how they Marke. iii. a  
might destroy hi. But whē Iesus knew Ihon. x. g  
and, xi. b  
c. ii. it, he



## The Gospel

\*Mat. xi. a

It, he departed thence, and muche people folowed him, and he healed them al, and charged them, that thei should not make hym knowne: that it myght be fulfilled which was spoken by Esay the prophet whiche sayth: \*Beholde, my child, whō I haue chosen, my beloued, in whom my soule delyghteth. I wyll put my spyte vpon hym, and he shal shewe iudgement to the Gentiles. He shal not crye nor crye, nether shal any man here his voice in the streetes, abroled rede shal he not breke, & smokynge flax shal he not quench tyl he send forth iudgemēt vnto victorie & in hys name shal the Gentiles trust &

\*Luke. xi. b.

\*Then was brought to hym, a blynd and a dome man, that was vexed with a deuell, and he healed hym, in so much, & the blynde and dome, both spake & sawe And al the people were amased, and say ed: Is not thys that sonne of Dauid? \* But whē the pharises heard it, thei say ed. Thys sclothe dyueth the deuels no nother wyse oute, but by the helpe of Belzebub the chiefe of the deuels.

\*Math. xii. b

Marke. iii. c.

Luke. xi. c

But whā Iesus knew their thoughtes he said vnto thē: Every kingdō deuided against it self, shalbe brought to nought And euery cite or house deuided agaynst it self shal not stande. And yf satan caste out satan, thē is he deuided against hym self. How shal his kingdome endure? Also yf



ys I be the helpe of Belzebub cast out de  
uels, by whose help do your childre cast  
the out? Therefore thei shalbe your iud-  
ges. But ys I cast out the deuels by the  
spirit of God: then is the kingdō of God  
come vnto you. Or els \*how can one en-  
ter into a strong mans house, & spoile his  
iewels, except he first bind þ strong man  
& then spoile his house? \* He þ is not w  
me, is against me And he þ gathereth not  
with me, scatereth abroad. Wherefore I  
say vnto you, al maner of sinne & blasphe-  
my shalbe forgiven vnto men \* but þ bla-  
sphemy against the sprite, shal not be for-  
geuen vnto mē. \* And whosoever spea-  
keth a word against the sonne of man, it  
shalbe forgiven him. But whosoever spe-  
keth against the holy ghost, it shal not be  
forgiven him, nether in this worlde, ne-  
ther in the world to come: † Ether make  
the tre good, & his frut good, or els make  
the tre euel & his frut euel, \* For the tre  
is knowne by his frut. O generation of  
vipers, howe cā ye speake good thynges  
when ye your selues are euel? \* For out  
of the aboundaunce of the hert, þ mouth  
speaketh. A good mā out of the good tre-  
sure of þ hert, bringeth forth good thyn-  
ges. And an euel mā, out of the euel tre-  
sure, bringeth forth euel thinges. But I  
say vnto you, of euery ydell word þ men  
shal haue spoken, thei shal geue accompa-

\* Luke. xi. a.

Mathe. xii. b.

Luke. xii. b.

\* 1. Reg. ii. c.

Mathe. vii. c.

\* Luke. vi. f.

\* Psal. xl. b.

Luke. vi. g.

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ii. regum. i. c. thy wordes thou shalt be iustified, & out  
 Luke. ix. b of thy wordes thou shalt be cōdēpned. &  
 Mark. viii. b † Then certaine of the Scribes and  
 \* Luke. xj. d of the Pharises asked hym saynge, \*  
 Master, we wyll see a sygne of the. But  
 Math. xvi. a he answered and sayde to them. \* The  
 † Mar. viii. b euell and aduouterous generacion, † se-  
 Luke. xi. d keth a sygne and there shall no sygne be  
 Ihon. vi. c geuen to them, but the sygne of the pro-  
 \* Ihon. ii. a phet Jonas. \* For as Jonas was thre  
 dayes and thre nyghtes in the whales  
 belly, so shall the soonne of manne bee  
 thre dayes and thre nyghtes in the berte  
 of the earth. The menne of Ninue shal  
 rype in the iudgemente wyth thys naci-  
 † Luke. xi. d on, and condempne it, because † they as-  
 iij. regū. x. a mended at the preachynge of Jonas. \*  
 xii. Pa. ix. a The quene of the southe shal rype in the  
 iudgemente wyth thys generacion, and  
 shal condempne it: for she came frome  
 the vittermooste partes of the woorld  
 to heare the wyledome of Salomon.  
 And beholde, in thys place is one grea-  
 ter then Salomon,  
 \* Luke. xi. d \* When the vncleauē spyrte is goone  
 oute of a manne, he walketh throughe  
 oute drye places, sekyngge reaste, and fyn-  
 deth none. Then he sayeth: I wyll retur-  
 ne into my house, frome whence I came  
 oute. And when he is come, he fyndethe  
 it emptye, and swepte, and garnysshed.  
 Then

Thē goeth he, and taketh vnto hym se-  
uen other spirites worse then hymself  
so entreth he in, & dwelleth there. And  
\*the ende of that manne is worse then *ii. Pet. ii. c.*  
the begynnyng. Euen so shall it bee also *Heb. vi. c.*  
vnto this forwarde generacion.

Whyle he yet talked to the people:  
\* beholde his mother and his brethren  
stode with out, desirynge to speake with *Marke. iii. d.*  
hym: Then one saied vnto hym beholde. *Luke. vii. c.*  
\*thy mother and thy brethren stande *Marke. iii. d.*  
out, desirynge to speake with the. *Luke. vii. c.*

But he answered, and saied vnto hym  
that tolde hym: Who is my mother? Or  
who are my brethren? And he stretched  
forthe his hande towarde his disciples,  
and saied: \* beholde, my mother and my  
brethren. For whosoever dooeth the wil *\* Ihon. xvi. b.*  
of my father whiche is in heuen, & same  
is my brother, sister, and mother. &

**The. xiii. Chapter.**

**T**he same daye went Iesus out  
of the house, & \* sat by the sea  
side, and muche people wer ga-  
thered together vnto hym, so  
greatelye that he wente, and satte in a  
shyppe, and all the people stode on the  
shore.

And he spake many thynges to them  
c. iiii. by

## The Gospell.

by similitudes, sayng: Behold, þ̄ sower went forth to sow. And when he sowed, some seedes fell by the waie side, and the foules came, & deuoured them vp. Some fell vpon stony places, where thei had not muche earthe, and anon thei sprong vp, because thei had no depenelle of earth: & when þ̄ sunne was vp, thei caught heate and because thei had no rote, thei withered awaie. Again, some fell among thornes, and the thornes sprong vp and choked them. But some fel into good ground and brought forth frute: some an hundred folde some sixty folde, some thirty folde

¶ Whosoever hath eares to heare, let hym heare. And þ̄ disciples came, & saied vnto hym: why speakest thou to theim by parables? He answered & saied vnto theim  
 \*it is geuen vnto you to knowe the secretes of þ̄ kyngdome of heuen, but to them it is not geuen, \*for whosoever hath, to hym shall bee geuen: and he shall haue a boundaunce. But whosoever hath not: from hym shall be taken awaie euen that also whiche he hath. Therefore speake I to them by similitudes: for thei seynge, se not: & hearynge, thei heare not: nether do thei vnderstande. And in theim is fulfilled þ̄ prophecie of Esaias, whiche saieth  
 \*with the eares ye shall heare, and shall not vnderstande, and seynge ye shall see, & shall not perceiue. for these peoples hear  
 tes

Math. iiii. a.  
 Luke. vii. b

Math. xix. e  
 Mark. iiii. c.  
 Luke. vii. c.  
 sig. d.

\*Esa. vi. c.  
 Marke. iiii. b  
 Luke. vii. b.  
 Ihon. xii. f.  
 Ac. xxi. f.



tes is waxed grosse, & their eares are dul Rom. i. b.  
of hearyng, & their eyes haue thei closed  
lest at any tyme thei should se with their  
eies, & heare with their eares, & shoulde  
vnderstande with their hearte, & bec con-  
uerted, that I also might heale theim.

\*Blessed are your eies, for thei se: and C  
your eares, for thei heare. Merely, I saie \*Luke. x. d.  
vnto you, \*that many prophetes & righ- I. Peter. i. d.  
teous men haue desired to se those thyn-  
ges whiche ye se, and haue not sene them  
& to heare those thynge whiche ye here  
& haue not heard them. †Heare ye ther- Matth. iiii. b.  
fore þ similitude of the sower. Whē one Luke. viii. b.  
heareth the woorde of the kyngdom, and  
vnderstandeth it not, then commeth the  
euill manne, & taketh a waie that whi-  
che was sowne in his hearte: this is he  
whiche was sowne by þ waie syde. But  
he that receiued þ sēde whiche was caste  
into stony places, thesame is he that hea-  
reth the woorde, and anon with ioye re-  
ceiueth it, yet hath he no rote in hymself  
but dureth for a season: for when tribu-  
lacion or persecucion happeneth because  
of þ woorde, by & by he falleth. He also  
þ receiued sēde into þ thornes, is he that  
heareth the woorde: and the care of this  
worlde, and the disaiffulnes of riches,  
choked vp the woorde, & so is he made vn-  
frutefull. But he þ receiued sēde into the  
good grounde, is he þ heareth the woord



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and vnderſtādeth it : whiche alſo bereth frute, & bryngeth forth, ſome an hundred folde, ſome ſixty folde, ſome thirty fold.

**Mark. iiii. e.**

**D** Another ſimilitude put he forth vnto theim, ſaiyng: ¶ The kyngdom of heuē is likened vnto a manne, whiche ſowed good ſede in his felde. But while menne ſlept, his enemye came, and ſowed tares among the wheate, and wente his wate. But when the blade was ſprong vp, and had brought forth frute, then appeared the tares alſo. So the ſeruañtes of the houſholder came, and ſaiede vnto hym: Sir, diddeſt not thou ſowe good ſeede in thy felde? from whence then hath it tares. He ſaied vnto theim: the enuious manne hath dooen this. The ſeruañtes ſaied vnto hym: wylte thou then that wee goe and weede theim vp? But he ſaied, naye, leſt while ye gather vp þ tares, ye pluck vp alſo the wheate with theim, let bothe growe together vntill the harueſte: and in tyme of harueſt, I will ſaie to the reapers: gather ye fiſt the tares, and bynde theim together in ſheues to bee bñt: but gather þ weate into my barne. ¶ Another parable put he forth vnto theim, ſaiyng: ¶ The kyngdom of heuē is like vnto a grain of muſtard ſede, whiche a man toke & ſowed in his ſeelde, whiche is the leaſt of all ſeedes. But whē it is growne it is þ greateſt among herbes, & is a tree: ſo

**Mark. iiii. b.**  
**Luke. xiii. e.**

so that the bydes of the ayre come, and make their nestes in þe brāches therof.

Another similitude spake he vnto the: E  
 \* The kyngdō of heauē is like vnto leuē Lūke. xiii. 9.  
 whiche a woman taketh and hydeth in  
 thre peckes of meale, tyll all be leuened.

\* All these thynges spake Iesus vnto Mark. iiii. e.  
 the people by similitudes, & withoute a  
 parable spake he nothyng vnto theim, þ  
 it might be fulfilled, which was spoken  
 by the prophet, that sayth: \* I wil open psa. lxxviii. a  
 my mouthe in parables: I will speake  
 forth thynges which haue bene kept se-  
 crete fro the begynnyng of the world. &

When the people wer sent away, then  
 came Iesus into the house. \* And his Mark. iiii. e.  
 disciples came vnto him, sayng: declare  
 vnto vs the parable of the tares of the  
 felde. He answered & said vnto the: He  
 that soweth the good seede, is the sone of  
 man. The felde is the world. And þe chil-  
 dren of the kyngdome, thei are the good  
 seede, the tares are the chylde of þe wic-  
 ked: the enemye that soweth them, is the  
 deuil: The haruest is þe ende of the world:  
 the reapers be the angels. Euen as the  
 tares therfore are gathered and brente  
 in the fyre: so shall it be in þe ende of this f  
 world. \* The sounce of manne shall sende Apo. xiii. d.  
 forthe his angels, and they shall gather  
 out of his kyngdome all thynges that  
 offende, and them whiche do iniquitee, &  
 shall

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Dani. xii. a  
Eapl. iii. b  
1. Cor. xv. f

shal cast the into a furnes of fyre. There shalbe wailing and gnashyng of tethe.

\*Then shal þe righteous shyne as þe sunne in the kyngdō of their father. Whosoever hath eares to heare, let hym heare. †

† Again, þe kyngdō of heauen in like vnto treasure hid in þe feld, þe whiche a man hath found & hid: & for ioye therof goeth & selleth al that he hath, & buyeth the feld.

Again, the kyngdom of heauen is like vnto a marchaunt man, sekynge goodlye pearles, which (when he found one precious pearle) went and solde all that he had, and bought it.

Again the kyngdō of heauen is like vnto a net, that was cast into þe see & gathered of all kynde (of fishes) which when it was full, men drew to land, & sat downe and gathered the good into vessels, but cast þe bad awaie. So shal it be at the end of the world. The Angels shal come and seuer the bad from among the good, and shal cast the into a furnace of fyre \* there shalbe wailing and gnashyng of teth.

Math. xxiii. b  
end. pp. b. c

Jesus saith vnto the: haue ye vnderstand all these thynges? Thei said vnto hym: yee Lord: Then said he vnto them: Therefore euery scribe whiche is taught vnto the kyngdō of heauen, is like vnto a mā that is an housholder, which bringeth forth oute of his treasure, thynges newe and olde. †

And

And it came to passe, þ̄ whē Iesus had finished these similitudes, \* he departed thence: And whē he came into his owne countree, he taught thē in their synagoges, in so muche, that \* thei wer astonied and said: whence cometh this wisdom & power vnto hym, \* is not this the carpenters sone? Is not his mother called Mary: & his brethren, James & Ioses & Simon and Judas? And are not all his sisters with vs? Whence hath he then all these thynges? And thei wer offended at hym. Iesus said vnto thē: \* A prophet is not without honour, saue in his own countree & in his owne house. And he did not many miracles there, because of their vbeliefe.

Marke. vi. a.

Luke. xiii. e.

Mark. xiii. e.

John. vi. e.

Marke. vi. a.

Luke. xiii. d.

John. v. f.

The. xiiii. Chapter.

At that time \* Herode þ̄ Tetrarcha heard of the fame of Iesu, and said vnto his seruantes: this is Ihon þ̄ Baptist. He is risen from the dead, and therefore are miracles wrought by hym. For Herode \* had taken Ihon, & bounde hym, & put hym in prison because of Herodias, his brother Philippes wife. For Ihon said vnto hym: \* it is not lawfull for the to haue her. And when he would haue put him to death, he feared þ̄ people \* because thei counted hym as a prophet. But when Herodes \* byrth daye was kept, the daughter of Herodias daunced before them, & pleased Herode. \* Wherefore

Mar. vi. b.  
Luce. ix. a.

Marke. vi. c.  
Luce. xiii. d.

Leui. xviii. e.

Math. xxi. d.

Gene. xl. d.

Marke. vi. a.

fore



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fore he promysed with an othe, that he would geue her whatsoeuer she would aske. And she beyng instructe of her mother before, said: geue me here Iho Baptistes head in a platter. And þe kyng was sorry. Neuerthelesse, for the othes sake, & theim which sate also at the table, he commaunded it to be geuē her, & sent fourmyters, & behedded Ihon in the pryson, and his head was brought in a platter, & geuen to the damsel, & she brought it to her mother. And his disciples cam & toke vp his body, & buried it: & wēt & told Iesus.

**M**arke. vi. d  
Luke. ix. b  
Ihon. vii. a

**W**hen Iesus heard of it, he departed thēce in a ship vnto a desert place, out of the way. And when the people had hard therof, thei folowed hym on fote & left the citees. And Iesus went forth, and sawe muche people, & was moued with metcy toward them, & he healed of them those that wer sicke. And when the euē drew on, his disciples came to hym, sayng: this is a desert place, & the houre is now past, let the people departe, þ thei maye go into the towne, & buye the vitayles. But Iesus said vnto them: They haue **C** no nede to go awaye. Geue ye theim to eate. Thei said vnto hym: we haue here but fyue loues and two fyshes. He said: bryng theim hyther to me. And he commaunded the people to syt downe on the grasse, & he tooke the fyue loues and the two

two fishes, and lift vp his eyes towarde  
heauen & blessed: And whē he had brokē  
thē, he gaue the loaves to his disciples,  
and his disciples gaue them to þ people.  
And thei did all eate, & wer suffised. And  
thei gathered vp (of the fragmētes that  
remayned) twelue baskettes full, & they  
that did eate wer aboute. v. M. men, besyde  
women and chyldren.

\* And streight way Iesus made his disciples to get vp into a shippe, & to go before hym vnto the other syde, whyle he sent the people awaye. And when þ people wer sent awaye, he \* went vp into a moſtain to praye alone. And whē night was come, he was there hym self alone. But the ship was now in the myddes of the see, & was toſte w waues, for it was a contrary wynd. And in þ fourth watche of the night, Iesus went vnto them walkyng on the see. And when the disciples saue hym walkyng on the see, they wer troubled, sayng: it is some spyrite, and they cryed oute for feare. But streight way, Iesus spake vnto theim, sayng: be of good cheate, it is I, be not afrayed.

Peter answered hym, and said: Lorde, yf it be thou, byd me come vnto the on þ water. And he said: come. And when Peter was come downe oute of the shippe, he walked on the water, to go to Iesus. But when he saue a mightie wynde, he  
was

Marke. vi. 8  
Jhon. vi. 1

Luke. vi. 8.

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was afrayed. And when he beganne to syncke, he cryed, sayng: Lorde saue me. And immediatly Iesus stretched forth his hand & caught hym, & said vnto hym **W**thou of litle fayth, wherfore dyddest thou doute? \* And whē thei wer come in to the ship, the wynd ceased. Then thei þ wer in the ship came & worshipped hym, sayng: of truth þ art the sonne of God. And when thei wer gone ouer, thei came into the lād of Genesareth. And when þ men of the place had knowlage of hym, thei sente out messaungers into all that countre round about the coast & brought vnto hym all that wer sicke, & besought hym, that thei might touche the hemme of his vesture only. And as many as touched it, wer made safe.

## The .xv. Chapiter.

**W**hen \* came to Iesus scribes & pharises (whiche wer come fro Ierusalem) sayng: why do thy disciples transgresse the tradicion of the elders? for thei washe not their hādes whē thei eate bread. But he answered & said vnto them: why do ye also transgresse the cōmaundement of God, because of youre owne tradicion. For God cōmaundeth, sayng: \* honoure father and mother & he þ curseth father or mother: let hym dye þ death. But ye saie: euey one shall saie to his father & mother \* what gifte soeuer

Mathe. vii. a

Exod. xx. b  
Mathe. vii. b

Exod. xxi. b  
Deut. v. b  
Eph. vi. b

loauer should haue come of me, the same  
is turned vnto thy profite: and so shall  
he not honour his father or his moother  
And thus haue ye made the commande-  
ment of God of none effecte, because of  
your owne tradition ypoocrites, ful wel  
byd esape prophetic of you, saynge: \*  
This people draweth vnto me with  
their mouth, and honoureth me with  
their lippes, howbeit, thei heartes are  
far from me, but in vaine do thei serue me  
techyng the doctrine & preceptes of me

Eccl. xxi. v  
Jer. xxxiii. g  
Math. vii. v

And he called the people vnto him, &  
sayde vnto them: heare and vnderstand  
That which goeth into the mouth, defy-  
leth not the man: but that which com-  
meth out of the mouth, defileth the man.

Then came his disciples, & sayd vnto  
hym, knowest thou not, that the Pharisees  
were offended at this sayng? But he an-  
swered & saied. Every plant which my  
heauenly father hath not planted, shall  
be pluckt vp by the rootes. Let them a-  
lone, thei be the blynde leaders of the  
blynde. If the blynde leade the blynde,  
bothe shall fall into the dytche.

Then answered Peter and sayd vnto  
hi: declare vnto vs this parable. Iesus  
sayde, are ye also yet without vnder-  
standinge? Doe ye not yet vnderstande, that  
what soeuer enneth in at the mouth, go-  
eth into the belly, and is cast oute into  
the



# The Gospell.

the draught: But those thynges whiche  
procede oute of the mouth, come forth  
from the herte, and thei defile the man.  
For out of the herte procedeth euil thou-  
ghtes, murders, breakyng of wedlocke,  
whoredomes, theftes, false witnesse, bla-  
sphemies. These are the thinges, which  
desple a manne. But to take meate with  
vniwaschen handes, defileth not a man. ¶

¶ And Iesus went thence, and depar-  
ted into the coastes of Tyre and Sydon  
and behold, a woman of Canaan (whiche  
came oute of the same coastes) cryed vn-  
to hym, saynge: haue mercye on me O  
Lorde, thou sonne of Dauid: My daugh-  
ter is peteously vexed with a deuyl. But  
he answered her nothing at all, and his  
disciples came, and besoughte hym sai-  
yng: sende her away, for she cryeth after  
vs: But he aunswered and sayde: I am  
not sente \* but vnto the the losse shepe of  
the house of Israel. Then came she and  
worshypped hym, saynge: Lorde helpe  
me. He aunswered and sayde, it is not  
mete, to take the chyldrens breade, and  
caste it to dogges. She aunswered and  
sayde: truth Lorde, for the dogges eat of  
the crommes, whiche fall from their ma-  
sters table. Then Iesus aunswered and  
sayde vnto her. O woman, greate is thy  
fayeth, be it vnto the, euen as thou wylt  
And her daughter was made hols euen  
at

Luke. xix. b

at the same tyme. **R**

And Iesus wente away frome thence  
and came nye vnto the sea of Galile, and  
wente vp into a mountayn, & sat downe  
there. And muche people came vnto him  
bryngynge wth theym those that were  
lame, blynde, deafe, maymed, and other  
many: and caste theym downe at Iesus  
feete. \* And he healed them: in so muche  
that þ people wondered, whan thei sawe  
the dome speke, the maimed to be whole  
the lame to walke, and the blynde to se.  
And thei glorified the God of Israel

\* Then Iesus called hys disciples vnto hym, and sayd: I haue compassion on the people, because they continue with me nowe. iiii. dayes, and haue nothyng to eate: and I wyll not let them departe fastyng, least thei mysceatye by the waye. And his disciples sayd vnto hym, wher shoulde we get so muche breade in þ wil dernes, as to suffice so great a multitude? And Iesus sayth vnto theym, howe many loaves haue ye? And thei say \* seuen, and a fewe lytle fyshes. And he commaunded the people to sit downe on the grounde: & he toke the seuen loaves, and the fyshes, & after that he had geuen thakkes, he brake them, and gaue to hys disciples, & the disciples gaue theim to the people. And thei dyd all eat, & wet suffyled. And thei toke vp of the broke meat

**v. ii.** that

Mat. xxvi. 8

Mat. xxvi. 8

Mat. vii. 5.

## The Gospel.

that was lefte,) seven baskettes full.  
And yet, thei that dyd eate were. liii. M.  
men, beside women and children. And he  
sente awaye the people, and toke shippe  
and came into the parties of Magdala.

### The. xvi. Chapiter

**M**atth. xlii. b  
Jhon. vi. d  
Luk. xi. d

**T**he \*pharises also with the sadu-  
ces, came and tempted hym and  
desyred him that he would shew  
them a sygne from heauen. He answered  
and sayde vnto them: when it begin-  
neth to drabwe towarde \*euen, ye saye, it  
wylbe fayre wether, for the skye is red.  
And in the morning: It wyl be foule  
wether to day, for the skye is glowmyng  
red. O ye ypocrites, ye can dyscerne the  
outwarde apperaunce of the skye, but ye  
cannot dyscerne the signes of the times.  
\*The froward and aduourcerous nacy-  
on requirerth a signe, and there shal no  
signe be geuen vnto it, but the signe of  
the \*prophete Jonas. And he left them  
and departed.

\*Matth. xxi. c  
\*Mar. viii. b  
Luk. xi. d.  
Jhon. xi. b  
\*Jonas. ii. a

Luk. xlii. a

And when hys disciples were come to  
the other syde of the water, thei had for-  
gotten to take breade wyth them. Then  
Jesús sayde vnto them. \*Take hede  
and beware of the leuen of the pharises  
and of the Saduces. And they thoughte  
in them selues sayng: we haue taken no  
bred w<sup>th</sup> vs. Which word Jesús understod  
he sayde vnto them: O ye of lytle faythe  
why

why take ye thoughte with in your sel-  
ues, because ye haue brought no breede?  
Dooe ye not yet perceiue, nether remem-  
ber those fīue loues, whē there wer fīue  
\*thoulande menne, & how many basket  
tes toke ye vp? Neither the senē loues,  
whē there wer foure thousande menne: &  
how many baskettes tooke ye vp? How  
happeneth it ꝑ ye dooe not vnderstande,  
that I speake it not vnto you concerning  
brede, that ye should beware of the leuen  
of the pharises & of the saduces? The vnder-  
stode thei, how ꝑ he had not theim be-  
ware of ꝑ leuen of brede: but of the doc-  
trine of the pharises, and of the saduces

Matt. xiiii. c

Matth. x. d.

\* Whē Iesus came into the coastes of  
ꝑ citee whiche is called Cesarea Philippi  
he asked his disciples sayng: \* whō doo  
menne saie ꝑ I the soonne of manne am?  
Thei saied: some saie that thou art Ihs  
Baptist, some Elias, some Hieremias,  
or one of the nobre of the prophetes. He  
saiech vnto theim: but whom saie ye ꝑ I  
am? Simon Peter answered and saied:  
\* Thou art Christ the soone of ꝑ liuyng  
God. And Iesus answered, & saied vnto  
hym: happy art thou Simon the soonne  
of Jonas, for ashe & bloodde hath not o-  
pened ꝑ vnto thee: \* but my father whi-  
che is in heuē. And I saie also vnto thee,  
that ꝑ art Peter: & vpon this \* rocke I  
will buyld my congregaciō. And the ga-

Mark. viii. c

Luke. ix. c.

Luke. ix. c.

Ihon. vi. g.

Ihon. vi. d.

i. Coryn. x. a.



# The Gospell.

**Mat. xiii. c** tes\* of hell shall not preuaill against it.  
 And I will geue vnto thee, the keyes of þ  
 kyngdō of heuen: And whatsoeuer þ bin  
 dest in earth, shall be bounde in heuen: and  
 whatsoeuer þ locest in earth, shall be lo-  
 sed in heuen. & Thē charged he his disci-  
 ples, þ thei should tell no manne, that he  
 was Iesus Christ. † Fro that tyme forth  
**Mat. xiii. d.** begā Iesus to shewe vnto his disciples,  
**Luke. ix. c.** how þ he must go to Hierusalem, & suffer  
 many thinges of the elders, & hie prestes  
 and scribes, & must bee kylled, & bee rais-  
 ed again þ thirde daie. And whē Peter  
 had taken hym aside, he began to rebuke  
 hym, sayng, master, fauer thy self, this  
 shall not happē vnto thee: but he turned  
 hym aboute, and saied vnto Peter: goo  
 after me satan, thou hynderest me: for  
 thou sauourest not the thynges that bee  
 of God, but those that bee of menne.

**P** Thē saied Iesus vnto his disciples: if  
 any māne will foloe me, let hym forsake  
 hymself, & take vp his crosse, & foloe me.  
 \* For whoso will saue his life, shall lose  
 it. Again whoso dooeth loose his life for  
 my sake, shall finde it. For what dooeth  
 it proffer a manne, if he wyne all þ whole  
 worlde: & lose his owne soule? Or what  
 shall a manne geue to redeme his soule a-  
 gain with all? For the sonne of manne  
 shall come in þ glory of his father, with  
 his angels: & thē shall he rewarde euery  
 manne

\* **Matth. x. d.**  
**Luke. ix. c.**  
**Mark. viii. d**  
**Thon. vi. d.**

**Roma. iii. b.**

Of. S. Matthew. fol. xxviii.  
mañe accordyng to his deedes. \* Merely Math. viii. d.  
¶ I saie vnto you, there bee standyng here Luke. ix. c.  
whiche shall not taste of death, till thei  
se þ̄ soonne of man come in his kyngdō.

The. xvii. Chapter.

**A**ND \* after sixe daies, Iesus ta- \* Math. xi. a.  
keth Peter, James and Ihon his Luke. ix. c.  
brother & bryngeth them vp into  
an hie mountaigne out of the waie, and  
was trāsfygured before them, \* and his \* Apocal. i. d.  
face did shyne as the sunne, and his clo-  
thes wet as white as the light, And be-  
holde, there appered vnto them Moyses  
and Helias talkyng with hym, The an-  
swered Peter, & saied vnto Iesus,orde  
here is good beeryng for vs. If thou wilt  
lette vs make here thre tabernacles: one  
for thee, & one for Moyses, & one for Hel-  
as. While he yet spake, behold, a bright  
cloude shadowed them.

And beholde, there came a voice out of **B**  
the cloude whiche saied: \* This is my \* Math. ii. d.  
beloued soonne, in whom I delite, hea- and. xii. b.  
re \* hym: And whē his disciples hearde Marke. i. b.  
these thynges, thei fell on their faces, and. ix. a.  
and wet sore afraide. And Iesus came † Esa. xlii. c.  
and touched them, and saied: arise and \* De. xviii. c.  
bee not afraied. And when thei had lifte  
vp their eyes, thei sawe no māne saue Je-  
sus only. † And whē thei came doune fro Marke. ix. a,  
þ̄ mountaigne, Ies<sup>s</sup> charged them sayng  
thetw þ̄ visio to no māne, vntill þ̄ soonne  
D iiii. of

The Gospell.

of manne bee risen again fro the dedde. b

✠ And his disciples asked hym, sayng  
why then saie the scribes, & Helias must  
first come: Iesus answered, & saied vnto  
Malac. iii. b. theim: \* Helias truly shall first come, &  
restore all thynges. But I saie vnto you  
✠ Math. xi. b. & Helias is come alredy, and thei knew  
hym not: but haue dooen vnto him what  
soeuer thei lusted. In likewise shall also  
✠ soonne of manne suffre of theim. Then  
the disciples vnderstode, & he spake vnto  
C theim of Ihon Baptiste. And when thei  
wer come to ✠ people, there came to hym  
a certain manne knelyng downe to hym  
and sayng: O gaster, haue mercy on my  
soonne, for he is lunatique & sore vexed,  
for oft times he falleth into the fire, and  
Marke. ix. f. oft into the water. ✠ And I brought hym  
Luke. ix. e. to thy disciples, & thei could not heale  
hym. Iesus answered & saied: O faith-  
les & croked nacion: how long shall I be  
with you? how long shall I suffre you?  
bryng hym hether. And Iesus rebuked  
the deuell, and he departed out of hym.  
And the childe was healed euen ✠ same  
Matthe. ix. b. tyme. ✠ \* The came the disciples to Ie-  
D sus secretly, and saied: Why coulde not  
we cast hym out? Iesus saied vnto them  
Because of your vnbelefe. For verely I  
saie vnto you: ✠ if ye haue faith as a gra-  
ine of mustarde seede, ye shall saie vnto  
this mountaigne: remoue hēce to ponder  
place,

place, & it shall remoue: nether shall any thyng bee vnpossible vnto you. Howbeit this kinde goeth not out, but by praier and fastyng. While thei wer occupied in Galile, Iesus saied vnto theim: & it will come to passe, & the sonne of mane shall bee betrayed into the handes of menne & thei shall kill hym, & the thirde daie shall he rise again. And thei wer exceadyng sorry. & And when thei wer come to the cite of Capernaum, thei & wile to receiue tribute money, came to Peter, & saied. Dooest thou master paye tribute? He saith: yea. And when he was come into & house Iesus preuoked hym sayyng: What thinkest thou Simon? of whom dooe the kynges of the earth take tribute or toll, of their children, or of straungers? Peter saith vnto hym: of straungers. Iesus saith vnto hym. They are the children fre: Notwithstandyng, lest we should offende them, go thou to the sea, & cast an angle, and take the fishe that commeth vp, and when thou haste opened his mouth, thou shalt fynde a pece of twenty pence that take, and geue it vnto them for me & thee. &

Math. xvi. c. &  
and. xx. e.  
Mar. viii. d.  
ic. d. and. x. e.  
Luke. ix. c.

The. xviii. Chapter.

At the same tyme came & disciples vnto Ies<sup>s</sup>, sayyng & who is & greatest in & kyngdom of heuē? Iesus called a childe vnto hym, and set hym in the myddest of theim, & saiede: Verely I

Marke. ix. g.  
Luke. ix. f.

d v. saie



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\* Mathe. x. d  
Luk. xlii. f.  
Acte. i. l. a.

Actes. ix. f.  
Luk. xvii. n

\* i. Cor. xi. d.

† Matth. v. c.  
and. ix. f.

Luk. xv. a.

saie vnto you except ye turne, & become  
\* as children, ye shall not entre into the  
kyngdome of heuen. Whoso euer there-  
fore humbleth hymself, as this childe, &  
same is the greatest in the kyngdome of  
heue. And whoso receiueth suche a child  
in my name, receiueth me. \* But whoso  
dooeth offende one of these litle ones whi-  
che beleue in me: it wer better for hym,  
that a mylstone were hanged aboute his  
neck, and that he wer drowned in the  
depth of the sea. Wo vnto the worlde be-  
cause of offences. \* Necessary it is that  
offences come: But wo vnto the manne,  
by whom the offence commeth).

† Wherefore if thy hāde or thy fote hynde-  
re thee, cut hym of, & cast it fro thee. It  
is better for thee to entre into life halte  
or maimed, rather then & shouldest (ha-  
uynge two hādes or two fete) be cast into  
euerlastyng fire. And if thine eye offend  
thee, plucke it out, & cast it fro thee. It is  
better for thee to entree into life w<sup>th</sup> one  
eye, rather then (hauynge two eyes) to bee  
cast into hel fire. Take hede, & ye dispice  
not one of these litleōs. For I saie vnto  
you & in heue there angels dooe alwaies  
behold & face of my father, whiche is in  
heuen. &

For & soone of māne is come to saue &  
whiche was lost. How thinke ye. \* If a  
manne haue an. c. shepe, & one of them be  
gone

Of S. Matthew. fol. xxx.

gone astray doth he not leaue niutie and nine in the mountaines, & goeth & seeketh þ he was gone astray: And if it happē þ he fynd it, verely I saie vnto you: he reioyseth more of þ shepe thē of the ninty & ix which went not astray, Euē so it is not the wyll of your father in heauen, þ one of these litle ones should peryshe.

✥ Moreover if thy brother trespasse against the, go & tel him his fault betwene hym, & the alone. Yf he heare the, þ haste thou thy brother: But if he heare the not then take yet w the one or two, that \* in the mouth of two or thre witnesses, euery matter may be stablished, Yf he heare not thē, tell it vnto the congregacion. Yf he heare not the cōgregacion, let hym be vnto the as an hethē man & as a publicā. Verely I saie vnto you \* whatsoeuer ye bind on earth, shal be bound in heauē. And whatsoeuer ye lose on earth, shal be loosed in heauē. Again I saie vnto you, þ if .ii. of you on earth agre vpon any maner of thig, whatsoeuer thei desire thei shall haue it of my father which is in heauen. For wher ii. or iii. are gathered together in my name, ther am I in þ midst of thē

Then came Peter to him, & said: Lord, how oft shal I forgeue my brother, yf he synne against me, till seuen times? Iesus saith vnto hym: I saie not vnto þ vntyll vii. times: but seuen times seuen times & therefore

C  
Luke. xlii. a  
Leui. xix. d  
Eccle. xix. b.

Dent. xix. d  
ii. Cor. xlii. a  
Heb. ix. f

Mark. xvi. c

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¶ Therefore is the kyngdome of heauē likened vnto a certayne man that was a kyng whiche would take acowites of his seruaūtes. And when he had begon to reken, one was brought vnto hym, whiche ought hym ten thousand talētes, but for asmuche as he was not able to paye, his lordē cōmaunded him to be sold, and his wife & children and all that he had, and payment to be made. The seruaunte fell downe, & besought hym, sayng: Syr haue pacience w me, & I wyll paye þ al. Then had the lordē pitie on that seruaunt, and lowsed hym, and forgauē hym the debt.

So the same seruaūt, went out, & found one of his feloes, whiche ought hym an hundred pence: & he layed hādes on hym and toke hym by the throte, sayng: paye that þ owest. And his feloe fel downe, & besought hym, sayng: haue pacience w me, & I wyll paye the all. And he would not, but went, and cast hym into pryson, till he should paye the debt. So, whē his feloes sawe what was done, they were very sorowful, & came & told vnto their lordē all that had happened. Then his lordē called hym & said vnto hym: O thou vngacious seruaunt, I forgauē the al that debt, when thou despyedest me: shouldest not thou also haue had cōpassion on thy feloe, euē as I had pitie on the? And his lordē was wroth, & deliuered hym to the iaylers

saylers, tyll he should paye all that was due vnto hym. So \* likewise shall my heauenly father do also vnto you, if ye from your hertes, forgeue not (euery one his brother) their trespasses. &

Math. vi. b.  
Marke. xi. d.  
Iacobi. ii. c.

The. xix. Chapter.

And it came to passe, when Iesus had finished these saynges, he gat hym fro Galile, & came into the coastes of Iewry beyond Iordane, & muche people folowed him, & he healed the there.

Marke. x. c.

The Pharises also came vnto hym teptyng hym, and sayng vnto hym: Is it lawfull for a man to make a deuorcement with his wife for any manner of cause? He answered & said vnto them: Hane ye not red, how þe whiche made man at þe begynnyng \* made them man & woman: and said, for this cause shall a mā leaue father & mother, and shal cleue vnto his wife, and they twaine shalbe one fleche. Wherefore now, thei are not twayne, but one fleche. Let no mā therefore put asunder that which God hath coupled together. Thei say vnto him: why did Moses then commaund to geue a testimonial of deuorcemente, & to put her away? He said vnto them: Moses (because of the hardnes of your hertes) \* suffered you to put awaye your wives: But from the begynnyng it was not so. I say vnto you: whosoever putterh awaye his wife (except it be for fornication

Gene. ii. b.  
Ephe. v. g.  
1 Cor. vi. d

Deu. xxi. a  
Iere. iii. a.  
Mala. ii. d.  
Math. v. c.  
Marke. x. b.  
Luce. xvi. d



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(son) & marryeth another breaketh wed-  
locke. And whoso marryeth her whiche is  
deuorced, doth commit aduoutry.

Sept. ii. c.

His disciples saie vnto hym: if þ mat-  
ter be so betwene man & wife, then is it  
not good to mary. He said vnto them: al-  
men cannot comprehend this saynge,  
\*saue thei to whō it is geue: for ther are  
some chaste whiche are so borne oute of  
their mothers wōbe. And there are some  
chast, whiche be made chast of men. And  
there be chast whiche haue made the sel-  
ues chast for the kyngdō of heauens sake.  
He þ can comprehend it, let hym cōpre-  
hende it. \*Then wer ther brought vnto  
hym yonge children, þ he should put his  
hādes on the, & praye. And the disciples  
rebuked them. But Iesus said vnto the:  
suffre the children & forbyd them not to  
come vnto me: for of suche is the kyngdō  
of heauen. And when he had put his hā-  
des of them, he departed thence.

Marke. x. b.

Luk. xlii. d.

Marke. x. b.

Luk. xlii. d.

¶ Psal. cxi. f.

Exod. xx. d.

Deuter. v. b.

And behold, one came, & said vnto him:  
\*good master, what good thyng shall I  
do þ I may haue eternal life? He said vn-  
to hym: why callest þ me good & there is  
none good but one, & that is God. But if  
thou wilt entre into life, kepe the com-  
mandemētes. He saith vnto him: which?  
Iesus said: \* Thou shalt not committe  
manslaughtre. Thou shalt not cōmyt ad-  
uoutry: Thou shalt not steal: Thou shalt  
not

not beare false witness: Honour father & mother: \* & thou shalt loue thine neighbour as thy self. The yong man sayth vnto hym: Al these thynges haue I kept from my youth vp: what lacke I yet. Iesus said vnto hym: if þu wilt be perfecte, \* go and sell (all) that thou hast & geue to the poore, & thou shalt haue treasure in heauen, & come & folow me. But when the yong mā herd that sayng, he wēt awaie sorie. For he had great possessions.

Roma. xii. 7.  
Galach. v. 6.

Mathe. x. 2.  
Luke. xii. 8.  
Mathe. vi. 19.

The Iesus said vnto his disciples: Verely, I saie vnto you: \* it shal be hard for the riche to enter into þe kyngdō of heauē. And again I saie vnto you: it is easyer for a camel to go through the eye of a needle, then for þe riche to enter into þe kyngdō of God. Whē the disciples herde this thei were exceedingly amased, sayng: who then cā be saued? But Iesus beheld thē, & said vnto thē: wī mē this is vnpossible \* but wī God al thynges are possible.

Mathe. x. 2.  
Luk. x. 25.

\* Then answered Peter, & saide vnto him: Behold \* we haue forsaken al, & folowed the, what shal we haue therfore? Iesus said vnto thē: verely, I say vnto you that when the sonne of man shal syt in þe seate of his maiestee, ye that haue folowed me in the regeneracion \* shal syt also vpon twelue seates, & iudge the twelue trybes of Israel. \* And every one þe forsaiketh house, or brethren, or sisters, or father

Zach. xiii. 6.  
D.  
Mathe. xiii. 12.  
Mathe. x. 2.  
Luk. x. 25.

Luke. xxi. 27.  
Gen. xxi. 11.

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father, or mother, or wife, or children, or  
 Iohn. xiii. 5. landes, for my names sake \*shal receaue  
 an hundred fold, & shal inherite euertla-  
 Math. xx. 5. styng life. & \*But many that are firste,  
 Luke. xiii. 5. shalbe last and the last shalbe first.

The .xx. Chapter.

**O**r the kyngdom of heauen is like  
 A vnto a man that is an householdet,  
 which wēt out early in the morning  
 to hyre labourers into his vynegarde.  
 And when the agrement was made with  
 the labourers for a peny a daye, he sent  
 them into his vyneyard. And he wēt out  
 about the thirde houre, & sawe other sta-  
 dyng ydell in the market place, and said  
 vnto them: go ye also into the vynegarde  
 & whatsoeuer is right, I wyl geue you.  
 And thei went their waye. Again he wēt  
 out about the sixt & synthe houre, & dyd  
 likewise. And about the eleuenth houre  
 he went out, & found other standing ydel,  
 and said vnto them: Why stande ye here  
 all the day ydel? Thei saie vnto hym be-  
 cause no mā hath hired vs. He saith vnto  
 the: go ye also into the vyneyard: & what  
 soeuer is right, that shal ye receaue.

So, when even was come, the lord of  
 the vynegarde sayeth vnto his steward:  
 call the labourers, and geue them their  
 hyer, begynnynge at the last vntil the first.  
 And when thei did come, that cam about  
 the eleuenth houre, thei receaued euery  
 mā

man apeny. But whan the fyrst came al  
so, thei supposed that thei shoulde haue  
receaned more, and they lykewyse recea  
ued euery man a peny. And when they  
had receiued it, thei murmured agaynst  
the good man of the house, sayng: these  
last haue wrought but one houre, and þ  
hast made theim equall vnto vs, whiche  
haue born the burthen & heat of the day

But he answered vnto one of theim  
and sayde: frende, I do the no wrong, dy  
dest thou not agre with me for a peny?  
Take that thyne is, and go thy waye: I  
wyl geue vnto thys laste, euen as vnto  
the. Is it not lafull for me to do as me  
lysteth w myne owne goodes? Is thyne  
eye euil, because I am good? \* So þ last  
shalbe fyrste, and the fyrste shalbe laste.  
For many be called and fewe be chose

Math. xix. d.  
Marke. x. e  
Luke. xiii. f.

\* And Iesus goyng bp to Ierusalem  
tooke the twelue dysciples asyde in the  
way, and sayd vnto them: \* Behold, we  
go bp to Ierusalem, and the sonne of mā  
shalbe betrayed vnto the chiefe preestes,  
and vnto the scribes, and thei shall con  
dempne hym to deathe, and shal delpyer  
hym to the Gentyles, to be mocked and  
to be scourged, and to be crucyfied: and  
then the.iii. daye he shall rise againe.

\* Mark. ix. e.  
Luke. xiiii. f.

\* \* Then came to hym the mother of  
sebedes children, with her sonnes, wor  
shyppung him & desiring a certain thyng

\* Marke. x. e

e. of



## The Gospel

of hym. And he sayeth vnto her, what wilt thou? She sayde vnto him: Graunt that these my two sonnes may syt, the one on thy right hand, and the other on thy left, in thy kyngdome.

But Iesus answered & saide: Ye wot not what ye aske. Are ye able to drynke of the cuppe that I shall drynke of, and to be baptised wyth the baptyme, that I am baptised wyth? Thei sayd vnto him we are. He sayd vnto thei: ye shal drinke in dede of my cuppe: and be baptised w<sup>th</sup> the baptyme that I am baptised wyth. But to syt on my ryght hand and on my left, is not myne to geue: but it shall chaunce vnto theim, that it is \* prepared for of my father. †

And when the tenne hearde thys, thei disdained at y<sup>e</sup> brethren: But Iesus called them vnto hym, and sayd: \* ye know that the prynces of the nations haue domynion ouer them. And thei y<sup>e</sup> are great men, exerceyse authorite vpon theym. It shall not be so among you. But whoso euer wyll be greate among you, let him be your minister, and whoso wyll be chiefe among you, let hym be youre seruaunte euen as y<sup>e</sup> \* sonne of man came, not to be ministred vnto, but to mynister, and to geue his life a redempcyon for many. †

\* And as thei departed from Hierico much people folowed him. And beholde two

two blind men sittinge bi the way side,  
whē thei herd þ̄ Iesus passed by, thei cry  
ed sayng: O lord þ̄ sōne of David, haue  
mercy on vs. And the people rebuked thē  
because thei shold hold their peace. But  
thei cried þ̄ more sayng: haue mercy on  
vs. O lord thou sonne of David. And Je-  
sus stode styl, & called them, & said: what  
wil ye that I shal do vnto you? Thei say  
vnto him: lord þ̄ our eyes may be opened  
So Iesus had compassion on them, and  
touched their eyes, & immediately thei  
eyes receiued sight. And thei folowed him

The. xxi. Chapiter

**A**d whan thei \*drew ny vnto Je-  
rusalē, & wer come to Bethphage  
vnto mount Oliuete, thē sent Je-  
sus two disciples, sayng vnto them: Go  
into the tounē þ̄ lieth ouer agaynst you,  
& anone ye shal find an asse bound, and a  
colt wher: lose them and byng them vn-  
to me. And yf any man saye oughte vnto  
you, say ye: the lord hath nede of them &  
streight way he wil let them go. Al this  
was done, þ̄ it might be fulfilled which  
was spoken by þ̄ prophet, sayng \*Tell  
ye the daughter of Sion: behold, thy kīg  
cometh vnto the, mīke, sittinge vpon an  
asse & a colt, the sole of þ̄ asse v̄sed to the  
yoke The disciples went & did as Ies<sup>us</sup> cō-  
maūded thē, & brought þ̄ asse, & the colt  
& put on thē their clothes, & set hī therō.

**A**  
\*Math. xxi. a.  
Lūke. xix. e.

Esaye. lxi. v.  
zachary. ix. v.  
John. xii. c

## The Gospell.

**25** And many of the people spred theyr garments in the waye. Other cutte downe braunches frome the trees, and strawed them in the waye. Moreouer the people that wente before, and thei that came after, cryed sayng. Hosanna the sonne of

\* Luke. xix. f  
Jhon. xij. b.  
Ios. xviii. b.  
\* Math. xi. b.

Dauid. \* Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

Math. xxi. a  
\* Luke. xix. g

\* And when he was come to Ierusalem, all the citee was moued, sayng: who is this? And the people sayd: thys is Jesus the Prophet of Nazareth (a citee) of Galile.

And Jesus went into the temple of God, and caste oute all theim that sold and bought in the temple, and ouerthrewe the tables of the mony changers and seates of them that sold doves, and sayde vnto the: It is writtē \* my house shalbe called the house of prayer: But ye haue made it \* a denne of thieues. And the blynde and the halte came to hym in the temple, and he healed them.

xiij. Regum.  
viii. d. e. f.  
Esaie. lvi. c.  
\* Iere. vii. c

When the chiefe preestes and the Scribes sawe the wonders that he dyd, and the chyl dren crynge in the temple (and sayng: Hosanna to the sonne of Dauid) they dysdayned, and sayd vnto hym: hearest thou what these saye? But Jesus sayeth vnto hym why not? Haue ye neuer red. \* Oute of the mouth of babes and suckelynges thou hast ordeyned prayse? And he lefte them, and wente out of the cite

Isal. lxxxiii. a

**Of. S. Matthew.** **Fol. xxxv**  
cytee\* vnto Bethanie, and had hys aby  
dyng there. †

John. viii. a.

\* In the mornynge as he returned in-  
to the cytee agayn, he hungred: and whē  
he had spyed a figge tree in the way, he  
came to it, and founde nothyng theron,  
but leaues only, and sayde vnto yt. Ne-  
uer frut growe on the hence forwarde.  
And anon the fygge tre wythered away  
And when his dysciples saw it, thei mer-  
ueled, saynge. Howe soone is the fygge  
tree wythered away? Iesus aunswered  
and sayde vnto them: Merely I say vnto  
you\* yf ye haue fapth and doubt not  
ye shall not onely do thys that is hadde  
vnto the fygge tree: but also, yf ye  
shall saye vnto this mountain, remoue,  
and caste thy selfe into the sea, it shalbe  
done\* And al thiges whatsoeuer ye ask  
in praier (if ye beleue) ye shal receue the

\*Math. xi. c.

Luke. xiiij. b.

**C**  
\*Mar. xlii. d  
Luke. xviij. a

Marke. xi. d.  
John. xiiii. b.  
xv. b. & xvi. e  
\*Marke. xlii  
Luke. xx. a

† \* And when he was come into the  
temple, the chiefe prestes and the elders  
of the people came vnto him (as he was  
teachynge) and sayd: By what autho-  
ryte doeste thou these thynges? And who  
gaue the thys powre? Iesus aunswered  
and sayde vnto theym: I also wyll aske  
you a certain thyng, whiche yf ye tel me  
I in lyketwyse will tell you by what au-  
thoritee I dooe these thynges. The bap-  
tisme of Ihon: whence was it? frome  
heauen or of men? And thei thought a-  
mong

† Exodi. ii. c.  
Actes. iiii. b  
and. vii. d.



# The Gospell.

Math. xiii. a.

mong them selves, sayng: yf we say fro  
heue, he wil say vnto vs: why did ye not  
then beleue him? But if we shall saye of  
me, then feare we þ people. \* For al men  
hold Jhon as a prophet, And thei answe  
red vnto Jhesus & said: we canot tel, And  
he saied vnto them: nether tell I you, by  
what authoritee I doe these thinges. &  
What say ye to this? & A mā had two so  
nes, & cam to the first, & saied: sonne go &  
worke to day in my vineyard. He answe  
red & sayd, I wyl not, but afterward, he  
repēted, & went. Then came he to þ secōd  
& saied likewise. And he answered, & say  
ed: I wil sir, & went not. Whether of the  
twain did þ will of the father. And thei  
say vnto him: the first. Jhesus saith vnto  
the: verely I saye vnto you, þ publicans  
& herlotes go into the kingdome of God  
before you. For \* Jhon cam vnto you by  
the waie of righteousnesse, & ye beleued  
him not: but publicans & harlottes bele  
ued him. And ye (whē ye had sene it) wer  
not moued afterward with repētaunce,  
that ye myght haue beleued hym &

Math. iii. a.

\* Gene. ix. c  
Esaye. vi. a.  
Jerem. xii. c.  
Math. xii. a  
Lūke. .xx. b

¶ Herken another similitude. \* Ther  
was a certaine man an housholder, why  
che planted a vineyarde, and hedged it  
round about, and made a vine presse in it  
& buylt a towre, & let it out to husbāde  
men & went into a straunge countre. And  
when þ tyme of þ frute drewe neare, he  
sente

sent his seruautes to the housbandemen  
 þ thei might receiue þ frutes of it. And þ  
 housbandmē caught his seruautes, & bet  
 one, killed another, & stoned another. A-  
 gain, he sent other seruautes, mo then þ  
 first: & thei did vnto theim likewise. But  
 last of all, he sente vnto theim his owne  
 soonne, saiyng: thei will stand in awe of  
 my soone. But when þ husbandmē sawe  
 the soonne, thei saied emōg theim selues  
 & This is þ heirs: come, let vs kill hym, &  
 let vs enioye his inheritauce. And thei  
 caught hym, & thrust hym out of þ vine-  
 yard, & slew him. Whē the Lord therfore  
 of the vineyard cometh, what will he do  
 vnto those husbandmen? Thei said vnto  
 him: For asmuche as thei be ciuil, he wil  
 cruely destroy them, & wil let out his vi-  
 neyard vnto other husbandmen, whiche  
 shall deliuer him þ frute in due seasons.  
 Jes<sup>s</sup> saith vnto them: did ye neuer rede i  
 þ scripturs: & The stone which þ builders  
 refused, thesame is become the hed of þ  
 corner: this is the Lordes dooyng, & it is  
 meruelous i your eies. Therefore I saie  
 vnto you, þ kyngdō of God shall be taken  
 frō you, & geuē to a nacion, whiche shall  
 brig forth þ frutes therof. And whoso-  
 euer falleth on this stone, shall be brokē in  
 peces: but on\* whomsoever it falleth it  
 shall all to grynde hym. And when the  
 chief preestes and pharises had hearde  
 c iiii. his

Ge. xxxvi. b.

psal. cxvii. c.  
 Marke. xii. a  
 Luke. xx. c.  
 Actes. iiii. b.  
 i. Peter. ii. b.

zacha. xii. a.

Daniell. ii. c

## The Gospell.

\*Thom. vi. d.  
\*Mark. ix. c.  
Luke. xix. g.  
and. xx. c.

his parables, thei perceiued, & he spake of theim. \*And thei went aboute to laie handes on hym: but thei feared the people, because thei tooke hym as a prophete. \*And Iesus answered, and spake vnto theim again by parables and saied.

## The. xxi. Chapter.

A  
Luke. xiii. d.

**T**he kyngdome of heuen is like vnto a manne that was a kyng, whiche made a mariage for his soonne and sente forth his seruauntes, to call theim that wer bid to þe wedding and thei would not come. Again he sente forth other seruauntes sayng: Tell them whiche are bidden: beholde, I haue prepared my diuner: myne oren and my fat lynges are killed, & all thynges are redy come vnto the mariage. But thei made light of it, and went their waies: one to his ferme place, another to his marchaundise, and the remnaunt tooke his seruauntes, and intreated them shamefully and slewe them. But when the kyng hearde therof, he was wroth, and sent forth his menne of warre and destroyed those murderers, and brente vp their citee.

Then saied he to his seruauntes: the mariage in deede is prepared. But thei whiche wer bidden, wer not worthy. So ye therefore out into the hie waies: and as many as ye finde bid them to the mariage. And the seruauntes went out in-  
to

Of. S. Matthew. Fol. xxxvii  
 to the hie waies, and gathered together  
 all, as many as thei coulde fynde, bothe  
 good and bad, and the wedding was fur-  
 nished with gesses. Then the kyng came  
 in, to se the gesses, and whē he spied ther  
 a māne: whiche had not on a \* wedding *Esay. lxi. d.*  
 garment, he saied vnto hym, frende, how  
 camest thou in hether not hauyng a wed-  
 dyng garment? And he was euen spech- *vs*  
 lesse. Then saied þ kyng to the ministers  
 take and bynde hym hande and fore, and  
 cast him into vtter darkenes\* there shal *Matth. xiiij*  
 bee wepyng and gnashyng of teeth. For *and. xxb. c.*  
 many bee called but fewe are chosen. ¶

\* \* Then went the pharises, and toke *Matth. xii. a.*  
 councell: how thei might tangle hym in  
 his woordes. And thei sent out vnto him  
 their disciples with Herodes seruantes  
 sayng: \* Master, wee knowe that thou *\* Luke. xx. d.*  
 art true, & teachest the waie of God true-  
 ly, nether carest thou for any manne, for  
 thou regardest not the outwarde appea-  
 raunce of menne. Tell vs therefore: how  
 thinkest thou? Is it lawfull that tribute  
 bee geuē vnto Cesar or not? But Iesus  
 perceiuing their wickednes, saied: Why  
 tempte ye me, ye ypocrites? Shewe me þ  
 tribute money. And thei tooke him a pe-  
 ny. And he said vnto them: whose is this  
 ymage and superscripcion? Thei saie vn-  
 to him, Cesars. Thē saied he vnto them  
 \* geue therefore vnto Cesar, þ thynges *Matth. xii. b*  
 e v. whiche *Roma. xii. d*



## The Gospell.

Matth. xii. b.

Luke. xx. e.

Acte. xxiii. b.

† Den. xxv. b.

whiche are Celers : and vnto God those thynges that are Gods. ¶ Whē thei had hearde these woordes, thei meruailed, & left hym, & went their waie. \* The same daie came to hym ¶ saduces (whiche saie ¶ there is no resurreccion) & asked hym sayng: Master, Moses saied: that \* if a manne die haupng no childe, his brother should mary his wife, and reise vp seede vnto his brother. There wer th vs seuen brethre: ¶ the first married a wife, & decesed without y<sup>e</sup> Tue, and left his wife vnto his brother. Likewise, the seconde & the thirde, vnto the seue<sup>th</sup>. Last of all the woman died also. Therefore in the resurreccio<sup>n</sup>, whose wife shal she bee of the seuen? For thei all had her. Iesus answered & saied vnto them: ye dooe erre, not knowyng the scriptures, nor ¶ power of God. For in the resurreccio<sup>n</sup>, thei neither mary nor are maryed: but are as the angels in heuen. But as touchyng the resurreccio<sup>n</sup> of the dedde haue ye not red ¶ whiche is spoken vnto you of God, whiche saieth

\* Exo. iii. b.

Matthe. i. c.

Luke. xx. f.

\* I am the God of Abraham & the God of Isaac, & the God of Jacob: God is not a God of the dedde, but of lyuyng. And when the people hearde this, thei wer astonied at his doctryne

¶

But when the pharises had hearde, ¶ he had put the saduces to silence, thei came together, and one of them whiche was

Of S. Mattheu. Fol. xxxviii  
 was ( a doctoure of lawe ) asked hym a  
 questiō, temptyng hym, & sayng: master,  
 whiche is þe greatest cōmaundement in þe  
 lawe? Iesus saied vnto him: Thou shalt  
 loue þe Lord thy God w all thy heart, & þe Deut. vi. b.  
 w all thy soule, & w all thy mind. This  
 is the first & greatest commaundemente.  
 And the secoude is like vnto it. \* Thou  
 shalt loue thyne neighbour as thy self. Lent. xix. d.  
Matth. xii. c.  
Rom. xiii. e  
Galatha. v. b  
Jacobi. ii. b. g  
Math. v. g.  
 In these two cōmaundementes hang al  
 the lawe & the prophetes. While þe pha-  
 rises wer gathered together, Iesus as-  
 ked them, sayng: what thynke ye of  
 Chryste? Whose sonne is he? Thei saie  
 vnto hym: the sonne of Dauid. He said  
 vnto them\* how then dooeth Dauid in Matth. xii. b.  
 spirite, call hym Lord sayng: The Lord  
 saied vnto my Lord & sitte þe on my right Psalm. ex. a.  
 hād till I make thyne enemies thy fore  
 stole, If Dauid the, call hym Lord, how  
 is he then his sonne? And no māne was  
 able to answer hym any thyng: neither  
 durst any manne ( from that daie forth )  
 aske hym any mo questions. †

**The. xxiii. Chapter. †**

Then spak Iesus to the people, &  
 and to his disciples, sayng:  
 \* The scribes and the phari- Deut. xviii. d.  
 ses sitte in Moses seate. All  
 therefore whatsoeuer thei bid you obser-  
 ue, þe obserue & dooe: but doo not ye after  
 their workes: for thei saie, and dooe not  
 yea.

## The Gospell.

\***Isay. x. a.**  
**Luke. xi. f.**

\*yea, thei bynde together heuy burthens  
 and greuous to bee borne, and laie them  
 on mennes shoulders: but thei them sel-  
 ues will not heaue at them with one of  
 their fynghers. Al their workes dooe thei  
 for the intent, that thei maie bee sene of  
 mēne. Thei set abroad their philatheries  
 and make large the borders of their gar-  
 mentes, and loue the vpermoste seates at  
 feastes, and to sit in the chiefe place in cos-  
 sailes, and gretynghes in the markettes,  
 and to bee called of menne, Rabbi.

<sup>25</sup>  
 \***Jacobi. ii. a**

\*But be not ye called Rabbi. For one  
 is your master, euen Christe, & all ye are  
 brethren. And call no manne your father  
 vpon earth, for one is your father whiche  
 is in heauen. Neither be ye called masters  
 for one is your master, euen Christ. He  
 is greatest among you, shalbee your ser-  
 uant. Butt whosoever exalteth hymself  
 shalbee brought lowe. And he that hum-  
 bleth hymself, shalbee exalted. ¶

**Luke. xiiii. a**  
**and. xliii. c.**

**Luke. xi. g.**

Woe vnto you scribes and pharises, ye  
 ypocrites, for ye shutte vp the kyngdom  
 of heuen before menne, \* ye neither goo  
 in your selues, neither suffer ye them  
 to come, to entre in. Woe vnto you scribes  
 & pharises, ye ypocrites: for ye deuoure  
 wyddowes houses: and that vnder a pre-  
 tence of long prayer: therefore shall ye  
 bee the soer punished.

Woe be vnto you scribes & pharises, ye  
 ypocrites

Of S. Matthewe. fol. xxxix.  
ypocrites: for ye compasse see, & laude, to  
make one proselite: & when he is become  
one, ye make hym two fold more þ child  
of hell, then ye your selues are.

Wo be vnto you ye blind guides for ye  
saie: whosoever doth sweare by the tem-  
ple: it is nothyng: but whosoever swea-  
reth by the gold of the tēple, he is giltye:  
Ye fooles & blynd: for whether is grea-  
ter, the golde, or the temple þ sanctifieth  
the gold? And whosoever sweareth by þ  
alter, it is nothyng, but whosoever swea-  
reth by the gift that is vpon it, he is gil-  
tye. Ye fooles & blynd, whether is grea-  
ter, the gift, or the alter þ sanctifieth the  
gift? Whoso therefore sweareth by the al-  
ter, sweareth by it, & by al thynges þ are  
thereon. And whoso sweareth by the tem-  
ple, sweareth by it, and by hym þ dwel-  
leth therein. \* And he that sweareth by Math. v. f.  
heauen, sweareth by the seate of God, &  
by hym that sitteth thereon.

Wo vnto you scribes & pharises ye y- C  
pocrites: For \* ye tyth mint, & anyse, and Luke. xi. f.  
cōmyn, & haue left þ waightier matters  
of the lawe, iudgemēt, mercy and fayth.  
These ought ye to haue done, and not to  
leauē the other vndone. Ye blind guides  
whiche straine oute a gnat, & swalowe a  
Camell. Wo vnto you scribes & phary-  
ses, ye ypocrites: for ye make cleane the  
vtter syde of the cuppe, & of the platter:  
but



# The Gospell.

but win thei are ful of bribery & excesse:  
 Thou blynd pharise, cleanse first þ which  
 is within the cup & platter, þ the outside  
 of the may be cleane also \* **W**o vnto you  
 scribes and pharises, ye ypocrites: for ye  
 are like vnto paynted sepulcres, whiche  
 in dede appeare beautifull outward, but  
 are within full of dead mens bones & of  
 all fylthynes. Euen so ye also, outward  
 ye appeare righteous vnto me: But with  
 in, ye are full of faynednesse & iniquitee.  
 \* **W**o vnto you scribes & pharises, ye  
 ypocrites: ye buyld þ tobes of þ proph-  
 etes, & garnishe the sepulcres of the righ-  
 teous, & saie: if we had bene in the dayes  
 of our fathers, we would not haue bene  
 parteners with the in the bloud of þ pro-  
 phetes. And so \* ye be wytnesses vnto  
 your selues, þ ye are the childre of them  
 whiche killed the prophetes. Fulsyll ye  
 likewise þ measurc of youre fathers. Ye  
 serpentes, ye generacion of vipers, howe  
 will ye scape the damnacion of hell?  
 \* **W**herfore behold \* **I** send vnto you  
 prophetes & wise men, & scribes, & some  
 of them ye shall kill & crucifie: & some of  
 them shal ye scourge in your synagoges  
 and persecute them fro citie to citie: that  
 vpon you maye come all the righteous  
 blood whiche hath bene shed vpon the  
 earth, fro the blood of righteous \* **A**bell  
 vnto the blood of zacharias the sonne of  
 Barachias

\* Luke. xi. f.

Luke. xi. g

i. The ii. c.

Math. x. b.

Luke. xi. g.

Thon. xii. g.

Actes. vi. c.

and. vii. g.

Gene. iii. b.

Barachias \* who ye slewe betwene the temple & the alter. Merely I say vnto you all these thynges shall come vpon this generation. \* O Iherusalem, Iherusalem, thou that killest the prophetes, & stonest them which are sent vnto the: how ofte would I haue gathered thy childre together, euen as the hen gathereth her chykens vnder her wynges, & ye would not? Behold \* your house is left vnto you desolate. For I say vnto you: ye shall not see me hence forth, till ye say: \* Blessed is he that cometh in the name of the Lorde.

ii. pa. xxiii. a

Luke. xiii. g

iii. Ebd. i. a

Isa. ix. f

Isa. cxliii. d  
Luke. xix. a

The. xxiii. Chapter.

And Iesus wet out, & departed fro the temple: & his disciples cam to hym, for to shew hym the buyldynges of temple. Iesus said vnto the: See ye not all these thynges? Merely I say vnto you: there shal not be here left one stone vpon another, that shal not be destroyed.

Mark. xiii. a  
Luke. xxi. a

Luke. xix. a

And as he sat vpon mount Oliuete, his disciples came vnto hym secretly, sayyng: Tel vs, whye shal these thynges be: & what shal be the token of thy comyng & of the ende of the world: And Iesus answered, & said vnto the: \* take hede, & no man deceaue you. For many shall come in my name, sayyng: I am Christ: and shall deceaue many. Ye shall heare of warres, and tidynges of warres, be not troubled for all (these thynges) must come to passe, but

Collos. ii. b.  
Ephe. v. b.

## The Gospell

iii. Et. xiii. c but þ endē is not yet. \* Nacion shal ryle  
against nacion, & realme against realme:  
and there shalbe pestilence and hunger,  
and earthquakes in all places. All these  
are the begynnynge of sorowes.

Math. x. b

Math. xiii. b

Luke. xxi. c

John. xvi. a

\* Then shal thei put you to trouble, &  
shal kil you: & ye shalbe hated of all naci  
ons, for my names sake. And then, shall  
many be offended, & shal betraye one an  
other, & shal hate one another. And many  
false pphetes shal arise, & shal deceaue  
many. \* And because iniquite shal haue  
þ vpper hand, þ loue of many shal abate.

Math. x. c

† Mar. xiii. b

\* But he þ endureth to þ end, þ same shal  
be safe. † And this Gospell of þ kyngdō  
shalbe preached in al þ world, for a wit  
nes vnto al nations, & then shal the ende  
come. \* When ye therefore shal see þ abo  
minaciō of desolacion (þ was spoken of,  
by † Daniel the prophet) stande in þ holp  
place: whoso readeth it, let hym vnder  
stand. Then let them which be in Jewry  
flye into the mountaynes. And let hym  
whiche is on the house toppe, not come  
downe to fet eny thyng out of his house  
Nether let hym which is in the feld, re  
turne backe to fetch his clothes.

Math. xiii. b

Luke. xxi. d

† Dani. ix. g.

Mo shalbe in those dayes to the þ are  
with childe, & to them þ geue sucke. But  
praye ye þ your flight be not in the win  
ter, nether on the Saboth day. For then  
shalbe great tribulacions \* such as was  
not

Dani. xii. a.

Of S. Matthew. Fol. xxxiii.  
 not sens the begynnynge of the worlde  
 to thys tyme, nor shalbe. Yee, and ex-  
 cepte that those dayes were shortened,  
 there shoulde no fleshe be saued: but for  
 the chosens sake, those daies shalbe shor-  
 tened. \* Then yf any man say vnto you: †Mar. xlii. c.  
 loo, here is Chryst, or there: beleue it not. †Luke. xvi. g.  
 For there shal aryse false Chrystes, and  
 false prophetes \* and shal shewe greate  
 myracles, & wondrous. In so muche (that  
 yf it wer possible,) the very electe shoulde  
 be disceaued, beholde, I haue tolde you  
 before. Wherefore, yf thei say vnto you:  
 beholde, he is in þ desert, go not ye forth  
 behold, he is in the secret places, beleue  
 it not. For as the lightening cometh out  
 of the east, & apereth into þ west: so shal  
 the commynge of the sonne of manne be.

\* For wher soeuer a dead karkas is, e- †Job. xxi. b.  
 uen thether wyl the Eagles also be gathe- †Luke. xvi. g.  
 red together immediatly \* after the try- †Math. xlii. c.  
 bulacyons of those daies, shal the sunne †Luke. xxi. e.  
 be darkened: & þ mone shal not geue her  
 lyght, and the starres shal fall from hea-  
 uen, and the powres of heuen shalbe mo-  
 ued. And the shal apere the token of the  
 sonne of man in heauen. And then shal  
 all the kynnedes of the earth mourne, &  
 thei shal se \* the sonne of man commynge †Ages. i. b.  
 in the cloudes of heuen, with powre and  
 great glory † And he shal send his angels †Dany. xii. a.  
 with the great voyce of a trompete, and  
 f. thei



## The Gospell

thei shal gather to gether his chosen, frō  
the foure wyndes: euen frome the hyest  
partes of heauen, vntyll þ endes therof.

*Marke. xlii. e* \*Learne a similitude of the fygge tre  
*Luke. xxi. f* when his braunche is yet tender, and the  
leues spronge, ye knowe þ somer is nye.  
So lyke wise ye, when ye se al these thin  
ges, be ye sure that it is nere, euen at the  
doores. Verely I saye vnto you: this ge  
neracion shal not passe, tyll al these thin  
ges be fulfylled. ¶ Heauen and erth shal  
passe, \* but my wordes shal not passe.  
*Mathe. li. b.* But of that day and houre ¶ knoweth no  
\* *Mathe. xli. s* manne, no not the angels of heauen, but  
*Mathe. v. c* my father onely. \* But as the dayes of  
\* *Actes. i. a* Noe were, so shall also the commynge of  
*Gene. vii. d* the sonne of man bee. For as in the day  
*Luke. xvi. f* es (that went before the floude) thei did  
eate and dryncke, mary, and were mary  
ed, euen vntyl the daye that Noe entred  
into the shyppe, and knewe not tyll the  
floud came and toke them al awaye: So  
shal also the commynge of the sonne of  
man be. Then shall two be in the feelde,  
the one receaued, and the other refused,  
*Luke. xvi. g* \* two women shalbe gryndynge at the  
myl, the one receiued & the other refused  
(Two in a bed the one shalbe receyued, and the o  
ther refused.) \* Watche therefore, for ye  
knowe not what houre your lord wil  
come. Of thys yet bee sure, that yf the  
good manne of the house knewe what  
houre

houre \*the these would come: he would \*Apo. xvi. c.  
surelye watche, and not suffer hys house  
to be broken vp. Therefore, bee ye al-  
so redy, for in such an hour as ye thinke  
not: wyl the sonne of manne come.

Who is a faythfull and wyse seruaunt  
whome hys Lorde hath made ruler ou-  
er hys householde, to geue theym meat  
in season: Blessed is that seruaunt whō  
hys Lorde (when he commeth) shal fynd  
so dooynge. Merelye I saye vnto you,  
that he shal make hym ruler ouer al his  
goodes. But and yf that euell seruaunt  
saye in hys hearte, my Lorde wyl bee  
longe a comynge ( and so begynne to  
smyte hys felowes, yee, and to eate and  
dryncke wyth the dronken) the same ser-  
uauntes Lorde shal come in a day when  
he looketh not for hym, and in an houre  
that he is not ware of, and shall heve  
hym in peaces, and geue hym his porcy-  
on wyth the ppocryptes, there shalbe we-  
pyuge and gnashyng of teeth.

The. xxv. Chapter.

¶ Ten shall the kyngedome of  
heuen bee lyke vnto tenne by-  
gyns, whyche tooke their lam-  
pes, and wente to mete the bydgrome,  
(and the byde.) But fyue of them were  
foolyshe, and fyue were wyse. They  
that were foolyshe tooke theyr lampes  
but tooke none oyle with theym.

f. ii. But

### The Gospell.

But the wyse tooke oyle with theym in  
their vessels with the lāpes also. While  
the bydgrome taried, they all slombred  
and slepte. And euen at mydnight, there  
was a crye made: behold, the bydgrome  
cometh, go out to mete him. Thē al those  
virgyns arose, and prepared theyr lam-  
pes. So the fooly sh sayde vnto the wyse  
B geue vs of your oyle: for our lampes are  
gone out. But the wyse aunswered, say-  
yng: not so, least there be not ynough for  
vs and you: but go ye rather to thē that  
sell, and by for youre selues. And whyle  
thei wēt to by, the bydgrome came: and  
thei that were redy, wente in with hym  
to the mariage, and the gate was shut vp.  
Afterward came also the other virgyns  
Math. vii. d sayyng: \* Lord Lord, open to vs. But he  
answered and sayde: Verely I say vnto  
Mat. xiii. d you: I know you not. † Watch therfore,  
Mark. xiii. d for ye knowe nether the daye nor yet the  
Luke. xii. e. hour wherin † soune of mā shal come. †  
\* \* Likewise a certaine man redye to  
Math. xiii. d take his iourney to a straunge countree,  
Luke. xix. b called hys seruauntes, and deliuered vn  
to thē his goodes. And vnto one he gaue  
v. talentes, to another two, & to another  
one: to euery man after his habilitie, and  
streyght way departed. Thē he that had  
receaued the fyue talentes, went, and oc-  
cupied with the same, and wanne other  
fyue talentes: Lykewyse also, he that re-  
ceiued

ceyned two, gained other two. But he þ  
 receiued that one, wente and dygged in  
 the earth, and hyd hy's lordes mony, Af-  
 ter a longe season, the Lorde of those ser-  
 uauntes came, and rekened with them.  
 And so he that had receiued fyue talen-  
 tes came, and brought other fyue talen-  
 tes, sayng: Sir, thou deliuerdst vnto me  
 fyue talentes: behold, I haue gayned w  
 them fyue talentes mo. His Lorde sayd  
 vnto hym: wel thou good and faythfull  
 seruaunte, thou hast bene faythful ouer  
 fewe thynges, I wyll make the ruler o-  
 uer manye thynges: enter thou into the  
 ioy of thy lord. He also that had receued  
 two talentes, came and sayde: Sir thou  
 deliuerdst vnto me two talentes: behold  
 I haue wonne two other talentes wyth  
 theym: hy's Lorde sayde vnto hym: well  
 good and faythful seruaunt, thou hast e  
 bene faythful ouer fewe thynges. I wyll  
 make the ruler ouer many thynges: En-  
 ter then into the ioye of thy Lorde. &

Then he whiche had receiued the one  
 talent came, and sayde: Sir, I knew the  
 that thou art an hard man: reping wher  
 thou hast not sowne and gathering wher  
 thou hast not strawed, and therfore, was  
 I afrayed, and went and hydde thy ta-  
 lente in the earthe: loo, there thou haste  
 that thynne is. His Lorde answered and  
 sayde vnto hym: thou euell and slouth-  
 f.iii ful



# The Gospel

full seruaunt, thou knewest, that I re-  
pe wher I sowed not, and gather, wher  
I haue not strawed: thou oughtest ther-  
fore to haue deliuered my monye to the  
exchaungers, and then at my commynge  
shouldest I haue receiued myne owne with  
vauntage. Take therefore, the talente  
from hym, and geue it vnto hym which  
hath ten talentes. \* For vnto euerye  
one that hath shalbe geuen, and he  
shall haue aboundaunce. But he that  
hath not, from him shalbe taken awaye  
euen that whiche he hath. And cast the  
vnprowitable seruaunte into vtter dar-  
kenesse: there shalbe weping and gnas-  
hyng of teethe.

*Math. xiii. c.  
Mar. xiii. c.*

*Math. xiii. g.  
and. xli. b.  
¶ i. Tella. i. d*

\* ¶ When the sonne of man cometh  
in his glorie, and all the holye Angels  
with hym, then shal he syt vpon the seat  
of hys glorie, and before hym shalbe ga-  
thered all nacjons. \* And he shall sepe-  
rate theim one from another, as a shep-  
herde deuiceth the shepe frome the goa-  
tes, and he shall sette the sheepe on his  
righte hande, but the goates on the left.

*Ex. xxx. iiii c*

Then shall the kinge saye to theim  
that shalbe on his righte hande: Come  
ye blessed of my father, inheret the king-  
dome \* prepared for you frome the be-  
gyninge of the worlde. ¶ For I was  
an hōgred, and ye gaue me meat, I was  
thirstie and ye gaue me dryncke,

*\* Math. xx. d  
¶ i. Tella. i. d  
Ex. xlii. a.*

I was

I was harbourlesse, and ye toke me in:  
Naked, and ye clothed me: \* Sick and  
ye visited me. † I was in prisone, and ye  
came vnto me. Then shall the righteous  
answere hym sayng: Lorde, when sawe  
wee thee an hongred, and fedde thee? Or  
thirstie, and gaue thee drynke, when  
sawe we thee harbourlesse, & toke thee in  
or naked, and clothed thee? or whē sawe  
wee thee sicke, or in prisone, & came vnto  
thee? And the kyng shall answer, & saie  
vnto them: verely I saie vnto you: in as  
much as ye haue dooen it vnto one of þ  
leest of these my brethren, ye haue dooen  
it to me. Thē shal he saie also vnto them  
that shal bee on the left hande: \* departe  
from me ye cursed: into euerlastyng fire  
whiche is prepared for þ deuell and his  
angels. For I was an hongred, & ye gaue  
me no meate. I was thirstie, and ye gaue  
me no drynke. I was harbourlesse, and  
ye toke me not in. I was naked, and ye  
clothed me not. I was sicke and in pre-  
sone, and ye visited me not.

Then shall thei also answer hym sai-  
yng, Lorde, when sawe wee thee an hun-  
gred or a thirst, or harbourlesse, or naked  
or sicke, or in prisone, & did not minister  
vnto thee? Then shall he answer theim  
sayng: Verely I saie vnto you, in as  
much as ye did it not to one of the leest  
of these, ye did it not to me. And \* these

Eccle. vii. d.  
† i. Tim. i. d.  
D

Psalm. vi. b.  
Matth. vii. d.  
Luke. xiii. f.  
† Esa. xxx. g.  
Danie. vii. d.  
Apoca. xix. d

Prone. xiii. e  
and. xvii. a.  
\* Ihen. v. e.

f iiii. Shall

The Gospell.

Shall go into euerlastyng pain: the righteous into life eternall, &

The, xxvi. Chapter.

A

And it came to passe, when Iesus had finished all these saynges he saied vnto his disciples: \* \* ye

Mark. xiii. a  
Luke. xxi. a

\* Ihon. xi. f.

knowe that after twoo daies shalbe delivered ouer, to bee crucified. & Then assembled together the chief prestes, and scribes and the elders of the people vnto the palace of þe hie preste (whiche was called Cayphas) & held a counsaill, that thei might take Iesus by subtilty, & kill hym. But thei saied: not on þe holy daie, lest ther be an vproure emög the people.

Mark. xiii. a  
Ihon. xii. a.  
Luke. vii. f.

Whē \* Iesus was in Bethany, in the house of Simon the leper, there came vnto hym a woman \* hauyng an alabaster boxe of precious oyntemente, and powdered it on his hed, as he satte at þe bourde. But whē his disciples sawe it, thei had indygnacion, sayng. Whereto serueth this waste? This oyntement might haue been well solde, and geuen to the poore. When Iesus vnderstode that, he saied vnto them: why trouble ye the woman? For she hath wrought a good woork vpon me. \* For ye haue the poore alwaies with you. But me shall ye not haue alwaies. And in þe she hath cast this oyntemente on my body, she did it to bury me.

\* Deut. xv. c.

Verely

Verely I saie vnto you : whersoever  
this gospell shalbee preached in all the  
worlde, ther shall also this that she hath  
dooen, bee tolde for a memoriall of her.

\* Then one of the twelue ( whiche was  
called Judas Iscariot ) went vnto the  
chief prestes, and saied vnto them : what  
will ye geue me, and I will deliuer hym  
vnto you ? And thei apointed vnto hym  
thirty peces of siluer . And from þ tyme  
forthe, he sought oportunitie to betraye  
hym. \* The first daie of swete brede, the  
disciples came to Ies<sup>us</sup>, saiyng vnto hym  
wher wilt thou þ we prepare for thee, to  
eate the pascheouer ? And he saied : go into  
the citee, to suche a manne, and saie vnto  
him, the master saieth, my tyme is at hād  
I will kepe myne Easter by thee, w my  
disciples . And þ disciples did as Iesus  
had appointed them , and thei made  
ready the pascheouer.

B  
Mat. xiii. b.  
Luke. xxii. a  
Jhon. xiii. a.

Mar. xiii. b  
Luke. xxii. a

\* When the euē was come, he sat doune  
with the twelue. And as thei did eate, he  
saied : Verely, I saie vnto you, that þ one  
of you shall betraye me. And thei wer ex  
ceadyng sorowfull, and began euery one  
of them to saie vnto hym : Lorde, is it I ?  
He answered and saied : he that dippeth  
his hande with me in the dishe, the same  
shall betraye me. \* The soonne of manne  
truly goeth, as it is witten of hym : but  
wo vnto þ manne, by whō the soonne of

Mar. xiii. e  
Luke. xxii. b  
Jhon. xiii. c.

Mat. lxi. b.



## The Gospell.

manne is betraied. It had been good for  
þ manne, if he had not been borne. Then  
Judas which betraied him, answered, &  
saied: master, is it I? He saied vnto hym  
þ hast saied. When thei wer eatyng, Jez  
sus toke brede, & when he had geuen thā  
kes, he brake it, and gaue it to the disci  
ples, & saied: Take, eate, this is my bo  
dye. And he toke the cup, & thanked, and  
gaue it to theim, saiyng: drynke ye all of  
this. For this is my bloodde (which is þ  
new testamēt) þ is shed for many, for the  
remissiō of sinnes. But I saie vnto you,  
I wil not drynke hēce forth of this frute  
of þ vine tre, vntil that daie, whē I shall  
drynke it new w you in my fathers kyng  
dō. And when thei had saied grace, thei  
went out vnto mount Oliuete. Thē sai  
eth Jesus vnto them: all ye shalbe offen  
ded because of me this nighte. For it is  
written: \* I will smite the shepeherde, &  
the shepe of the flocke shalbe scattered a  
broade. But after I am rylen againe, I  
will goo before you into Galile. Peter  
answered, and saied vnto hym: I though  
all menne bee offended because of thee,  
yet will not I bec offended. Jesus saied  
vnto hym: Verely, I saie vnto thee, that  
in this same night, before þ cocke crowe,  
þ shalt denye me thrise. Peter saied vnto  
hym. Yea: though I should die w thee,  
yet will I not deny thee. Like wise also  
saied

¶ i. Cor. ix. c.  
Luk. xxi. b.  
Mat. xiii. c.

Mat. xiii. c.

yocho. xiii. c.  
Mat. xiii. c.

Mark. xiii. c.  
Luk. xxi. b.

said all the disciples.

\* The came Iesus vnto the vnto a farme place (which is called Bethsemane) and said vnto his disciples: Syt ye here whyle I go & praye ponder. And he toke w<sup>th</sup> him Peter & the two sones of zebede, & bega to were sorowfull & heuy. Then said Iesus vnto them: \* my soule is heuy, euen vnto death. Tary ye here, & watche with me. And he went a litle farther, & fel flat on his face, & prayed, sayng: O my father, if it be possible, \* let this cup passe from me: neuertheles, not as I will, but as thou wilt. And he came vnto his disciples, & found them aslepe, & sayeth vnto Peter: what coulde ye not watche with me one houre? watch, & praye, that ye entre not into temptacion. \* The spirite is willyng, but the fleshe is weake.

\* He went away once again & prayed, sayng: O my father, if this cup may not passe away from me, except I drynke of it, thy wyll be fulfilled. And he came, & found them a slepe again, for their eyes wer heuy. And he left them & wet again and prayed the thyrde tyme, sayng the same wordes. Then cometh he to his disciples, and sayeth vnto them: Slepe on now, and take your reeste. Beholde, the houre is at hande, & the sonne of man is betrayed into his handes of sinners. Ryse, let vs be goyng: behold, he is at hand, that doth

<sup>D</sup>  
Mat. xliii. d

Mark. xliii d  
Jhon. xli. d

Mark. xliii d  
Luke. xxii. d

Gala. b. d.

Mark. xliii e

## The Gospell

**E** doeth betraye me. \* While he yet spake:  
Mark. xlii. e lo, Judas one of the nombre of þ twelve  
Luke. xxii. e came, & with hym a greate multitude w  
 sweardes & stauces, sent fro the chief pre-  
 stes and elders of þ people. But he that  
 betrayed hym gaue them a tokē, sayng:  
 whomsoever I kysse, þ same is he, holde  
 him fast. And forthwith he cam to Iesus  
 and said: haile Master: & kissed him. And  
 Iesus sayed vnto hym: frend, wherfore  
 art thou come? Then came they, & layed  
 handes on Iesus and toke hym.

And behold, one of thē whiche were w  
 Iesus stretched out his hāde & drue his  
 sweard, & stroke a seruait of þ hie preste  
 & smote of his eare. Then said Iesus vn  
 to him: put vp thy sweard into his sheath  
 \* For all they that take the sweard, shal  
Gene. ix. a. perishe with the sweard. Thinkest thou  
John. viii. b that I cannot now praye to my father, &  
Apo. vii. c he shal geue me (euen now) more then. xii.  
Eze. xi. b legions of Angels? But how then shal þ  
Luke. xxiii. b scriptures be fulfilled: for \* thus must it  
 be. In that same houre said Iesus to the  
Mark. xiiii. f multitude: \* ye be come out as it wer vn  
Luke. xxii. f to a thefe, with sweardes & stauces, for to  
 take me: I sat dayly with you, teachyng  
psalm. xxi. in the temple, & ye toke me not. \* But all  
and. lxi. this is done, þ the scriptures of the pro-  
 phetes might be fulfilled. \* Then al the  
\* Mar. xiiii. f disciples forsoke hym, & fled. And they  
Luke. xc. f toke Iesus, & led hym to Cayphas þ hie  
John. xvi. e preste

preste, wher the scribes & the elders wer & assembled. But Peter folowed him as farre of, vnto the hye prestes palace: & went in and sate with þe seruauntes, to se þe ende.

\*The chefe prestes and the elders, & al the councell, sought false witnes against Iesus (for to put him to death) but found none: yee, whē many false witnessess cam yet found they none. At the last cam two false witnessess, & said: This feloe said.

\*I am able to destroye þe temple of God, & to build it again in thre dayes. And the chefe preste arose and said vnto hym: answerest þe nothyng? Why do these beare witnes against þe? But Iesus helde his peace. \*And the chefe preste answered & saied vnto hym: I charge the by the lyving God, that þe tel vs, whether thou be Christ the sone of God. Iesus saith vnto hym, þe hast said. Neuerthelesse I say vn to you \*hereafter shall ye se the sonne of mā syttyng on the right hand of power, and cōmyng in the cloudes of the skye.

\*Then the hye preste rent his clothes sayng: he hath spokē blasphemye, what neede we of eny mo witnessess? Beholde, now ye haue hard his blasphemie: what thinke ye? They answered, & said: he is worthy to dye. \*Then did they spytte in his face, & buffeted hym with fistes. And other smote him on the face w the palme of their hādes, sayng: tel vs thou Christ who

Mark. xiii. f  
Actes. vi. d

Mark. xiii. f  
John. ii. d.  
Mar. xiii. f

Mark. xiii. f

Mar. xiii. g.  
Luke. xxi. g

Mar. xiii. g  
S

Eccl. i. e



## The Gospell.

who is he that smote the?

Mar. xlii. g  
 Luke. xxii. f.  
 Ihon. xviil. c  
 tmar. xxi. c

Peter sat without in the palace. And a damsell came to hym, sayng: Thou also wast with Iesus of Galile: but he denyed before them all, sayng: I woote not what thou sayest. Whē he was gone out into the porche, another wēche saw hym and said vnto thē that were there: This feloe was also with Iesus of Nazareth And again he denied w an oth (sayng:) I do not knowe þ mā. And after a while came vnto him thei (that stode by) & said vnto Peter: \*surely þ art euē one of thē for thy speach betrayeth the. Then began he to curse & to sweare, þ he knewe not the man. And immediatly the cocke crowe. And Peter remembred the worde of Iesu, which said vnto him: before the cocke crowe, thou shalt deny me thrise: and he went out and wept bytterly.

## The. xxvii. Chapter.

Mat. ii. a  
 Marke. xv. a  
 Luk. xxi. a  
 Iohn. xviii. c  
 tNotes. iii. c

**A** Hen the mornynge was come, all the chiefe prestes and elders of the people, held \*a counsaile against Iesus, to put hym to death, and brought hym bounde & and deliuered hym vnto Poncius Pylate the debyte.

Thē Judas (which had betrayed him) seyng þ he was condēpned, repēted hym selfe, & brought again þ thirtie plates of siluer, to the chiefe prestes & elders, sayng: I haue synned, betrayng the inno-  
 cent

Of S. Matthe: w. fol. xlviii.  
est bloud. And thei said: what is þ to vs?  
See thou to that. And he cast downe the  
syluer plates in the tēple, and departed,  
\* and went and hanged hym selfe.

ii. Re. p. 14. a  
Acres. i. c.

And the chese prestes toke þ siluer pla  
tes, & said: it is not lawfull for to put thē  
into the treasure, because it is the pryce  
of bloud. And thei toke counsell, & bought  
with thē a potters felde to bury straun  
gers in. Wherfore þ felde is ealled (pa  
celdema, that is) þ felde of bloud, vntil this  
day. Then was fulfilled, þ whiche was  
spoken by Jeremy the prophete, sayng:  
\* and they toke thirtie siluer plates, the  
pryce of hym that was valued, whō thei  
bought of the children of Israell, and  
gaue thē for the pottersfeld, as the Lord  
appoynted me. \* Iesus stode before the  
debyte: & the debyte asked hym, sayng:  
art þ the kyng of the Jewes? Ies<sup>s</sup> saith  
vnto him: Thou sayest. And whē he was  
accused of the chese prestes & elders, he  
answered nothyng. Then sayth Pilate  
vnto hym: hearest þ not how many wyf  
neses thei laye against the? \* And he an  
swered hym to neuer a word: in so much  
that the debyte maruayled greatly.

Zacha. xi. a.

25.  
Mark. xv. a.  
Luk. xxiii. a.  
Joh. xviii. f

Eccl. iiii. a.

¶ At that feast, the debite was wont to  
deliuer vnto the people a presoner, whō  
they would desyre. He had thē a notable  
psoner, called Barrabas. Therefore whē  
they wer gathered together, Pilate said  
whether

Marke. xv. b

## The Gospell

**Mark. xxi. a** \*whether will ye that I geue lowse vnto  
**Ihon. xviij. g** to you, Barrabas, or Iesus which is cal-  
 led Christe? For he knowe, that for enuye  
 they had deliuered hym.

When he was set downe to geue iud-  
 gement, his wife sent vnto hym, sayng:  
 haue þe nothyng to do with this iust mā.  
**Mathe. xxi. a** For I haue suffred many thynges this  
**Luk. xxiii. b** daye in slepe because of hym. \* But the

chefe prestes & the elders perswaded the  
 people, þe they should aske Barrabas, and  
 C destroye Iesus. The debite answered, &

said vnto the: whether of the twayn wil  
 ye, that I let lowse vnto you? Thei said:

**Actes. iij. c** \*Barrabas. **Mark. xvi. a** Pilate said vnto the: what  
 shall I do then w Iesus, which is called

Christe? They all said vnto hym: let hym  
 be crucified. The debite said: what euell  
 hath he done? But they cryed the more,  
 sayng: let him be crucified. Whē Pilate  
 sawe þe he could preuaile nothyng, but þe  
 more busynes was made, he toke water,  
 and washed his hādes before the people  
 sayng: I am innocent of the bloude of  
 this iust person, ye shal se. Then answe-  
 red all the people, & said: \*his bloude be  
 on vs, & on our childre. ¶ Then let he Bar-  
 rabas lowse vnto theim, & scourged Ie-  
 sus, and deliuered hym to be crucified.

**Actes. v. e**  
**Mark. xvi. a**  
**Luk. xxiii. d.**

**Mathe. xxi. b** \*Thē the souldiours of the debite toke  
 Iesus in the commen hall, and gathered  
 vnto hym al the cōpany: And thei strip-  
 ped

ped hym, and put on hym a purple robe,  
and platted a crowne of thornes, and put  
it vpon his head, and a reede in hys right  
hande; and bowed the knye before hym,  
and mocked hym, sayng: haile, kynge of  
the Jewes, & whā thei had spit vpo him  
thei toke the reede, & smote hym on the hed

After that thei had mocked hym, they  
tooke the roabe of hym agayne, and put  
his owne rayment on hym, and led hym  
awaye to crucyfie hym. And as thei cam  
out, \*thei found a man of Ciren (named  
Symon) him thei compelled to bear his  
crosse. \* And they came vnto the place  
whypche is called Golgotha (that is to  
say, a place of dead mennes sculles) and  
gaue hym venegre to dryncke myngled  
with gall. And when he had tasted ther-  
of, he woulde not dryncke.

Whē thei had crucified hym, thei par-  
ted hys garmentes, and dyd cast lottes:  
that it myghte be fulfyllled whiche was  
spoken by the prophete. \* Thei parted  
my garmentes emonge them: and vpon  
my vesture dyd thei cast lottes. And thei  
sat and watched hym there, and \* set vp  
ouer hys head the cause of hys death writ-  
te: This is Iesus the kynge of the Jewes,  
\* Then were ther. ij. thzues crucified w  
him, one on the right had & another on the  
left. \* Thei passed by, reuiled on him,  
waggyng their heades, & sayng: thou

that

\* Mark. xv. c.  
Luke. xxiii. d  
\* Mark. xv. c.  
Jhon. xix. d

Psal. xxi. d  
Marke. xv. c.  
Luke. xxiii. c

Luke. xxiii. c  
Jhon. xix. d

\* Mar. xi. c  
Luke. xxiii. d  
Mat. lvi. c  
\* Mark. xv. c  
Luke. xxiii. f



# The Gospell.

that destroyed the temple of God, and  
 dyddest bulde it in thre dayes, saue thy  
 self. † Yf thou be the sonne of God, come  
 down from the crosse. Likewise also the  
 hye preestes, mocking him with the scry-  
 bes & elders, sayde: He saued other, him-  
 self can he not saue. Yf he be the kyng of  
 Israel: let hym now come downe fro the  
 crosse, & we wyl beleue him. \* He trusted  
 in God, let hi deliuer hi now, yf he wyl  
 haue hym: for he sayde: I am the sonne  
 of God. The theues also, whiche were  
 crucified w hym, cast & same in his teeth  
 \* From the syxt houre was ther dar-  
 kenes ouer al the land vnto the .ix. houre  
 And about the .ix. houre, Iesus cried w  
 a loude voyce, saynge: Eli, Eli lama sa-  
 bach tani. That is to say: \* my God, my  
 God, why hast thou forsaken me? Some  
 of them that stode ther, when thei herd  
 that, sayde: This man calleth for Help:  
 as. And streighte way \* one of them ran  
 and tooke a sponge, and when he had fil-  
 led it full of vineger, he put it on a rede,  
 and gaue him to drinke. Other sayde, let  
 bee, let vs se whether Elias wyl come  
 and delyuer hym. Iesus, when he had  
 cried againe wth a loude voyce, yelded  
 vp the ghooste.  
 And behold, the \* bayle of the temple  
 did rent in two partes, frome the top to  
 the bottome, and the earth dyd quake, &  
 the

Exple. .ij. d

\* Psal. xxi. b

\* Mark. xvi. c  
 Luke. xxi. f

\* Mark. xvi. c  
 Psal. xxi. a

Marke. xvi. d  
 Ihon. xix. f

Marke. xvi. d  
 Luke. xxi. f

the stones rent, and graues dyd open: & many bodies of the saintes which slept arose, and went out of the graues after his resurrection, and came into the holy citee, and appered vnto manye. \* When the Centurion and they that were with hym watchynge Iesus, sawe the earth quake, and those thynges whiche happened, they feared greatly, sayng: Truly this was the sonne of God.

\* Math. xvi. b.  
Luke. xxiii. g

\* And many women were ther (beholdynge hym a farre off) whiche folowed Iesus from Galile, ministering vnto him. Among whiche was Mary Magdalene, and Mary the mother of James and Ioses, and the mother of Iehodes chyldren. When the euen was come, \* there came a ryche man of Aramathia, named Iosephe, whiche also was Iesus dysciple. He went to Pilate, and begged the bodye of Iesus. Then Pilate commaunded the body to bee deliuered. And whā Iosephe had taken the bodye, he wrapped it in a cleane linnen clothe, and layed it in his newe tombe, whiche he had hewen out, euen in the rocke, and rolled a greate stoonc to the doore of the sepulchre and departed. And ther was Marye Magdalene and the other Mary sittyng ouer agaynst the sepulchre.

\* Math. xvi. b.  
Luke. xxiii. g

\* Math. xvi. b.  
Luke. xxiii. g  
Ihon. xiv. g

Marke. xvi. a.

The next daye that folowed the daye of preparyng, theye pressed sparrys.

## The Gospell.

Math. xxi. c.  
and. xxi. b  
Marke. ix. a.  
Luke. xxi. f

les came together vnto Pilate, sayng:  
Sir, we remember, that thys deceau-  
er sayd whyle he was yet alpye. And af-  
ter thre dayes I wyll ryse agayne. Com-  
maunde therefore that the sepulchre bee  
made sure vntyll the thyrde daye, leaste  
hys disciples come and steale him away  
and saye vnto the people; he is risen fro  
the dead, and the last errour shalbe worse  
then the fyrste. Pilate sayde vnto them  
Ye haue the watch, go your waye, make  
it as sure as ye can. So they wente, and  
made the sepulchre sure with the watch  
men, and sealed the stone. ⁊

\* Mark. xvi. b  
Luk. xxiii. a  
Jhon. xxi. a

**¶** The. xxviii. Chapter. ⁊  
¶ Upon an euenynge of the \* Sabo-  
thes whiche daunceth the firste  
day of the Sabothes, came Mary  
Magdalene, and the other Mary to the  
sepulchre. And behold ther was a great  
earthquake. For the angell of the Lorde  
descended frome heauen, and came and  
rolled backe the stone frome the doore,  
and sat vpon it. His countenaunce was  
lyke lychtynge, & hys rayment whyte  
as snowe. And for feare of hym the keepers  
were astonied, and became as dead men.

Marke. xvi. a  
Luk. xxiii. b

\* The angel answered, and said vnto  
the women: feere ye not. For I know that  
ye seke Iesus which was crucified: he  
is not here: he is risen as he sayd. Come  
se the place wher that the lord was laid

and

and goo quickly, and tell his disciples, þ  
he is risen again from the dedde. And be  
holde, he gooeth before you into Galile,  
ther ye shal se him. For I haue told you &

†\* And thei departed quickly fro the  
sepulchre, with feare and great ioye, and  
did runne to bryng his disciples woorde  
And as thei wēt to tell his disciples: be-  
hold, Iesus met theim, sayng: All haill  
And thei came, & helde hym by the fete, &  
worshipped hym. The said Iesus vnto  
thē: bee not afraid. So tell my brethren, þ  
thei go into Galile, & ther shal thei se me

Mark. xvi. 7.  
Luk. xxiii. 56.

When thei wer gone, beholde some of  
the keepers came into the citee, & shewed  
vnto þ his prestes all the thynges þ had  
happened. And thei gathered them toge-  
ther with the elders, & toke counsaill, and  
gaue large money vnto the souldiours,  
sayng: Saie ye, þ his disciples came by  
night, & stole hym awaie, while ye slept.  
And if this come to the rulers eares, we  
will perswade him, & saue you harmles.  
So thei toke the money, and did as thei  
wer taught. And this sayng is noyled  
among the Jewes vnto this daie.

† Then the eleuen disciples wente a-  
waie into Galile, into a mountaigne  
where Iesus had appoincted them. And  
when thei sawe hym, thei worshipped  
hym. But some doubted. And Ies<sup>us</sup> came  
& spake vnto theim, sayng: \* All power

Matth. xi. 3.  
Jhon. xvi. 2.



## The Gospell.

is gotten vnto me in heuen, and in earth.  
*Matth. xlii. c.* **I** Booe ye therefore, and teache all nacions  
 baptisying them in þ name of the father  
 & of the soonne, and þ holy ghoost: Tea-  
 ching them to obserue all thinges, what  
*Thon. ciii. b* soeuer I haue commaunded you. And lo  
 \* I am with you alwaie, euen vntill the  
 ende of the worlde. R

¶ Here endeth the Gospell of  
 S. Matthew.

¶ The Gospell of  
 S. Marke.

¶ The firste Chapter.

*Malac. iii. a.*  
*Matth. xi. b.*  
*Luke. viii. d.*  
**I**n the begynnynge of the Go-  
 spell of Iesu Christe the  
 sonne of God, as it is writ-  
 ten in þ prophetes, I behold  
 I sende my messenger before  
 thy face whiche shall pre-  
 pare thy waye before thee. The voyce of  
*Isay. ix. a.* a crier in the wilderness: I prepare þe  
 waye of the Lorde, and make his pathes  
*\* Matth. iii. a.* straight. \* Iohn did baptise in þ wilder-  
*Luke. iii. a.* nes, and preached the baptyme of repen-  
*Matth. iii. b.* tance, for þ remission of synnes. And all þ  
*Luke. iii. c.* lande of Iude & ther of Iherusalem, went  
 out vnto hym, & ther all baptised of hym  
 in þ riuer Iordan, confessyng their synnes.  
*Matth. iii. a.* \* Iohn was clothed with camyllies  
 here, and with a girdell of a skyn aboute  
 his loynes. And he did eate locustes and  
 wynde

wylde hony, and preached sayng. He þ  
is stronger the I, cometh after me, whose  
shooe latcher I am not worthy to stoupe  
downe, and vnloue. I haue baptised you  
with water: but he shall baptise you w  
the holy ghoske. And it came to passe  
in those daies, þ Jesus came fro Naza-  
reth, of Galile: & he was baptised of Iho  
in Iordā. And assone as he was come vp  
out of the water: \* he sawe heuen open,  
and the spirite descendyng vpo hym like  
a doue: And there came a voice fro heuen  
þ Thou art my beare sonne in whom I  
delite. And immediately \* þ spirite droue  
hym into wilddernes: and he was there  
in the wilddernes forty daies, and was  
tempted of sathan, & was with wilde bea-  
stes. & And þ angels ministered vnto hym  
After that Ihou was take \* Jesus came  
into Galilee preachyng the gospell, of þ  
kyngdom of God, and sayng. The tyme  
is come, and the kyngdome of God is at  
hande: repent, and beleue the gospell.  
\* As he walked by þ sea of Galile, he  
sawe Simon and Andrew his brother,  
castyng nettes into the sea: for they were  
fishers, And Jesus saied vnto them: fol-  
lowe me, and I will make þ you to become  
fishers of men. And straight wate, they  
forsoke their nettes, & folowed hym: And  
whē he had gone a litle farder thence, he  
sawe James þ sonne of zebede, & Ihou  
g iiii. his

Matth. iii. a.  
Luke. iii. c.  
Ihon. i. b.

þ Matth. iii. c.

\* Matth. ii. b.

þ Matth. iii. d.

rii. g. xlii. b.

\* Mar. iii. a.

b. a. and. xii. a.

Mark. ix. a.

\* Mar. iii. b.

\* Matth. iii. d.

Luke. iii. g.

þ Mar. iii. b.

þ Mar. iiii. b.

\* Mar. iii. a.

Matth. iii. c.

þ Jere. xli. e.

## The Gospell.

his brother, whiche also wer in the ship  
mendyng their nettes. And anone he cal  
led them. And thei lefte their father sel  
bede in the shippe with his hired seruants,  
and folowed hym. \* And thei came in  
to Capernaum: and streight waie on the  
Saboth daies, he entred into the syna  
goge, and taught. And thei wer astonied  
at his learyng. \* For he taught them  
as one that had aucthorite, and not as  
scribes. \* And there was in their syna  
goge a manne vexed with an vnclene spi  
rite, & he cryed, sayng: Alas, what haue  
we to dose with thee? Jesus of Nazas  
reth? Art thou come to destroy vs? I knowe  
thee what thou art, euē that holy one of  
God. And Jesus rebuked hym sayng:  
hold thy peace, & come out of the manne.  
And when the vnclene spirite had torne  
hym, & cried with a loude voyce, he came  
out of hym. And thei wer all amased, in  
so muche that thei demaunded one of a  
nother emōg them selues sayng, what  
thyng is this? What newe doctryne is  
this? For with aucthorite commaunded  
he the foule spirites, and thei obeyed hym.  
And immediatly his fame spred abrode  
throughout all the region bordering on  
Galile. And forthwith, when thei wer  
come out of the synagoge, thei entred in  
to the house of Simon and Andrew, with  
James and Iohn. But Simons mother

Matt. xiii. b.

Matt. xlii. b.

Luke. iii. e.

Matt. xlii. a.

Luke. xlii. a.

Matt. xlii. b.

Luke. xlii. f.

in the late sick of a fever. And anon  
 thei tell hym of her. And he came, & toke  
 her by the hande: & lifte her vp: & imme-  
 diatly the fever forsoke her, & she minis-  
 stred vnto theim. And at even when the  
 soone was done, thei brought vnto him  
 all that were diseased, and them that were  
 vexed with deuils. And all the cite was  
 gathered together at the doore, and he  
 healed many that were sick of diuers di-  
 seases, and cast out many deuils, and  
 suffered not the deuils to speake, because  
 thei knewe hym.

Luke. iiii. g.  
 Marke. iii. b

And in the morning verie early, Je-  
 sus (when he was risen vp) departed,  
 and wente oute into a solitarie place,  
 and there prayed. And Simon and thei  
 that were with hym, folowed after hym.  
 And when thei had found hym, thei saie  
 vnto hym: all menne seeke for thee. And  
 he saied vnto them: lette vs goo into the  
 nexte towne, that I maie preache there  
 also, for therefore am I come. And he pre-  
 ached in their synagoges, in all Galile,  
 and cast the deuils out. And ther came  
 a leper to hym, besechyng hym, and knez-  
 lyng downe, and sayng vnto hym, if  
 wilt thou, canst thou make me cleane. And  
 Iesus had compassion on hym, and put  
 forth his hande, touchyng hym, and saie  
 eth vnto hym: I will, bee thou cleane.  
 And asone as he had spokē, immediately

Matt. xiii. a.  
 Luke. v. c.



## The Gospell.

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the leprosy departed from hym, & he sent  
hym a waie forthewith, and saith vnto  
Matth. xii. b. hym: \* He þ saie nothyng to any manne  
but get thee hère, shewe thy self to þ pre-  
ste, & offre for thy clēfyng, those thynges  
whiche Moyses commaunded, for a witnesse  
vnto them. But he (as soone as he was de-  
parted) began to tell many thynges, and  
to publishe the sayng: in so muche þ Je-  
sus could no more openly entre into þ ci-  
ty, but was about in desert places. And  
ther came to hym from euery quarter.

## The. ii. Chapter.

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After a fewe daies also, he entred  
into Capernaum again, & it was  
noyed that he was in the house.  
And anone many ther gathered together  
in so much that now there was no come  
to heare theim, no nor so muche as a  
houre þ doore. And he preached þ woord  
vnto theim. \* And ther came vnto hym,  
Matth. ix. a.  
Luce. b. b. bringing one sicke of the palsey whiche  
was borne of foure menne. And when  
they could not comen vnto hym for pre-  
ase, they vncouered the roffe of the house  
that he was in. And when they had bro-  
ken vp the roffe, they did (with coordes)  
lette downe the bed wherein the sicke of  
the palsey laye. When Iesus sawe ther  
saith, he saied vnto the sicke of the palsey  
\* Soonne thy synnes bee forgiven thee.  
\* But thers wer certain of þ scribes sit-  
tyng

tyng there, & thynkyng in their heartes:  
why doth he speake these blasphemyes?

\* Who can forgue synnes, but God onely? And immediatly when Iesus perceaued in his spirite, that they so thought

Esai. xliii. o  
and. lxiii. e

within themselues, he sayth vnto them:

why thynke ye suche thynges in youre

hertes? Whether is it easer to saie to þ

sicke of þ palsy, thy synnes be forgiven:

ther: or to say, aryse, take vp thy bed, and

walke? But þ ye may know, þ the sonne

of man hath power in earth to forgue

synnes, he spake vnto þ sicke of þ palsy:

þ saye vnto the: \* aryse, and take vp thy

bed, & get þ hence vnto thine owne house.

And immediatly he arose, toke vp þ bed,

and went forth before the al: in so much

that thei wer amazed, & glorified God

sayng: we neuer sawe it on this fashion.

\* And he went again vnto the see, and

all the people resorted vnto hym, and he

taught them. And Iesus passed by, he

sawe Leuy the sonne of Alphene, set

Math. ix. o  
Luke. v. e  
Jhon. v. b.

Math. ix. a

Math. ix. a  
and. lxiii. e

and

## The Gospell.

and synners, thei said vnto his disciples how happeneth it, þ he eateth & drinketh with publicans & synners? When Iesus herd þ, he said vnto theim: They that be whole, haue no nede of the phisicion, but thei þ are sicke. \* I came not to cal the righteous, but synners to repentaunce.

1. Timo. i. c

Math. ix. b.

Luke. v. f

\* And the disciples of Ihon & the pharises did fast: and thei come & sape vnto hym. Why do the disciples of Ihon & of the pharises faste, but thy disciples faste not. And Iesus said vnto the: ca the childre of the weddyng fast while the bydegrome is with the? As long as thei haue the bydegrome with them, they cannot fast. But the daies will come, when the bydegrome shalbe taken away fro them, and then shall they fast in those daies.

¶ No man also seweth a pece of newe cloth vnto an old garment, els taketh he away the new pece therof fro the olde, & so is the rent worse. And no man putteth newe wyne into old bottels: els the new wyne doth burst the bottels; & the wyne runneth out, & the botels are marred. But new wyne must be put into new bottels.

Math. xii. a

Luke. vi. a

\* And it chaunced (again) that he went thorow the corne felde on the Sabbath dayes, & his disciples began by the waie to plucke the eares of corne. And the pharises said vnto hym: behold why do thei on the Sabbath dayes, that which is not lawfull

lawfull? And he said vnto them: haue ye neuer red what Dauid did, when he had neede, & was an hūgred, both he, and they that wer with hym? \* How he wēt into the house of God, in the dayes of Abia: that the hie prest, & did eate of the bread (whiche is not lawfull to eate, but for prestes onely) & gaue also to them which wer with hym? And he said vnto the: the Saboth was made for man, & not man for the Saboth. Therefore is the sonne of man Lord also of the Saboth.

Jere. xxi. b.

The. iiii. Chapter. \*

And he entred again into the syna-  
**A**goge, & ther was a mā there which  
 had a \* withred hād. And thei wat-  
 ched hym, whether he would heale hym  
 on the Saboth day, & they might accuse  
 him. And he said vnto the mā which had  
 the wythred hand: aryse, & stande in the  
 middes. And he saith vnto the, whether  
 is it lawfull to do good on the Saboth  
 daies, or to do euil? to saue life, or to kil?  
 But thei helde their peace. And when he  
 had looked rounde about on them, w anger  
 mournyng on the blyndnes of their her-  
 res, he saith to the mā: \* stretch forth thine  
 hād. And he stretched it out, & his hand  
 was restored, euē as whole as the other. \*

\* And the pharises departed, & straight  
 way gathered a councell (with theim &  
 belonged to Herode) against hym, & thei  
 might

Math. xii. a.  
 Luke. vi. a

Math. xii. b.  
 Luke. vi. b.  
 ¶ iii. Regum  
 xii. b.  
 \* Math. xii. b.



# The Gospell.

Math. liii. a  
Luke. vi. a

Math. liii. d  
Luke. vi. c  
Jhon. vi. a.

might destroye him. But Iesus auoyded  
with his disciples to þ see. \* And a great  
multitude folowed hym from Galile, and  
from Iewry, and from Ierusalem, & frō  
Idumea, and from beyond Iordā, \* and  
thei þ dwelled about Tyre and Sidon, a  
great multitude of men: whiche (when  
they had hearde what thynges he dyd)  
came vnto hym. And Iesus commaunded  
his disciples, þ a thyp shoulde wayte on  
hym, because of þ people, lest thei shoulde  
throng hym. For he had healed many, as  
so muche that thei pressed vpon him, for  
to touche hym, as many as had plagues.  
And when the vnclane spyrtes sawe  
hym, thei fell downe before hym, & cryed  
sayng: thou arte the sonne of God. And  
he straptly charged thē, that thei shoulde  
not make hym knowen.

Mathe. x. a

And he went vp into a mountayn, & cal-  
leth vnto hym whō he woulde and they  
cam vnto hym. \* And he ordeined the. xii.  
that thei shuld be with hym, and that he  
might send thē forth to preach: and that  
thei might haue power to heale sicknes-  
ses, & to cast out deuels. And he gaue vnto  
Simon to name Peter. And he called  
James the sōne of zebede & Iho, James  
brother, & gaue thē to name Boanarges  
which is to say, þ sonnes of thōder. And  
Andriew & Philip, & Bartholomew, and  
Matthew, & Thomas, & James the sōne  
of

of Alphene, & Thaddæus, & Simō of Ca-  
 naā, & Judas Iscariōth: which also be-  
 trayed him. And thei cam into þ house, &  
 the people assembled together againe, so  
 that they had not leysar, so muche as to  
 cate bread. And whē they þ belonged vu  
 to hym, heard of it, thei went out to laye  
 hādes vpo hym. For they said: he is mad.  
 And þ scribes which cam downe frō Jer-  
 usalē, said: he hath Belzebub, & by the  
 chefe deuil, casteth he out deuils. And he  
 called the vnto him, & said vnto the in pa-  
 rables. How cā Satan driue out Satā?  
 And if a realme be deuided against it self  
 that realme cānot endure: And if a house  
 be deuided against it self, that house can  
 not continue. And if Satan make insur-  
 reccion against hym self, and be deuided  
 he cannot continue, but hath an end. No  
 man can entre into a strong mans house  
 & take away his goodes, excepte he first  
 bynd the strong mā, and then spople his  
 house. Merely, I say vnto you, al synnes  
 shalbe forgiven vnto mens childrē: and  
 blasphemies wherwith locuer thei haue  
 blasphemed. \* But he þ speaketh blas-  
 phemy against the holy goste hath neuer  
 forgeuenes, but is in daunger of eternal  
 damnaciō: For thei said: he hath an vn-  
 cleane spire. \* Ther cam also his mother  
 and his brethrē, & stode about, & sent vnto  
 hym to call hym out. And the people sat  
 about

Mathe. ix. d.  
 and. xii. b.  
 Luke. xi. b.

Mathe. xii. a.  
 Luke. xi. b.

Mathe. xii. d.  
 Luke. xiii. c.

## The Gospell.

about hym, & said vnto hym: behold, thy mother & thy brethre seke for the about. And he answered the, sayng: who is my mother & my brethre? And when he had looked round about on his disciples, whiche sat in compasse about him, he said: behold my mother & my brethre. For whosoever doth the will of God, the same is my brother and my sister and mother.

## The. iiii. Chapter. \*

**B**

And he began again, to teach by the see side. And there gathered together vnto hym muche people, so greatly

*Math. xii. a.*

that he entred into a shippe \* & sat in the see, & al the people was by the see side on the shore. And he taught the many thynges by parables, & said vnto them in his doctryne: Herke to, behold \* there went out a sower to sow. And it fortuneth as he sowed, & some fell by the waye syde, & the fowles of the ayre came, & deuoured it vp: Some fell on stony ground where it had not much earth, & immediatly sprang vp, because it had not depth of earth, but as sone as the sonne was vp, it caught heat: & because it had no rotynge, it withered away. And some fell among thornes, and the thornes grewe vp, & choked it, & it gaue no frute. And some fell vpon good ground, and did yeld frute & sprang vp, & grewe, & brought forth, some thyrty fold and some sixtie folde, and some an hun-

*Luke. viii. a.*

**Died**

died folde. And he sayde vnto theym: he that hath eares to heare, let hym heare.

And whē he was alone, thei that wer about hym with the twelue asked hym of the parable. And he sayde vnto them:

\*To you it is geuen to knowe the mystry of the kyngedome of God. But vnto them that are without, all thynges happen by parables: that when thei se, they may se, and not discerne, and when they here, they may here, & not vnderstande:

lest at any time thei shold turne, & theyr synnes shuld be forgeuen the. And he said vnto the: Knowe ye not this parable? & how the wil ye know al other parables

\*The sower soweth the woorde. And thei (whercof some be recharsed to be by the way syde) are those, where the word is sowne: And when thei heare, satan cometh immediatly, and taketh away the worde that was sowne in their heartes. And likewise the other that receiue sēde into the stonpe grounde, are thei, whiche when thei here the word, atonce receaue it w<sup>th</sup> gladnes, yet haue no roote in theim selues, and so endure but a time: & anon whan trouble and persecucion aryseth for the wordes sake, thei fall immediatly. Ther be other also, that receaue sēde into thornes and those are suche as here the word, and the cares of this woorld and the disceatfullnes of richesse and the

h. lustes

Math. xliij. b.  
Luke. viij. b.

W  
\*Esaie. vi. c.  
Math. xliij. b.  
Luke. viij. b.  
John. xii. f  
Acre. xxviii. f  
Roman. xi. b.  
\*Math. xliij. c.  
Luke. viij. b.



## The Gospell.

lustes of other thynges, enter in, & choke the worde, and it is made vnfrutful: and other there be, that haue receaued seede into a good grounde, thei are suche that heare the worde, and receaue it, so that one corne doth byyng forth thyrtye, some thzee score, some an hundred.

\*Mat. b. b.  
Luke. viii. s  
and. xi. e.

\*Math. x. s  
Luke. viii. b.  
and. xii. a.

Math. vii. a.  
Luke. xj. f

Math. xlii. b.  
and. xxb c  
Luke. viii. c  
and. xix. d

Math. xlii. d

And he saied vnto them: \*is the candel lyghted, to be put vnder a bushell, or vnder the table? As it not lighted to be put on a candelspycke? † For ther is nothyng so priuie, that shal not be opened, nether hath it ben so secret but that it shal com abrode. Yf anye man haue eares to here let hym heare. And he sayde vnto them: take heed what ye heare. \* With what measure ye meete, wyth the same shal other menne measure vnto you agayne. And vnto you that heare, shal more bee geuen. For \* vnto hym that hath, shal it be geuen, and frome hym that hath not shal be taken away euē † which he hath

And he saied: so is the kingdom of god euē as \* yf a man shoulde sowe seede in the grounde and shoulde slepe, and rylse vp nyght and daye, and the seede shoulde spryng and growe vp, whyle he is not a ware. For the earth byyngeth forth frut of her self: first † blade, then the eare, after † the full corne in the eare. But whā † frut is brought forth, anon he througeth in † sikel, because † heruest is come

And

And he sayde: whereunto shall we ly-  
ken the kyngdom of God? or with what  
comparyson shall we compare it? \* It is <sup>Math. xliij. 13</sup> <sup>Luke. xliij. 18</sup>  
lyke a grayne of musterdseede, whyche  
when it is sowne in the earth, is lesse the  
all seedes that be in the earth: when it  
is sowne, it groweth vp, and is greater  
then all herbes: and beareth great brañ-  
ches, so that the foules of the ayre maye  
make their nestes vnder þ shadowe of it.

\* And with many such parables spake <sup>Math. xliij. 13</sup>  
he the worde vnto theym, after as thei  
myghte heare it. But wythoute parable  
spake he nothyng vnto them. But when  
thei were alone, \* he expounded al thyn <sup>Math. xliij. 14</sup>  
ges to his disciples. And the same daye  
when euen was come, he sayde vnto the  
let vs passe ouer vnto þ other syde. And  
thei left the people, and tooke hym euen  
as he was in the shipppe. And ther were  
also wyth hym other shippes.

\* And there arole a greate storme of <sup>Luke. viij. 23</sup>  
wynde, and the waues dafshed into the <sup>Marke. viij. 23</sup>  
shyppe, so that it was now full. And he  
was in þ sterne a slepe on a pelowce. And  
thei awaked him, and sayde vnto hym:  
Master, carest thou not, that we peryshe?  
And he arole vp, and rebuked the wynd  
and sayd vnto the sea: peace and be still  
And the windes ceased, and ther afole  
a great calme. And he sayde vnto theim:  
why are ye so fearful? How hapeneth it  
h. ii. that

## The Gospel

that ye haue no sayeth? And thei feared exceedingly, and said one to another: who is this? For both wind and sea obey him

### The .v. Chapter

**A**  
Math. viii. d  
Luke. viij. d.

**A**

And thei came \* ouer to the other syde of the sea, into the countree of the Gaderenites. And when he was come out of the shyp, immediatlye ther met hym out of þ graues a man possessed of an vnclene spirit, which had his abiding among the graues. And no man coulde bynd hym: no not with cheines, because that when he was often bound with fetters and cheines, he plucked the cheynes asunder, and brake the fetters in peces, Neither coulde enye man tame hym. And alwaies, nyght & day he was in the mounteines and in þ graues, cryyng and beatyng hym selfe woth stones. But when he had spied Iesus afarre of he ranne, and worshipped him, and cried with a lowde voyce, & sayd \* what haue I to do woth the, Iesus thou sonne of þ most hyest God? I require þ in the name of God, that thou tormente me not. For he sayde vnto hym: come out of the man thou foule spryte. And he asked hym: what is thy name? And he answered and sayde vnto hym: my name is Legion, for we are many. And he prayed hym instantly, that he would not sende them awaye oute of the countree.

Math. viii. d  
Mark. xvi. c

But

But there was there nye vnto þ moſ-  
taines\* a great heerd of ſwyne feeding, &  
al þ deuels beſought hym, ſaiyng: ſende  
vs into the heerd of ſwyne, that we may  
enter into them. And anon Jeſus gaue  
them leaue. And the vnclene ſpyre wēt  
oute, and entred into the ſwyne. And the  
heerd was caried hedlynge into the ſea.  
Thei wer almoſt two. cc. and wer drow-  
ned in the ſea. And the ſwyneheerdes  
fled, and tolde it vnto the citee, and in þ  
feldes. And thei went out for to ſe, what  
had happened: and came to Jeſus, and  
ſawe him that was vexed with the fend  
and had the Legion, ſyt, bothe clothed &  
in his right mynde, and thei were aſay-  
ed. And thei that ſawe it told them, how  
it had happened to hym that was poſſeſ-  
ſed with þ deuell: and alſo of the ſwyne  
\*And thei beganne to pray hym, that he  
woulde departe out of their coaſte. ¶

Math. viii. d.  
Luke. viii. d.

Luke. viii. c

\*And whē he was come into the ſhypp  
he that had the deuell, prayed him, that he  
myghte be with hym. Howbeit, Jeſus  
woulde not ſuffer him, but ſaied vnto  
him goo to thine owne houſe and to thy  
frindes, and ſhewe them howe greate  
things the Lorde hath doone for the  
and how he hath had compaſſion on the  
And he departed, & began to publiſhe in  
the .x. citees, howe great things Jeſus  
had done for him, and al men did meruel

Math viii. d



## The Gospell

\*Matth. ix. c.  
Luce. viii. f

**C** And when Ies<sup>s</sup> was come ouer again  
by ship vnto the other side, much people  
gathered vnto hym, and he was nye vnto  
the sea. \* And behold, there came one  
of the rulers of the sinagoge, whose na-  
me was Jairus: and when he saw hym,  
he fell downe at his feete, and besought  
hym greatly, sayng: my daughter lyeth  
at poynt of death, I praye the come, and  
lay thy hand on her, that she may be safe  
and liue. And he went with him, & much  
people folowed hym and thronged him.

\*Matth. ix. c.  
Luce. viii. f.

\* And there was a certaine woman,  
whyche had bene diseased of an yssue of  
bloud. xii. yeres, and had suffered many  
thinges of many phisicians, & had spent  
all that she had, & felt none amendement  
at all, but rather worse & worse. When  
she had hard of Ies<sup>s</sup>, she came in & prese  
behynd hym, and touched hys garment  
For she sayed yf. I maye but touche hys  
clothes I shalbe whole. And straightwaye  
the fountayne of her bloude was  
dryed vp, and she felte in her bodye, that  
she was healed of that plague. And Iesus  
immediatly felynge in hym selfe, & ver-  
tue proceeded frome hym, turned hym a-  
bout in the prese, and sayd, who touched  
my clothes? And hys disciples said vnto  
hym: & seest the people thrust the, & asked  
who did touche me? And he looked round  
about for to se her & had done thys thig  
But

But þ woman fearyng & treiblyng (know-  
yng what was dooen w in her) came, &  
fell doune before hym, & tolde hym all þ  
truth. And he saied vnto her: Doughter  
\* thy faith hath saued thee: go in peace Luke. iiii. g.  
and bee whole of thy plage.

¶ While he yet spake, there came fro þ<sup>to</sup>  
ruler of þ sinagoges house, certain whi-<sup>þ Math. ix. a.</sup>  
che saied: thy doughter is dedde: why<sup>Luke. viii. g.</sup>  
diseasest thou the master? A Tene as Je-  
sus hearde the woorde that was spoken  
he saied vnto the ruler of the sinagoge:  
bee not afraied, onely beleue. And he suf-  
fered no manne to foloe hym, saue Peter  
and James, and Jhon the brother of Ja-  
mes. ¶ And he came vnto the house of the  
ruler of þ sinagoge, & saw þ wondryng<sup>Math. ix. e.</sup>  
& them þ wept & wailed greatly, & went<sup>Luke. viii. g.</sup>  
in & saied vnto them: why make ye this a  
dooe, & wepe? The damosell is not dedde  
but slepethe. And thei laughed hym to  
scorne. But he put them all out & taketh  
þ father & the mother of þ damosell, and  
them þ wer w hym, & entred in where þ  
damosell laie, & taketh þ damosell by þ  
hād, & saith vnto her. Tabitha cumi, whi-  
che is (if one dooe interpret it) damosell  
¶ I saie vnto thee, arise: And straight wate  
þ damosell arose, & walked. For she was  
of the age of twelue yeres. And thei wer  
astonied out of measure. And he charged  
them straightly, þ no man should knowe  
b iiii. of

# The Gospell.

of it, & commaunded, to geue her meate.

## The.vi.Chapiter.\*

**B**  
\*Mat.iii.g.  
Luke.iii.e.

**A**nd he\*departed thēce, & came in-  
to his owne countree, & his disci-  
ples folowed hym. And whē **¶** Sab  
both daie was come, he began to teache  
in the sinagoge. And many **¶** hearde him  
wer astonied, & saied: from whence hath  
he these thinges? and what wisdomē is  
this **¶** is geuen vnto hym: & suche vertus  
es **¶** are wrought by his hādes? **¶** Is not  
this the carpenter **¶** Marias sonne, **¶** bro-  
ther of James & Ioses & of Juda & Si-  
mon? & are not his sisters here with vs?  
And thei wer offended at hym. **¶** Ies<sup>s</sup> said  
vnto theim: **¶** a prophete is not dispised,  
but in his owne countre, & emōg his owne  
kynne, & in his owne housholde. And he  
could ther shew no miracle, but laied his  
hādes vpon a fewe liche folke, & healed the  
& merueiled, because of their vnbelefe. **¶**

**B**  
\*Mat. ix.d.  
\*Matth. x.a.

\*And he went aboute by the townes **¶**  
laie on euery side, teachyng. **¶** And he cal-  
led **¶** twelue, & began to send them forth  
twoo & two, & gaue them power against  
vncleane spirites. And cōmaunded them  
**¶** thei should take nothyng in their ior-  
ney, saue a rodde onely: no scrip, no bred  
no money in their pourse, but should bee  
shoode with sandals. And **¶** thei should  
not put on two cotes. And he saied vnto  
them: wher soeuer ye entre into an house  
there

there abide, till ye departe thence. \* And whosoever shal not receiue you, nor here you, when ye departe thence, Make of the duste þ is vnder your fete, for a witnesse vnto them. \* I saie verely vnto you: it shal bee easier for sodom & Gomor in the daie of iudgement, then for þ citee. † And thei went out and preached, that menne should repent: and thei caste out many deuiles: and annoynted many that wer sicke with oyle, and healed them. \* And kyng Herode hearde of hym (for his name was spred abroad) and he saied: Jhō Baptiste is risen again from the dedde, and therefore miracles are wrought by him. Other saied: it is Helias, some saied it is a prophet or as one of the prophetes. But when Herode hearde of him, he saied: it is Jhon whom I beheaded, he is risen from death again. C

† For Herode hymself had sent forth menne of warre, and laied handes vpon Jhon, and bounde hym, and caste hym in to prison for Herodias sake, his brother Philippes wife (because he had married her) For Jhon saied vnto Herode: \* It is not lawfull for thee to haue thy brothers wife. Herodias laied waite for him, and would haue killed hym, but she could not. For Herod feared Jhō, knowing that he was a iuste manne & an holy and gaue hym reuerence: and when he  
h v. hearde

\* Matth. x. d.  
Luke. ix. a.

Matth. x. d.  
Luke. x. a.

† Matth. x. a.

Luke. ix. a.  
Matth. x. d.

Lent. xlii. c  
and. xx. d.



### The Gospell.

hearde hym, he did many thynges, and  
hearde hym gladly. And when a conue-  
niēt daie was come, that Herode on his  
\*Gene.xi.d. \*birth daie, made a supper to the lordes  
hī capitains, and chief estates of Galile  
& when the daughter of the same Herodi  
as came in, & daunced & pleased Herode  
& theim þ̄ satte at bourde also: the kyng  
saied vnto þ̄ damosell: aske of me what  
Mat.xlvi.a. thou wilt, and I will geue it thee. \*And  
he sware vnto her: whatsoeuer thou  
shalt aske of me, I will geue it thee, euen  
vnto the one halfe of my kyngdom. And  
she wēt forth, and saied vnto her mother  
what shall I aske: She saied Iohn Bap-  
tistes hed. And she came in streight waie  
w̄ hast vnto the kyng, & asked sayng: I  
will, þ̄ thou geue me by and by in a char-  
ger, the hed of Iohn Baptist. And þ̄ kyng  
was sorȳ: howbeit for his othes sake, &  
for their sakes whiche satte at supper al-  
so, he would not cast her of. And imme-  
diatly the kyng sente the hangman, and  
commaunded his hed to bee brought in.  
C And he went, & behedded hym in þ̄ pre-  
sone, and brought his hedde in a charger  
and gaue it to the damosell, and the da-  
mosell gaue it to her mother. And when  
his disciples hearde of it, thei came, and  
toke vp his body, & laied it in a graue. &  
And þ̄ apostoles gathered them selues  
together vnto Iesus, and tolde hym all,  
thynges

thynges, both what they had dooen, and what thei had taught. And he saied vnto theim: come ye alone out of the waie in-  
Mat. xiiii. b.  
 Luke. ix. b.  
 Ihon. vi. a.

to the wildernes, and reste awhile. For there were many commers, and goers, & thei had no leasure so muche as to eate.

\* And he went by ship out of the waie in to a deserte place. And the people spied them when thei departed: & many knew hym, and ranne a fote thether out of all cities, and came thether before them, & came together vnto him. And Iesus wēt

out and sawe muche people, \* & had compassion on them, because ¶ thei wer like shepe, not hauyng a sheptherde. And he beganne to teache them many thynges.

\* And when the daie was now farre & out and sawe muche people, \* & had com-  
\* Math. ix. b.  
 and. xlii. b.  
 Ez. xxxiii. a

passion on them, because ¶ thei wer like shepe, not hauyng a sheptherde. And he beganne to teache them many thynges.

\* And when the daie was now farre & spente, his disciples came vnto hym, sai-  
Mat. xlii. b.  
 Luke. ix. b.  
 Ihon. vi. a.

ng: this is a deserte place, and now the tyme is farre passed, lette theim departe that thei maie goo into ¶ countree round aboute, and into the towne, and buye them breade: for thei haue nothyng to eate.

He answered and saied vnto them geue ye them to eate. And thei saied vnto hym: Shall wee goo and buye twoo hundred penyworthe of bred, and geue them to eate? He saiede vnto them:

\* how many looues haue ye? Goo and loke. And when thei had searched, thei saied: fyue and twoo fishes. And he commaunded them, to make them all sitte  
 doone

\* how many looues haue ye? Goo and loke. And when thei had searched, thei saied: fyue and twoo fishes. And he commaunded them, to make them all sitte  
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\* how many looues haue ye? Goo and loke. And when thei had searched, thei saied: fyue and twoo fishes. And he commaunded them, to make them all sitte  
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\* how many looues haue ye? Goo and loke. And when thei had searched, thei saied: fyue and twoo fishes. And he commaunded them, to make them all sitte  
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\* how many looues haue ye? Goo and loke. And when thei had searched, thei saied: fyue and twoo fishes. And he commaunded them, to make them all sitte  
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\* how many looues haue ye? Goo and loke. And when thei had searched, thei saied: fyue and twoo fishes. And he commaunded them, to make them all sitte  
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\* how many looues haue ye? Goo and loke. And when thei had searched, thei saied: fyue and twoo fishes. And he commaunded them, to make them all sitte  
 doone

## The Gospell.

downe by compaignies vpon the grene  
grasse. And thei satte downe here arowe  
& there arowe, by hundredes & by fifties.

And when he had taken the fīue loues  
and the twoo fishes, and looked vp to he  
uen, he blessed and breake the loues, and  
gaue theim to his disciples, to sette bes  
foze theim: and the twoo fishes deuīded  
he emong theim all. And thei all did eate  
& wer satiffied. And the toke vp. xii. bas  
kettes ful therof, & of f fishes. And thei  
f did eate, wer aboue fīue thousande men.

<sup>f</sup>  
Math. xiiii. e. \* And streight waie he caused his dis  
ciples to goo into the shippe, and to goo  
ouer f sea befoze vnto Bethsaida, while  
he sente awaie the people. \* And asone  
as he had sent theim awaie, he departed  
into a mountaigne to praie. † And when  
euen was come, the shippe was in f mid  
des of the sea, and he alone on the lande,  
& he sawe theim troubled in rowyng, for  
the wynde was cōtrary vnto theim. And  
aboute the fourthe watche of the night,  
he came vnto them, walkyng vpd the sea  
and woulde haue passed by theim. But  
when thei sawe hym walkyng vpon the  
sea, thei supposed it had been a spirite,  
and cryed out: for thei all sawe hym and  
wer afraied. And anone he talked with  
them & saied vnto them: bee of good che  
are, it is I bee not afraid. \* And he went  
vp vnto them into f shippe, & the wynde  
ceased

Mat. xiiii. e.  
Jhon. vi. b.

Mat. xiiii. e.

ceased, & thei were sore amased in theim selues beyonde measure, and marueyled For they remembred not of the loaves, because their herte was blynded.

And whē thei wer ouer the water thei came into the lāde of Benezareth & drue by into the hauē. And allone as thei wer come out of the ship, streight waye they knewe hym, & ran forth througħ out all the region round about, & began to cry about in beddes those þ̄ wer sicke, when they heard that he was there. And whither soeuer he entred, into townes, cities or byllages, thei laide the sicke folkes in the streates, and prayed hym that they might touche, and it wer but the hemme of his vesture. And as many as touched hym, wer safe. ⁊

¶ The. vii. Chapter.

And the pharises cam together vn <sup>A</sup> to hym, and dyuers of the scribes <sup>Math. ch. 8</sup> which cam frō Ierusalē. And whē thei sawe certayne of his discyples eate bread with commen (that is to say with vnwashed) hādes, thei complayned. For the pharises and al þ̄ Jewes, except thei washe their handes often, eat not, obseruyng the tradicions of the elders. And when they come from the market, except they washe, they eate not. And many other thynges there be, whiche they haue taken vpon them to obserue, as the washing



## The Gospell.

thyng of cuppes and cruces, and brassen  
vessels, and of tables.

**B** Then asked hym the pharyses & scriy-  
bes: why walke not thy disciples accor-  
dyng to þe custome, ordeyned by þe elders,  
but eate bread with vnwashed handes?  
He answered & said vnto the: well pro-  
phesied *Isayas* of you ypocrites, as it  
is writte: \* This people honoureth me w<sup>th</sup>  
their lippes, but their hert is farre from  
me: howbeit, in vayne do they serue me,  
teachyng þe doctrines & comaundementes  
of me. For ye laye the comaundement of  
God apart, & obserue the constitucions of  
me, as the washing of cruces & of cuppes  
and many other such like thynges ye do.

*Isay. xxi. b.*  
*Math. xv. a.*

*Exod. xxi. b.*  
*Deute. v. b.*  
*Ephes. vi. a.*  
*Exod. xx. b.*  
*Lent. xi. b.*  
*Mat. xx. c.*

And he said vnto the: wel, ye cast asyde  
the comaundement of God to mayntayne  
your owne constitucions \* For *Moses* said  
honour thy father & thy mother: & þe who  
so curseth father or mother, let hym dye  
the death. But ye saie: a man shall say to  
his father or mother, *Corban*: whiche is  
what gyft soeuer cometh fro me, shal-  
be for thy profyte. And so ye suffre hym  
no more to do ought for his father or his  
mother, and make the word of God of  
none effecte, through youre owne consti-  
tucion which ye haue ordeyned. And ma-  
ny suche thynges do ye.

And when he had called all the people  
vnto hym, he said vnto them: hearken vnto  
me

me, every one of you, & vnderſtād. ¶ Ther Math. xvi. 6  
 is nothyng without a man þ̄ can defyle  
 hym, when it entreth into hym: but the  
 thynges which procede out of a mā thoſe  
 are thei that defyle the mā. If eny man  
 haue cares to heare, let hym heare. And  
 when he came into the houſe away from  
 the people, his diſciples asked hym of þ̄  
 ſimilitude. And he ſaid vnto them are ye  
 alſo ſo greatly without vnderſtandyng?  
 Do ye not yet perceaue, that whatſoever  
 thyng frō without entreth into a man, it  
 cānot defyle hym, becauſe it entreth not  
 into his hert but into þ̄ bely: & goeth out  
 into þ̄ draught, pouging out al meates?

And he ſaid: that which cōmeth out of  
 a man defyleth the man. For frō within  
 euen out of the hert of men procede euill  
 thoughtes, aduoutry, fornicacion, mur-  
 ther, theft, coueteouſnes, fraude, deceite,  
 vncleannes, a wycked eye, blaſphemyes,  
 pryde, ſoliſhnes: all theſe euell thynges  
 come frō within, & defyle a man. \* And Math. xv. 2  
 from thence he roſe, & went into the bor-  
 ders of Tyre & Sydon: & entred into an  
 houſe, & would þ̄ no man ſhuld haue kno-  
 wen. But he could not be hyd. For a cer-  
 tain womā (whoſe daughter had a foule  
 ſpyte) as ſoone as ſhe hard of him, came  
 and fell at his fete. The woman was a  
 Breke out of the naciō of Syrophenicia  
 and ſhe beſought him, that he would caſt  
 out

## The Gospell

out the deuyl frō her daughter. But Iesus said vnto her: let the children first be fed. For it is not meete, to take the childrens bread, and to cast it vnto whelpes.

**Mathe. xv. c** She answered & said vnto hym: euen so lord, \* neuertheles the whelpes also eat vnder the table of þ childrens croumes. And he said vnto her: for this sayng go thy waye, the deuyl is gone oute of thy daughter. And whē she was come home to her house, she found þ the deuyl was departed, & her daughter liyng on the bed.

**Mathe. xv. d** \* And he departed again frō the coastes of Tyre & Sidon, and came vnto the see of Galile thorow the myddes of the coastes of þ. x. cities. \* And thei brought vnto hym one þ was deafe & had an impediment in his speche, and they prayed him to put his hand vpon him. And whē he had taken hym aside from the people, he put his fyngers into his eares, & dyd spyt, & touched his tong, and looked vp to heauen, and syghed, and said vnto hym: Ephata, that is to saye be opened. And strayght way his eares wer opened, and the stryng of his tonge was loosed, and he spake playn. \* And he comaunded the that thei should tell no man. But þ more he forbad them, so much the more a great deale they publyshed, sayng: He hath done al thynges wel, he hath made both the deafe to heare, & the dābe to speake &

**Marke. i. d**

The

## The.viii.Chapter.\*

**I**n those daies whē ther was a be-  
 ty great company, & had nothyng  
 to eat, Iesus called his disciples  
 to hym, and sayed vnto them: I haue eu-  
 passion on the people, because thei haue  
 nowe bene w me. iiii. dayes, and haue no  
 thyng to eate: and yf I send them away  
 fastyng to their owne houses, thei shall  
 faynt by the waye.\* For diuers of them  
 came frome farre. And hys disciples an-  
 swered hym: where shoulde a man haue  
 bread here in the wyldernes to satisfie  
 these? And he asked them, howe manye  
 loues haue ye? Thei sayde: seuen. And  
 he commaunded the people to sit downe  
 on the ground. And he toke the seuen lo-  
 ues: and when he had geuen thankes, he  
 brake, and gaue to his disciples, to set be-  
 fore them. And thei dyd set them before  
 the people. And thei had a fewe smal fy-  
 shes. And when he had blessed, he com-  
 maunded them also to be set before them.  
 And thei did eate, and wer suffised. And  
 thei tooke vp of the broken meate þ was  
 left seuen baskettes full. And thei that  
 dyd eate: were aboute foure thousande.  
 And he sente them awaye.\*

And anon he entred into a shyp with  
 hys disciples, and came into the parties  
 of Dalmanutha.\* And þ pharises came  
 forth, and beganne to dyspute with him

i. sekynge

*Math. xxi. d*

*\* Esaye. xli. a  
Toby. xiii. b.*

*Math. xxi. a.  
Luke. xi. d  
Thon. vi. d.*



## The Gospell.

sekyng of hym a sygne from heuen, trespasing him. And whē he had sigthed in his spryte, he saith: why doth this generaciō on seke a signe? Merely, I saie vnto you, ther shal no signe begeuē vnto this generaciō. And he left them & wēt into þe ship agayn, and departed ouer the water.

Math. xvi. b  
Luke. xii. a

And thei had forgotten to take bread with theym, neyther had thei in theyr pockes with them more then one loafe. And he charged them, sayng. \* Take hede, beware of the leuen of the pharises, and of the leuen of Herode. And thei reasoned among them selues sayng, wee haue no bread. And Iesus knew it, and sayth vnto them: Why take ye thought, because ye haue no breade? perceiue ye not yet nether vnderstand? Haue ye your herte yet blynded? Haue ye eyes and se not? and haue ye eares and here not? Do ye

Math. xiii. c

not also remember? \* When I brake. v. loaves among fyue thousand men, how many baskettes full of broken meate tooke ye vp? Thei sayd vnto him twelue

Math. xvi. b

\* When I brake seuen among foure thousande, howe many baskettes of the lea- uenges of broken meate tooke ye vp? Thei sayde seuen. And he sayd vnto thei how happeneth it þe ye do not vnderstand

✠ And he came to Bethsaida, and thei broughte a blynde man vnto hym, and desired hym to touche hym.

And

And he caughte the blynde by the hand  
and led hym out of the towne: and whā  
he had spytte in his eyes, and putte hys  
handes vpon hym, he asked hym yf he  
sawe ought. And he looked vp, and sayd  
I se the mē, for I perceaue theim walke  
as thei were trees. After that he put his  
handes agayn vpon his eyes, and made  
hym se. And he was restored, and sawe  
euerye man clerely. And he sent him ho-  
me to hys house, sayng: neither go into  
the towne, nor tel it to any in the tounce.

\* And Iesus wente oute, and his di-  
scypples into the tounes that long to the  
citee called Cesarea Philippi. And by þ  
way he asked his disciples sayng vnto  
them: whom do men say that I am? And  
thei aunswered some saye that thou art  
Ihon the Baptist, and some say Helias  
Agayne some saye thou arte one of the  
number of the prophetes. And he sayeth  
vnto theym: But whome saye ye that I  
am? Peter aunswereth and sayeth vnto  
him: \*thou art very Christ. And he char-  
ged them, that thei should tel no man of  
hym. And he beganne to teache theim  
howe that the soun of manne must suf-  
fer manye thynges, and bee reprovued of  
the elders, and of the hye prestes, and  
Scrybes, and bee kylled, and after thre  
dayes arylse agayne. And he spake that  
saynge openly.

Math. xvi. s.  
Luke. ix. b

Math. xvi. s.  
Luke. ix. c.  
Ihon. vi. b  
D.  
+ Math. xvi. s.  
and. xx. c  
Luke. ix. s

## The Gospell

And Peter tooke hym a syde, and began to chide him. But he tourned about, and looked on his disciples, and rebuked Peter sayng: Go after me Satan, for thou sauerest not the thynges that be of God but the thynges that bee of menne.

\*Mat. xvi. 2  
and. x. 2  
Luke. ix. 6  
and. xliij. 2

\*And when he had called the people vnto hym with hys disciples also, he sayd vnto them: Whosoever wyll folowe me, let hym forsake hym selfe, and take vp his crosse, and folowe me. For whosoever wyll saue hys lyfe, shall lose it. But whosoever shall lose his life for my sake and the Gospell, the same shall saue it. For what shall it profyte a manne, yf he wyne all the world, and lose his owne soule? or what shall a man geue to redeme hys soule wythal againe? \*Whosoever therefore shall be ashamed of me & of my wordes, in this aduouterous and sinful generacyon: of hym also shall the sonne of man be ashamed, when he cometh in þe glory of his father with þe holy angels

\*Math. x. 2  
Luke. xii. 2

### The. ix. Chapter.

A  
Mathe. xvi. 2  
Luke. ix. 6.

And he sayd vnto them: Verely I saye vnto you: \* There be some among them þe stande here which shall not tast of death, tyl thei haue sene the kyngdome of God come with powre

Mat. xvi. 2  
Luke. ix. 6.

\*And after. vi. daies Iesus taketh Peter, and James, & Iohn, and ledeth them vp into an hye mountain out of the way alone,

alone, and he was transfigured before them. And his raimente did shyne, and became verpe whyte, euen as snowe: so whyte as no fuller can make vpon y<sup>e</sup> erth And ther appeared vnto them Elias with Moyses, and thei talked wyth Iesu. And Peter answered and sayth to Iesu: Mya ster, here is good being for vs, let vs make also. iiii. tabernacles, one for the, and one for Moyses, and one for Elias. For he wylt not what he sayde: for thei were a-  
 frayed. And there was a cloude that shadowed theim. And a voyce came out of y<sup>e</sup> cloude, saynge: \* This is my beloued sonne, here hym. And sodenly what he had looked rounde aboute thei sawe no man more then Iesus onely wyth them.

¶ And as thei came down from the hill he charged them, that they shoulde tell no man those thinges that thei had seene tyll the sonne of man were y<sup>e</sup> sent to come death agayne. And thei kept that saynge with theim and demanded one of another, what the risynge frome death agayne shoulde meane: And thei asked hym sayng: why then say the Scribes that Elias must first come? He answered and sayde vnto them: \* Elias verely whan he cometh first, restoreth all thynges. And the sonne of man (as it is \* wyrtten of him) shal suffer many  
 thynges, and bee set at naughte. But I

\* Math. iii. b  
 and. xvi. b  
 Lu. iij. d. ix. c  
 Marke. i. b  
 Esaye. lxi. a  
 \* Mat. xvii. b  
 Marke. i. d.  
 B

\* Esa. liij. a.

\* Mala. iij. b



# The Gospel

saye vnto you, that Helias is come, and  
thet haue dooen vnto hym whatsoeuer  
thet woulde, as it was wyrtten of hym.

And whan he came to his disciples, he  
sawe muche people about them, and the  
scribes disputing with the. And straight  
way all the people (when they behelde  
hym) were amased, and ranne to hym, &  
saluted hym. And he asked the scribes,  
what dispute ye emonge them?

Mat. xxi. 15.  
Luce. ix. 10.

**C** And one of the compaigne aunswere  
red and sayde: Master, I haue broughte  
vnto the my sonne, whiche hath a dome  
spyrte. And whensoeuer he taketh hym,  
he teareth hym, and he cometh, and gna-  
sheth with his teeth, and pyneth awaye.  
And I spake to thy disciples that they  
should cast hym out, and they could not.  
He answereth hym and sayth: O sayth  
les nacion, howe longe shall I be with  
you? How long shall I suffer you? Wylge  
hym vnto me. And they brought hym vn-  
to him. And as soon as the spyrte saw him  
he tare hi. And he fel doune on þ ground  
walopng & fomyng. And he asked his fa-  
ther, how long it is ago, ses this hapned  
him? And he said of a childes yere times it  
hath cast him into þ fire & into the water  
to destroy him. But yf thou canst do euy  
thyng, haue mercye on vs and helpe vs.  
Jesus sated vnto hym: if thou couldeste  
beleue \* all thynges are possible to hym  
that

Mat. xxi. 18.

þ belemeth. And streight wate the father  
of the childe cried with teares : sayng:  
Lorde, I belcve, helpe þ myne vnbefese,

When Iesus sawe þ the people came  
runnyng together vnto hym, he rebuked  
the foule spirite, sayng vnto him: Thou  
domme and deasse spirite, I charge thee  
come out of hym, and entre nomore into  
hym: And the spirite (when he had cryed  
& rent hym sore) came out of hym, and he  
was as one þ had been dedde, in so much  
that many saied: he is dedde. But Iesus  
caught his hāde, & lift hym vp: & he rose.  
And whē he was come into þ house: his  
disciples asked hym secretly: why could  
not we cast hym out? And he saied vnto  
them: this kynde can come forth by no-  
thyng, but by praier and fastyng.

Mat. xvi. 9

¶ And thei departed thēce, & toke their  
iorney througħ Galile, & he would not, þ  
any man should knowe it. For he taught  
his disciples, & saied vnto thē: þ þ soōne  
of māne shalbe deliuered into þ hādes of  
menne, & thei shall kill hym: and after þ  
he is killed, he shall arise again þ thirde  
daie. But thei wiste not what he saied,  
& wer afraied to aske hym. And he came  
to Capernaum. And when he was come  
into the house, he asked them: what was  
it that ye disputed emong your selues  
by the wate? And thei helde their peace  
for by the wate thei had reasoned emōg  
theim

Math. xvi. 7.  
Luke. ix. 18.

## The Gospell.

theim selues, who should bee the chifest.  
 And when he was sette downe, he called  
 the twelue to hym, and saied vnto theim  
 it any manne desire to bee first, thesame  
 shalbee laste of all, and seruaunte to all.  
 \*Mat. xlii. a. \*And he toke a child, & set hym in þe mid  
 Luke. i. f. des of theim: & when he had take hym in  
 his armes, he saied vnto the: whosoever  
 receiueth any suche a child in my name,  
 receiueth me. And whosoever receiueth  
 me, receiueth not me, but him þe set me. &  
 ¶ Ihon answered hym, saiyng: & master  
 we saue one cast out deuels in thy name  
 and he foloweth vs not: and wee forbade  
 hym, because he foloweth vs not. But Ie-  
 sus saied: forbid hym not. For \* there is  
 no mane whiche ( if he dose a miracle in  
 my name ) can lightle speake euil of me.  
 For he that is not against vs, is on our  
 parte. \* Whosoever shall in my name  
 geue you a cuppe of water to drynke, be-  
 cause ye belong to Christe, verely, I saie  
 vnto you: he shall not loose his rewarde  
 \*Mat. xlii. a. ¶ And whosoever shall offred one of these  
 litleons, that beleue in me, it wer better  
 for hym, if a milstone wer hanged about  
 his necke: and he wer caste into the sea.  
 \* Math. v. d. \* Wherefore if thy hande hynder thee,  
 cut it of. It is better for thee, to entre in  
 to life maimed, then ( hauyng twoo han-  
 des ) to goo into hell, into fire that neuer  
 Isa. lvi. g. shalbee quenched, where \* their worme  
 dieth

dieth not out, and the fire goeth not out.  
 And if thy fote bee a hynderaunce vnto  
 thee, cut it of. It is better for thee to goo  
 halte into life, then (hauing two fete)  
 to be caste into hell, into fire & neuer shal  
 bee quenched: where their worrne dieth  
 not, & the fire goeth not out. \* And thing \* Matth. v. e.  
 eie hynder thee, plucke it out. It is bet-  
 ter for thee to goo into & kyngdō of God  
 w<sup>th</sup> one eie thē (hauing two eies) to be cast  
 into hell fire: wher their worrne dieth not  
 & & fire goeth not out. \* Every man shal  
 bee salted w<sup>th</sup> fire. \* And euery sacrifice \* Lenti. ii. d.  
 shal bee seasoned w<sup>th</sup> salt. \* Salt is good. \* Mark. v. b.  
 But if the salt be vnseasony, what shal  
 ye season there with? haue salt in your  
 selues: and haue peace among your sel-  
 ues one with another. \* Luke. xiii. g.

**Chapiter. x.**  
 And whē he arose from thence, the  
 wēt into & costes of Iurye throughe  
 & bygon & is beyond Iordan: And  
 & people resorted vnto him a freshe, & as  
 he was wōt, he taught theim again. And  
 & pharises came, & asked hym. Is it law-  
 full for a māne to put a waie his wife, to  
 pious hym. And he answered, & saied vn-  
 to them: what did Moyses bid you do? \* Matth. xix. a  
 thei saied, Moyses suffered to wyte a tes-  
 timoniall of deuorment, & to put her a-  
 awaie. And Iesus answered & saied vnto  
 them: For the hardnes of your heart he  
 i. b. wrote



## The Gospell.

\* Gene. i. d.  
 1. Cor. vi. d.  
 Math. xix. a.  
 Ephe. v. g.  
 Genesi. ii. d.

wrote this precepte vnto you. But at the first creatioun \* God made them manne & woman. Therefore shall a manne leaue his father & mother, & byde by his wife, & thei twain shall bee one fleshe. So then, are thei now not twain, but one fleshe. Therefore, what God hath coupled together, lette not manne sepeate.

\* Math. v. c.  
 and. xix. d.  
 Luke. xvi. d.

And in þ house his disciples asked him again of þ same matter. And he saith vnto them. ¶ Whosoever putteth a waie his wife, & marieth another, breaketh wedlocke to her warde: & if a womā forsake her housbande, & bee married to another, she committeth aduoutree. ¶ \* And thei brought children to hym, that he should touche them. And his disciples rebuked those that brought them. But when Iesus saue it, he was displeased and saied vnto them: Suffer the children to come vnto me, forbid them not. For of such is the kyngdome of God. Whereby I saie vnto you, whosoever dooeth not receiue the kyngdome of God, \* as a chylde he shall not entree therein. And whē he had taken them vp in his armes, he put his handes vpon them, and blessed them. ¶

\* Mat. xiii. a.  
 Luk. xvi. a.

\* Mat. xix. d.  
 Luk. xvi. d.

¶ And when he was gone forth into þ waie there came one rñyng & kueleed to him, and asked hym: ¶ good master, what shall I dooe, þ I maie enherite eternall life? Iesus saied vnto hym: why callest thou

thou art good: There is no mā good, but  
 one, which is God. Thou knowest the co  
 maundementes: Breake not matrimony  
 kill not: steale not: beare no false witnes  
 defraude no mā: honoure thy father and  
 mother. He answered & saied vnto hym  
 Master, al these I haue obserued fro my  
 youth Iesus beheld him, & fauoured him  
 and saied vnto hym: one thyng þ lackest.

\* So thy way, sell all that þ hast, & geue Math. xix. b.  
 to the poore, & thou shalt haue treasur in Luk. xxi. b.  
 heauen, & come, folow me: & take vp my  
 crosse vpon thy shulders. But he was dis  
 scōforted because of þ sayng, & wente a  
 way mournig, for he had great possessiōs

And whē Iesus had loked round about  
 he saied vnto his disciples: \* How vneasy Math. xix. c.  
 shall they þ haue money, entre into the Luk. xxi. c.  
 kyngdom of God. And the disciples wer  
 astonnyed at his wordes. But Iesus an  
 swereth again, & sayth vnto them: chyl  
 dren, how harde is it for the that trust in  
 money, to entre into the kyngdō of God?  
 It is easyer for a camell to go thorow þ  
 eye of a nedle, then for the riche to entre  
 into the kyngdom of God. And thei wer  
 astonied out of measure, sayng betwene  
 the selues: who then cā be saued? Iesus  
 loked vpon them, & saied: with men it is  
 vnpossible, but not with God: for \* with Zach. viii. b.

God all thynges are possible. And Peter began to say vnto him: Lo,  
 we

## The Gospell.

Math. xix. c.  
Luk. xviii. f.

\* We haue forsaken all, and haue folowed the. Iesus answered, & saied: Verelype I say vnto you, there is no man that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lādes for my sake and the Gospels, but he shall receaue an hundred folde, now in this life, houses, and brethren, & sisters, and mothers, and children, & lādes with persecucions, & in the worlde to come, eternall life. \* But many that are fyrste shalbe last: & the last, first. And they wer in the way goyng by to Ierusalem. And Iesus went before thein, & they were amazed, and folowed, and wer afrayde.

Math. xx. b  
Luk. xiii. f

¶ And Iesus toke the twelue again, and beganne to tel the what thynges shoulde happen vnto hym. \* Behold, we go by to Ierusalem, and the sonne of man shalbe deliuered vnto the hye prestes and vnto the scribes: & they shall condempne hym to death, & shall deliuer hym to the Gentyles, & they shall mocke hym, & scourge hym, spyt vpon hym, and kyll hym. And the thirde day he shall ryse again.

Math. xvi. c  
xvii. c. cc. c.  
Luk. xv. f  
and. xvi. c.

Math. xx. a.

\* And James & Iohn the sonnes of zebede came vnto hym, sayyng: Master, we would the thou shouldest do for vs whatsoeuer we desire. He saied vnto the: what would the I should do for you? They saied vnto hym: graunt vnto vs, that we may syt, one on thy right hand, and the other on

on thy left had, in thy glorie. But Iesus  
said vnto the: ye wote not what ye aske.  
Can ye drynke of the cup, that I drynke  
of: and be baptised with the baptyme, &  
I am baptised with: And they said vnto  
hym: that we can. Iesus said vnto them  
ye shall in dede drynke of the cup that I  
drynke of: & with the baptyme that I am  
baptised with all shal ye be baptised in:  
but to sit on my right hand & on my left  
hand, is not myne to geue, but it shal hap  
pen vnto them, for whom it is prepared.

\* And when þ ten harde it, thei began  
to disdain at James & Ihon. But Iesus  
when he had called them to hym, said vn  
to them: ye knowe, that \* they which are  
sene to beare rule amog þ people, reigne  
as lordes ouer them, and they þ be great  
among the, exercise authoritee vpon the.  
Neuertheles, so shall it not bee amonge  
you: but whosoouer of you will be great  
among you, shalbe youre minister. And  
whosoouer will be chefe, shalbe seruant  
of al. For \* the sonne of mā also cam not  
to be ministred vnto: but to minister, & to  
geue his life for the redempciō of many.

And they came to Ierico: \* And as he  
went out of the citie of Ierico with his  
disciples, and a great nombre of people:  
blynd Bartymeus the sonne of Timeus  
sat by the hye waies side beggyn. And  
when he hard that it was Iesus of Na  
zareth

Matth. xx. 9.

Matth. xx. 9.  
Luk. xxii. c.

Matth. xx. 9.

Luk. xlii. d.



## The Gospell

zareth, he began to crye, & to say: Iesus, thou sonne of Dauid, haue mercy on me. And many rebuked hym, & he wold hold his peace. But he cryed the more a great deale: thou sonne of Dauid haue mercy on me. And Iesus stode still, & commaunded hym to bee called: And they called the blynd, sayng vnto hym: Be of good comfort: ryse, he called the. And he threwe away his cloke, & rose, and cam to Iesus. And Iesus answered, & sayd vnto hym: what wilt thou that I do vnto the? The blynd said vnto hym: Master, & I might se. Iesus said vnto hym: go thy way, thy fayth hath saued thee. And immediatly he receaued his sight & folowed Iesus in the waye. ¶ The. xi. Chapter.

**A** Math. xxi. a  
Luke. xix. a

**A**ND when thei cam nye to Ierusalem vnto Bethphage & Bethanie, besydes moost Oliuete, he sendeth forth two of his disciples, and sayth vnto thei: Go youre waye into the toun, & is ouer against you. And as sone as ye be entred into it: ye shall fynd a colt bound, wherou neuer man sate, lose hym, and brynge hym hyther. And yf any man saye vnto you: why dooe ye so? Say ye: that the Lorde hath nede of hym: and straightwaye he wyll sende hym hyther. And they went their way, and found the colt tyed by & doze without in a place where two wayes met, & they losed hym. And dryuers

dyners of the that stode there, said vnto them: \* What do ye losyng the colt? And thei sayd vnto them, euen as Iesus had comaunded. And they let theim go. And they brought the colte to Iesus and cast their garmetes on hym: and he sate vpon hym. And many spredde they: garmentes in the waye. Other cut downe braunches of the trees, and strawed the in the way. And they þ went before and thei that folowed: cryed, sayng: Hosanna \* blessed is he þ commeth in the name of the Lorde. Blessed be the kyngdom, that cometh in the name of hym that is Lorde of our father Dauid: Hosanna in the hyest.

Thon. xii. b

B

Mat. xxvii. b  
Math. xxi. b.  
Luke. xix. f  
Thon. xii. b

And the Lorde entred into Ierusalem and into þ temple. And when he had looked round about vpon all thynges, & now the euentide was come, he went out vnto Bethany with the twelue. † And on þ morowe whē they wer come out fro Bethany, he hungered. And whē he had spyed a fygge tree a farre of, haupng leaues he cam to see, if he might fynd any thing theron. And when he came to it, he felde nothyng but leaues: for the tyme of fynges was not yet. And Iesus answered, & said vnto the fygge tree: neuer man eate frute of the hereafter whyle the worlde standeth. And his disciples harde it.

Math. xxi. b.

And thei came to Ierusalē. And Iesus went into the temple, and began to cast out

C  
Math. xxi. b  
Luke. xix. g  
Thon. ii. c.

# The Gospell

out them that sold & bought in þe temple  
and ouerthrewe the tables of the money  
chaungers, and the stoles of them þe sold  
doves: & would not suffre, that any man  
should cary a vessell thorow the temple.  
And he taught sayng vnto theim: \*Is it  
not written: my house shal be called the  
house of prayer vnto al nacions: But ye  
haue made it a den of theues.

\*Esa. li. c  
iii. Re. viii. c  
Jere. vii. a

Math. xxi. d

And the scribes & hye prestes hearde it  
and sought howe to destroye hym. \*For  
they feared hym, because all the people  
marueyled at his doctrine. And whēeue  
was come, Iesus went oute of the citie.

Math. xxi. d  
Luke. xxi. g  
and. xx. c

\*And in the morning as thei passed by,  
they sawe the figge tree dyed by the  
rotes. And Peter remembred, & sayd vnto  
hym: Master, beholde the figge tree,  
whiche thou cursedest, is wyddred away.  
And Iesus answered & said vnto them:  
haue confidens in God. \*Merely I saie  
vnto you, that whosoever shall saye vnto  
this moūtaine: remoue, & cast thy selfe  
into the see, & shall not doute in his hert  
but shal beleue that those thynges whiche  
he sayth shall come to passe, whatsoeuer  
he sayth he shall haue. Therefore I

Math. xxi. s  
Joh. xiiii. b

saie vnto you, \*what thinges soeuer ye  
desyre when ye praye, beleue that ye receaue  
them, and ye shall haue them. And  
when ye stande and praye \*forgewe yf ye  
haue ought against any man, that your  
father

Math. vi. b  
and. xlii. d

father also whyche is in heauen, maye  
forgiue you your trespasses.

And they came agayne to Ierusalem,  
\* And as he walked in the temple, there  
came to him the hye prestes and the scriy  
bes, and the elders, and saye vnto hym:  
by what auctorite doest thou these thynges:  
and who gaue the this auctorite, to  
dooe these thynges? Iesus aunswered  
and sayed vnto theym: I wyll also aske  
of you a certeyne thyng and answer me  
and I wyll tell you by what auctoritie  
I dooe these thynges. The baptisme of  
Ihon, whether was it frome heauen or  
of men? Aunswer me. And thei thought  
in theim selues, sayng: yf we say, from  
heauen: he wyll saye, why then dyd ye  
not beleue hym? but yf thei had said, of  
men, thei feared the people. For all men  
counted Ihon: that he was a verie pro-  
phet. And thei aunswered and sayde vn-  
to Iesu: we cannot tell. And Iesus aun-  
swered, and sayed vnto theim: neyther  
wyll I tell you by what auctoritee, I  
dooe these thynges. \*

\* Luke. xx. 4  
Math. xi. 6

The. xii. Chapter

And he begā to speake vnto them  
by parables. A certayn man plan-  
ted \* a vineyarde, and compassed  
it aboute wyth an hedge, and ordeyned  
a wyne-presse, and buylt a toure, and let  
it out to hire vnto husbandmen, and wēt  
k. into

\* Mat. xxi. 2  
Luke. xxi. 2  
Esay. 61. 1  
John. ix. 1  
Jerem. xli. 1



## The Gospell.

into a straunge countree. And when the tyme was come, he sente vnto the husbandemen a seruaunte, that he myghte receiue of the husbandemen of the frute of the vineyarde. And thei caught hym, and bet hym, and sent hym away againe emptie. And moreouer, he sente vnto the another seruaunte, and at hym thei cast stoones and brake hys heade, and sente hym awaye agayne all so teupled. And agayne, he sente another, and hym they kylled: and many other, beatynge some and kyllynge some.

Matth. xxi. d

Ge. xxviii. d  
Luke. xx. c.

psa. cxxiii. b  
Matth. xxi. d  
Ages. iiii. b

And so whan he had yet but one beloved sonne, he sente him also at the laste vnto theim saynge: thei wyll feare my sonne. \* But the husbandemen sayed amongest theim selves: thys is the heyre: come \* let vs kyll hym, and the inheritaunce shalbe oures. And thei toke him and killed hym, and thei caste hym oute of the vineyarde. What shall therefore the Lorde of the vyneyarde do? He shall come, and destroy the husbandmen, and let oute the vineyarde vnto other. Haue ye not redde thys scripture? \* The stone whych the buylders dyd refuse, is become the chiefe stoon of the corner: this is the Lordes doopage, and it is merue- lous in our eyes. Thei wente aboute also to take hym, and feared the people. For thei knewe, that he had spoken the  
parable

parable agaynst them. And thei left him  
and wente their waye.

\* And thei sente vnto hym certayn of the pharises and Herodes seruantes, to take hym in hys wordes. And as sone as thei were come, thei sayed vnto hym: Master, we knowe that thou arte true, and carest for no man: for thou considerest not the outward apperaunce of men but teachest the waye of God truly: Is it laufull to pay tribute to Cesar or not? Doughte we to geue, or oughte we not to geue? But he vnderstoode their simulation, and sayed vnto theim: Why tempt ye me? Bring me a peny, that I may se it. And thei broughte it. And he sayth vnto theim: Whose is this ymage and superscription? And thei sayed vnto him: Cessars. And Iesus answered & sayed vnto the: \* Geue to Cesar þ things þ belong to Cesar: to God, þ thynges whych pertain to God. And thei marueled at hym.

Math. xxij. 8  
Luke. xx. 20

Roma. xiii. 2  
Math. xxi. 8  
and. xxi. 8

¶ There came also vnto hym the saducees, \* whiche saye that there is no resurrection. And thei asked him sayng: Mosester: Moses wrote vnto vs, yf eny mans brother dye, and leaue hys wyfe behynd him, and leaue no chyldren: that his brother should take hys wyfe, and repleve by seede vnto his brother. There were seuen brethren, and the first toke a wyfe: and when he died, left no seed behynd hym.

\* Math. xii. 8  
Moses. xxi. 8  
Luke. xx. 8  
Deu. xxv. 5

## The Gospell

And the secōd toke her, and died: nether  
left he eny seed. And the thyrd like wyse  
And. vii. had her, and left no seed behind  
thē. Last of al the wyse died also. In the  
C resurrection therfore when thei shal rise  
again: whose wife shal she be of thē? For  
vii. had her to wyse. And Iesus answer-  
ed, and sayd vnto them: Do ye not ther-  
fore erre, because ye vnderstand not the  
scriptures, nether þ power of God: For  
when thei shal rise again frō death, thei  
nether mary, nor yet are married: but are  
as the angels, which are in heuē. As tou-  
ching þ dead, that thei rise againe: haue  
ye not red in the booke of Moyses, how in  
the bulke, God spake vnto hym sayng:  
I am the God of Abraham and the God  
of Isaac, and the God of Jacob: He is  
no God of dead, but the God of lyuynge  
Ye are therfore greatly dysceined.

† Exod. iii. b  
Math. xxi. c.  
Luke. x. f

\* Math. xxii. d

\* And when ther came one of the scrip-  
bes, & had hard them disputing together  
(& perceined that he had answered thē  
wel) he asked him, which is the firste of  
all the cōmaundementes? Iesus answe-  
red hym, þ first of al the cōmaundemen-  
tes is: Heare: O Israel: † The Lord our  
God, is Lord only: And þ shalt loue the  
Lord thy God w al thy herte, & with all  
thy soule, & with al thy mind, & with all  
thy strength. Thys is þ first commaunde-  
ment. And the seconde is lyke vnto this

\* Deute. vi. a  
Math. xxii. d

Thou

\*Thou shalt loue thy neighbour as thy self. There is none other comendement greater then these. And the scribe saied vnto hym: well master, thou hast saied þe truth, for there is one God, and there is none but he. And to loue hym with all thy hearte, and with all thy mynd, and with all thy soule, and with all thy strength: and to loue a mannes neighbour as hym self, is a greater thyng, then all burnt offeringes and sacrifices. And when Iesus sawe that he answered discretly, he saied vnto hym: Thou art not farre fro the kyngdome of God. And no manne after that, durste aske hym any question.

And Iesus answered and saied, teach yng in the temple: how saie the scribes that Christe is the sonne of Dauid? for Dauid hymself inspired with the holy ghooste, saied: \* The Lorde saied to my Lorde, sit on my right hande till I make thine enemies thy fote stole. Dauid hym self calleth hym Lord: and how is he the his sonne? And muche people hearde hym gladly: And he saied vnto theim in his doctryne: beware of the scribes, whiche loue to goo in long clothynge: & loue salutations in the market places, and chief seates in þe congregacions, and the vppermost roumes at feastes: whiche deuoure wydowes houses, and vnder a pretence, make long prayers. These shall receiue

\* Leci. xix. d  
Mat. xxi. b.  
Roma. xiii. c  
Galatha. v. c.  
Jacobi. ii. b.  
Matth. v. g.

Math. xxii. d  
Psal. cx. a.

Mat. xxiii. a.  
Luke. xx. g.



## The Gospell

Luke. xxi. a.

ceiue greater dampnacion. And when Iesus satte ouer against the treasury, he behelde, \* how the people putte money into the treasury. And many þ̄ wer riche caste in muche. And there came a certain poore wydowe, and she threwe in twoo mites, whiche make a farthyng. And he called vnto hym his disciples and saith vnto them, Verely, I saie vnto you, that this poore widowe hath cast more in, thē all thei whiche haue cast into þ̄ treasury. For thei all did cast in of their superfluitee: but she of her pouerte, did cast in all that she had, even all her lynyng.

Mat. xxiii. a.  
Luke. xxi. a.

## The. xiii. Chapter.

And as he went out of the temple, And one of his disciples saied vnto hym: Master, se what stones, and what buyldynges are here. And Iesus answered & saied vnto hym: Seest thou these greate buildynges? There shal not bee left one stone vpo a nother, that shal not bee throwen doune. And as he satte on mounte Oliuete, ouer against the temple, Peter and James, and Iohn, & Andrew, asked hym secretly: tell vs, when shal these thinges bee? And what is the signe when all these thynges shalbe fulfilled? And Iesus answered theim, and began to saie: Take hede, lest any manne deceiued you. For many shal come in my name sayng: I am Christe, and shal deceiue

Mat. xxiii. a.  
Luke. xxi. b.

ceiue many. When ye shall heare of warres, & tidynge of warres, be ye not troubled. For suche thynges muste nedes bee. But þe ende is not yet. For there shall nation rise against nation, and kyngdom against kyngdom. And there shall be earthquakes in all quarters, and famishment shall there bee, and troubles.

These are þe begynnynge of sorowes.

\* But take heede to your selues. & for thei shall bring you vp to the counsailes and in the synagoges, & ye shall be beaten yea, and shall be brought before rulers & kynges for my sake, for a testimonial vnto theim. \* And the gospell muste first be published among all nations. & But whē thei leade you and presēt you, take ye no thought nether imagin afore hāde what ye shall saie : but whatsoeuer is geuen you in the same houre, þe speake. For it is not ye þe speke, but the holy ghooste. The brother shall deliuer vp the brother to death, and the father the sonne: and the children shall rise against their fatheres and mothers, & shall put theim to death. And ye shall be hated of all menne for my names sake. But whoso endureth vnto the ende, the same shall be saued.

\* Moreover, when ye se þe abhominacion of desolaciō ( whereof is spoken by Daniel þe prophet ) stād wch it ought not let hym þe readeth, vnderstande. Then let  
k iiii. theim

13

\* Ihon. xvi. a.  
\* Math. x. b.  
Luke. xxi. c.  
Ihon. xvi. a.

Ma. xxiii. b.  
\* Math. x. c.

Ma. xxiii. b.  
Luke. xxi. d.  
Daniel. ix. g.

## The Gospell.

theim that bee in Furie, flie to the moun-  
taignes. And lette hym þ is on the house  
toppe, not go doune into þ house, neither  
entre therein, to fetche any thyng out of  
his house. And let hym that is in þ felde  
not turne backe again vnto the thynges  
whiche he lefte behynde hym, for to take  
his clothes with hym. No shalbee then  
to theim that are with childe, & to theim  
that geue sucke in those daies. But praie  
ye that your flight bee not in the winter  
For there shalbe in those daies suche tri-  
bulacion, as was not from þ begynnyng  
of creatures (whiche God created) vnto  
this tyme, neither shalbee. And excepte  
that the Lord should shorten those daies  
no fleshe should bee saued. But for the  
electes sake, whom he hath chose, he hath  
shortened those daies.

**C** \* And the, if any manne saie to you, lo  
here is Christe: lo, he is there, beleue not.  
For false Christes & false prophetes shall  
rise, and shall shewe miracles and won-  
ders, to deceiue if it wer possible, euen þ  
electe. But take ye hede: beholde, I haue  
shewed you all thynges before. \* Moreo-  
uer, in those daies, after that tribulaciō  
þ sunne shall were darke, and the mone  
shall not geue her light, and the starres  
of heuen shall fall: and the powers whi-  
che are in heuen, shall moue: \* And then  
shall thei se the soonne of manne cōming

Mat. xxiii. b  
Luke. xvi. e.

Mat. xxiii. s  
Joel. ii. c.  
Luke. xxi. c.

Daniel. vii. c

in the cloudes, with greate power & glory. And then shall he sende his angels, & shall gather together his electe from the foure windes, from the ende of þe earth, to the vtter moste part of heuē. \* Learne Mat. xxiii. d  
Luk. xxi. f.  
a similitude of the figge tree. When his braunch is yet tendre, and hath brought forth leaues, ye knowe, þe comer is neare.

So ye in like maner: when ye see these thynges come to passe, vnderstande, that he is nie euē at the dores. Verely, I saie vnto you, that this generacion shall not passe, till these thynges bee dooen. Heuē & earth shall passe, but my woordes shall not passe. But of þe daie and tyme knoweth no manne: no not the angels whiche are in heuen: neither the soonne hymself saue the father onely. \* Take hede, wat- Mat. xxiii. d  
Luk. xxi. e.  
che and prae, for ye knowe not whē the tyme is. † As a manne whiche is gone in to a straunge countree, and hath left his house, & geuen his substance to his ser- Math. xxv. b.  
Luk. xii. b.  
uauntes, & to every manne his worke, & comaunded the porter to watche. Wat- che ye therefore, for ye knowe not when the master of the house will come, at euē or at midnight; whether at þe cocke crow- yng, or in the daunpynge: lest if he come so- denly, he finde you slepyng. And that I saie vnto you, I saie vnto you all, watch

¶ The. xiiii. Chapter. †



## The Gospell.

**A**  
Mat. xxvi. a.  
Luk. xxii. a

Mat. xxvi. a.  
Jhon. xi. f.

Dente. x. b. c.

Mat. xxvi. b.  
Luk. xxii. a.  
Jhon. xiii. a.

**A**fter two daies was Easter, and the daies of sweete brede. ¶ And the hie prestes and the scribes soughe how thei might take hym by craft, and putte hym to deathe. But thei saied: not in the feaste daie, lest any busines arise among the people. \* And whē he was at Bethania, in the house of Simon the leper, euē as he satte at meate, there came a woman haupng an alablaster boxe of oyntment, called Marde, that was puer and costely: and she brake the boxe, and powred it vpon his hede. And there wer some, that wer not content with in them selues, and saied: what neded this waste of oyntmente? For it might haue been solde for more then three hundred pens and haue been geuē vnto the poore, And thei grudged against her.

And Iesus saied: lette her alone, why trouble ye her? She hath dooen a good woorkē on me. \* For ye haue poore with you all waies: and whensoever ye will, ye maie dooe thein good: but me haue ye not alwaies. She hath dooen that she coulde: she came afore hande, to anyonte my body to the buryng. Verely, I saie vnto you: whensoever this gospell shal bee preached throughout þe whole world this also that she hath dooen, shal bee remembered in remembraunce of her.

¶ And Judas Iscarioth, one of the. xii. wente

wēt a way vnto þ hys prestes, to betraye hym vnto them. When they herd þ, they wer glad, and promised that they would geue hym money. And he sought, how he might conueniently betraye hym.

\* And the first day of swete bread (whē they offred Pascheouer) his disciples saie vnto hym: where wilt thou that we go & prepare, that thou mayst eat Pascheouer? And he sedeth forth two of his disciples and sayeth vnto thē: Go ye into the citie and there shal mete you a man bearynge a pitcher of water, foloe hym. And whēther soeuer he goeth in, say ye to þ good mā of the house, the master sayth: where is the geest chambre, where I shal eate pascheouer with my disciples? And he wil shewe you a grāt parlour, paved & prepared: there make ready for vs. And his disciples went forth, and came into the cytie, and fōlde as he had said vnto thē: and they made ready the Pascheouer.

\* And when it was now euentide he came wth the xii. And as they sate at borde and did eate, Iesus said: Verely, I saye vnto you: \* one of you (that eateth with me) shal betraye me. And they begā to be sorie, & to say to hym one by one: is it I? And another said: is it I? He answered and said vnto thē: It is one of þ. xii. euē he that depeth w me in the platter. The sonne of man truly goeth as it is writte  
of

Mat. xxvi. b.  
Lūke. xxii. a

Mat. xxvi. b  
Lūke. xxii. b.

John. xiii. c

## The Gospell.

of him, but wo to that man by whom the sonne of man is betrayed. Good were it for that man, yf he had neuer ben borne.

Math. xxvi. c  
Luke. xiii. b.  
1. Cor. xi. c

\* And as thei did eate, Iesus tooke bread: & when he had geuen thanks he brake it, & gaue to them, & said: Take eat this is my bodye. And he toke the cup, & when he had geuen thanks he toke it to them, & they all dranke of it. And he said vnto them: This is my bloude of þ new Testament, which is shed for many. Verely, I saye vnto you: I will drinke no more of the frute of the vyne: vntyl that daye þ I drinke it newe in the kyngdom of God. \* And whē thei had sayd graces: they went out to mount Olpuete.

Math. xxvi. c

Zacha. xiii. o  
Math. xxvi. c  
Luke. xxi. o  
Ihon. xiii. o

And Iesus saith vnto thē: Al ye shalbe offended because of me this night. For it is wyrtten: \* I wyll smyte þ shepherd, & the shepe shalbe scattered: But after þ I am rysē again, I will go into Galile before you. Peter sayde vnto hym: And though all men be offended, yet wyll not I. And Iesus sayeth vnto hym: Verelye I say vnto the, þ this daye, even in this night before þ cocke crowe twise, þ shalt denye me thre times. But he spake more behemētly: no, if I shuld die w the, I wil not denye the. Likewise also said thei al.

Math. xxvi. d

\* And they come into a place whiche was named Bethsemani. And he sayeth to his disciples; Syt ye here, while I go asyde

asyde, & praye. And he taketh with hym  
 Peter & James and Iohn, and began to  
 waie abashed and to bee in an agony, &  
 sayth vnto the: \* My soule is heuy, euen  
 vnto the death, tary ye here and watche.  
 And he went forth a lytle and fel downe  
 flat on the ground, & prayed: þ if it were  
 possible, the houre might passe fro hym.  
 And he sayde: \* Abba father, al thynges  
 are possible vnto the, take awaye this  
 cup fro me. Neuerthelesse, not þ I wyll:  
 but that thou wilt be done.

Mat. xxvi. d.  
 Iohn. xii. d.

Mat. xxvi. d.  
 Luke. xxii. d.

And he came and found them slepyng,  
 and sayth to Peter: Symō, sleepest thou?  
 Coudeste not thou watche one houre?  
 watche ye, and praye, least ye entre into  
 temptacion, the spirite truly is redy, but  
 the fleshe is weake. \* And again he went  
 aside, & prayde, & spake the same wordes.  
 And he turned & found the aslepe again.  
 For their eyes wer heuy, nether wist thei  
 what to answer hym. And he came the  
 thyrde tyme, & said vnto them: slepe hens  
 forth & take your ease, it is ynough. The  
 houre is come, behold, the sonne of mā is  
 betryed into the hādes of synners. Rise  
 vp, let vs go. Lo, he that betrayeth me, is  
 at hand. \* And immediatly while he yet  
 spake, commeth Judas (which was one  
 of the twelue) and with hym a great nū-  
 bre of people with sweardes & staves fro  
 the hye prestes and scribes & elders. And  
 he

¶

Mat. xxvi. d.

Mat. xxvi. b.  
 Luke. xxii. e.



he that betrayed hym, had geue them a generall token, sayng: whosoever I do kysse, þ same is he: take hym & lead hym away warelyc. And assone as he was come, he goeth streyght way to hym, and sayeth vnto him: Master master, & kissed hym: And thei layd their handes on him and toke him. And one of them þ rode by dree out a sweard, & smote a seruaunt of the hie preste, and cut of his eare.

And Iesus answered & said vnto thei  
Mat. xxvi. e. \* Ye be come oute as vnto a thefe with  
Luke. xxi. f. sweardes & with staves, for to take me.

f I was daylye w you in the temple teachyng, & ye toke me not: but these thynges come to passe, þ the scripturs shoulde be fulfilled: \* And they all forsoke him, and ran away. And there folowed hym a certain yong man, clothed in linnen vpp the bare, & the yongmen caught him, and he left his linnen garmente, & fled from them naked.

\* And thei led Iesus away to the hiest preste of al, & with him come all the hie prestes, and the elders, & the scribes. And Peter folowed hym a greete waye of (euē tyl he was come into þ palace of the hie preste) & he sat with þ seruauntes, & warmed hym self at the fyre.

\* And the hie prestes & all the counsel sought for witnes against Iesu, to putte hym to death, and found none: for many bare false witnes against hym, but thei  
 witneses

Math. xxvi. e.  
Luke. xxi. f.  
Joh. xviii. b

Math. xxvi. f.  
Actes. vi. d

Witnesſes agreed not together. And ther  
aſole certain, & brought falſe witneſs a-  
gainſt hym, ſaying: We hard hym ſaye:  
\* I will deſtroye this temple þ is made w  
handes, & within thre dayes I wil build  
anothe, made without handes. But yet  
their witneſſes agreed not together.

Math. xxvi. f  
John. ii. d.

\* And the hye preſte ſtoode vp amongeſt  
them, & aſked Jeſus, ſaying: anſwerest þ  
nothyng? Howe is it þ theſe beare wit-  
neſs againſt the? But he held his peace, &  
anſwered nothyng. Again \* the hyeſte  
preſte aſked him, and ſaid vnto hym: Art  
thou Chriſt the ſonne of the bleſſed? And  
Jeſus ſayde: I am.

Mat. xvi. f

Math. xxvi. f

\* And ye ſhal ſe þ ſonne of mā ſyttyn g  
on the righte hande of power, and com-  
myng in the cloudeſ of heauen. Then þ  
hye preſte rent his clothes, & ſayd: what  
nede we any further of wytnesſes? Ye  
haue harde blaſphemy, what thinke ye?  
and they all condēned hym to be worthy  
of death. And ſome began to ſpyt at him  
and to couer his face, and to beate hym  
with fiſtes, & to ſay vnto him, aſede: And  
the ſeruauntes boſſeted him on the face.

Math. xxvi. f  
Luke. xxii. g  
John. xi. g.

And as Peter was beneath in þ palace  
there came one of the wenches of þ hyeſte  
preſte: \* & whē ſhe ſawe Peter warming  
hym ſelf ſhe loketh on him, & ſayth: waſt  
not thou alſo, with Jeſus of Nazareth?  
And he denyed, ſaying: I know hym not  
neither

Mat. xxvi. g.  
Luke. xxii. f.  
John. xviii. c

# The Gospell

nether wote I what thou sayest. And he went out into the porche, and the cocke crewe. And a damsel (whē he saw hym) began again to say to them that stood by this is one of thē. And he denied it again. And anone after they ſtoode by, saied again to Peter: surely thou art one of thē for thou arte of Galile, and thy speache agryeth therto. But he began to curse, & to sweare, sayng: I know not this man of whom ye speake. And again \* ſ cocke crewe, & Peter remēbred the worde that Iesus saide vnto hym: before the cocke crowe twice, thou shalt deny me thre tymes. And he began to wepe.

Mat. xxvi. 8  
Luk. xxii. 8

## The .xv. Chapter.

And anone in the dawnyng \* the hye prestes held a counsell with the elders and the scribes, and the whole congregacion, and bound Iesus, and led hym awaye, & delyuered hym to Pilate. And Pilate asked hym: art thou ſ kyng of the Jewes? And he answered & sayde vnto him: ſ sayest it. And the hye prestes accused him of many thinges. So Pilate asked hym again, sayng: \* Answerest ſ nothyng? Behold, howe many thynges they lay vnto thy charge. Iesus yet answered nothyng, so ſ Pilate merueyled.

Mat. xxvii. b  
Luk. xxiii. b.

At that feast Pilate did delyuer vnto them a prysoner, whōsoeuer they would desyre. And there was one ſ was named Barrabas

Barrabas, which lay bound with them that made insurrection: he had commytted murther. And the people called vnto hym, and beganne to desyre hym that he would do according as he had euer done vnto theim. Pilate answered the sayng Wil ye that I let loose vnto you þe kyng of the Jewes? For he knew that the hye preestes had deliuered him of enuy. But the hye preestes moued the people, that he shuld rather deliuer Barrabas vnto the

Pilate answered again, and saied vnto them: \* What will ye then that I do vnto hym: to whom ye call the kyng of the Jewes. And thei cryed againe: crucifye hym. Pilate sayed vnto theim: What euell hath he doone? And thei cryed the more feruentlye: Crucifie hym. And so Pilate wyllunge to content the people, \* let loose Barrabas vnto theim, and deliuered vp Iesus (when he had scourged hym) for to be crucified.

Mat. xxvii. b  
Luko. xxiii. a

And þe sandiours led hym awaye into the comen hal, & called together the hole multitude, & thei clothed hym w purple and thei platted a crowne of thornes, and crowned hym with all, and began to salute him: Haile king of the Jewes. And thei smote hym on the head wyth a rede and dyd spit vpon him, and bowed their knees, and worshipped hym.

Mat. xxvii. c

And when thei had mocked hym, thei  
I tooke



## The Gospell

Mat. xxvii. d  
Lukc. xiii. d

tooke the purple of him, & put hys owne clothes on hym, and led hym oute, to crucifie him. \* And thei compelled one that passed by, called Simon of Cirene (the father of Alexander and Rufus) whych came out of the felde, to bere hys crosse.

Mat. xxvii. d

\* And thei broughte hym to a place named Golgatha (whiche is yf a man interpret it, the place of dead mens sculles) & thei gaue hym to drynke, wyne mingled with myrr, but he receiued it not.

Mat. xxvii. d

Psalm. cxii. d

C

And when thei had crucified him, \* thei parted his garmentes, casting lottes vpon them, what euery man shoulde take. And it was about the thyrde houre and thei crucified hym. And the tytle of hys cause was writte: The king of the

Mat. xxvii. d

Lukc. xxiii. d

Jewes. \* And thei crucified with hym two theues: the one on the ryghte hand and the other on the lyft. And the scripture was fulfilled whiche sayeth: \* He was counted among the wycked.

Esaie. liii. d

Mat. xxvii. d

Mat. xxvii. d

Lukc. xxiii. d

\* And thei that wente by, rayled on hym: wagging their heades, and sayng A wretch, thou that destroyest the temple and buldest it in thre daies: saue thy self and come doune frome the crosse. Lyke wyse also mocked hym the hye prestes & among them selues wyth the scribes and sayed, he saued other men, hym selfe he cannot saue. Let Christ þ kyng of Israel descende nowe frome the crosse, that we maye

maye se, and beleue. And thei that were crucified with hym cheked hym also.

\* And when the sixte houre was come Mat. xxvii. e  
darkenes arose ouer al the erth, vntyl þ Luke. xxiii. e  
nyuth houre. And at the ninth houre Je  
sus cried with a loude voyce, sayng: E-  
loi, Eloi, lama sabachthani: which is (if  
one interpret it) \* my God my God, why Mat. xxvii. f  
hast thou forsake me? And some of them Psalm. xxi. a  
that stood by, when thei heard that, sai-  
ed: behold, he calleth for Helias. \* And  
one ranne, and filled a sponge full of vy Mat. xxvii. f.  
negre, and putte it on a reede, and gaue  
hym to drynke, saynge: let him aloone,  
let vs se, whether Helias will come and  
take him doune.

But Jesus cried with a loude voyce  
and gaue vp the ghoost. \* And the bayle Mat. xxvii. f.  
of the temple dyd rent in two peces, fro Luke. xxiii. g  
the toppe to the botome. † And when the Mat. xxvii. f.  
Centurion ( whiche stode before hym ) Luke. xxiii. g.  
sawe, that he so cryed, and gaue vp the  
ghoost, he sayed: trulye thys man, was  
the sonne of God. \* There were also we Mat. xxvii. f.  
men a good waye of, beholdyng hym: a- Luke. xxiii. g.  
monge whome was † Mary Magdalen Mat. xxvii. g  
and Mary the mother of James the ly-  
tle: and of Ioses, and Mary Salome, \* Luke. viii. a  
( whyche also when he was in Galile  
had folowed hym & mynistrd vnto him )  
and manye other women, whyche came  
vp with him vnto Ierusalem.

## The Gospell.

And now when the euen was come,  
(because it was the daye of preparynge  
that goth before the Saboth)\* Joseph  
of the citee of Aramathia, a noble couns  
cellour whiche also looked for the kyng  
dome of God, came and went in boldye  
vnto Pilate, and begged of hym the bo-  
dye of Iesu. And Pilate merueled, that  
he was alreedy dead, and called vnto him  
the Centurion, and asked of hym, whe-  
ther he had bene anye while deade. And  
when he knewe the truth of the Centu-  
rion, he gaue the body to Joseph. And he  
bought a linnen clothe, and tooke hym  
downe, and wrapped hym in the linnen  
cloth & laied hi in a sepulchre, that was  
hewen out of the rock. And Mary Mag-  
dalen and Mary Ioses, behelde where  
he was layed. R

### The. xvi. Chapter.

And when the Saboth was paste  
A Mary Magdalen, and Mary Ja-  
ceb, and Salome, bought swete o-  
dours, that thei might come, and anoint  
hym.\* And earlye in the mornynge the  
fyfthe daye of the Saboth thei came vnto  
the sepulchre, when the sunne was ry-  
sen. And thei sayed among them selues:  
who shall roll vs awaye the stone frome  
the doore of the sepulchre? And when thei  
looked, thei sawe howe that the stone  
was rolled away for it was a very great  
one

Mat. xxvii. g  
Luke. xxi. g  
Jhon. xix. g

Mat. xxviii. a  
Luk. xxiii. a  
Jhon. xx. a

one. And thei wente into the sepulchre,  
and sawe a younge man syttinge on the  
ryght syde, clothed in a long whyte gar-  
mente, and thei were afraied. \* And he  
sayth vnto theim, be not afraied: ye seeke  
Iesus of Nazareth, whiche was crucy-  
fied. He is risen, he is not here. Behold  
the place wher thei had putte hym. But  
go your way, and tell hys disciples, and  
Peter, & he goeth before you into Galile  
ther shal ye see hi, as he saied vnto you &  
\* And thei wente out quickly, and fled  
from the sepulchre. For thei trembled &  
were amased. Neyther saied thei anye  
thyng to eny man for thei were afraied

Mat. xxviii. a  
Luk. xxiii. a  
28

Mat. xxviii. a  
Luk. xxviii. a

\* When Iesus was risen earlye the  
fyrste daye after the Saboth he apered  
fyrst to Mary Magdalen, out of whome  
he had cast seuen deuels. And she wente  
and tolde them that were wyth hym, as  
thei mourned and wepte. And thei, whē  
thei herde that he was alpyue, and had  
appered vnto her, beleued it not. \* After  
that, appered he vnto two of theym in a  
straunge figure, as thei walked, & went  
into the countree. And thei wente and  
tolde it to the remnaunte. And thei be-  
leued not these also. &

Luk. xxviii. b

\* Afterwarde he apered vnto the ele-  
uen as thei sat at meat: and cast in thei  
teeth their vnbelef, and hardnes of hert  
because thei beleued not theym whiche

l.iii. had



## The Gospell.

**Mat. xxvii. 2** had sene that he was risen againe from  
 the dead. And he saied vnto them: \* Go  
 ye into all the worlde, and preache the  
 Gospell to all creatures: he that bele-  
 ueth and is baptised, shalbe saued. But  
 he that beleueth not shalbe dampned.

**Notes. iij. b**  
**and. xi. b. cc. c**  
**# Notes. ii. a**  
**and. xix. b**  
**# Luke. v. c**  
**and. xviii. b**

And these tokens shal foloe them that  
 beleue. \* In my name thei shal cast out  
 deuels, thei shal speake with new toun-  
 ges, thei shal \* drive away serpentes. And  
 yf any drink any deadly thing, it shal not  
 hurt them. Thei shal laye their handes  
 on the sicke, and thei shal recouer.

**Luk. xx. iiii. d**  
**Actes. i. b**

So then whē the Lord had spoken vn-  
 to them \* he was receiued into heauen, & is  
 on the right hand of God. And thei wēt  
 forth, and preached euerye where: The  
 Lord workyng with them \* and confyr-  
 myng the word with myracles folowyng

**Heb. i. ii. a**

¶ The end of the Gospell of  
 S. Marke.

¶ The Gospell of  
 S. Luke.



As muche as many haue  
 taken in hande to set forth  
 the declaracion of those thin-  
 ges whiche are mooste sure-  
 ly to be beleued among vs, e-  
 uen as thei deliuered the vnto vs, which  
 frō the beginning sawe them, the selues  
 wryth

with their eyes, and wer ministers of the thynges that thei declared : I determined also ( as sone as I had searched out diligently all thynges from the begynnyng ) that the I would write vnto thee, good Theophilus : that thou mightest knowe the certentie of those thynges wherof thou hast been infourmed.

The firste Chapter.



Here was in y<sup>e</sup> daies of He- A  
rode the kyng of Iury, a cer-  
tain preste named zachari-  
as of y<sup>e</sup> course of Abia. And *1. Per. p. b. b.*  
his wife was of the daugh-  
ters of Aarō : and her name  
was Elizabeth : thei wer bothe righte-  
ous before God, and walked in all the  
lawes and ordinaūces of the Lorde, that  
no manne could finde faute with theim.  
And thei had no childe, because that Eli-  
zabeth was baren, and thei bothe were  
now well stricken in age. And it came to  
passe, that when zachary executed y<sup>e</sup> pre-  
stes office before God, as his course cam  
( accordyng to the custome of the prestes  
office ) his lot fell to burne incense. And  
he\* went into the temple of the Lorde, & *\* Exo. xxx. b. Debe. ix. b.*  
the whole multitude of the people wer  
without in praier, while the incēce was  
a burnyng. And ther appeared vnto hym  
an angell of the Lorde, standyng on the  
right side of the aulter of incense. And  
I. iiii. when

### The Gospell.

whē zacharias sawe hym, he was abashed, and feare came on hym.

**B**ut the angell saied vnto hym: feare not zachary, for thy praiser is hearde. And thy wife Elizabeth shall beare thee a soonne, and thou shalt call his name Ihon, and thou shalt haue ioye & gladnes, and many shall reioyce at his birth. For he shall bee greate in the sight of the Lorde, and shall neither drynke wine ner strong drinke. And he shall be filled with the holy ghoost, euen from his mothers wombe: & many of the children of Israell shall be turne to their Lord God. And he shall go before hym in & spirite & power of \* Elias to turne the heartes of & fathers to & children, and the vnbeleuers to & wisdom of & iuste menne, to make ready a perfecte people for the Lorde.

Matth. xii. b.

And zacharias saied vnto the angell: by what token shall I knowe this? For I am olde, and my wife well stricken in yeres. And the angell answered, & saied vnto hym: I am Gabriell, that stande in the presence of God, & am sent to speake vnto thee: & to shewe thee these glad thynges. And behold it shall come to passe that thou shalt bee dumme, and not bee hable to speake, vntill & daie that these thynges bee performed, because thou belieuest not my wordes, whiche shall be fulfilled in their season. And & people wait-

Gen. xlii. a.  
and. xliii. b

ted

red for Zacharias, and meruailed that he taried in the temple. And when he came out, he could not speake vnto them. And thei perceiued, that he had sene a vision in the temple. And he beckened vnto theim, and remained speachelesse.

✠ And it fortunied, þ as sone as þ daies of his office wer out, he departed into his owne house. And after those daies, his wife Elizabeth conceiued, & hid her self fīue monethes, saiyng: This wise hath God dealt w me, in the daies wher in he hath looked on me, to take from me my rebuke among menne. And in þ sixte moneth þ angell Gabriell was sent frō God vnto a citee of Galile, named Nazareth, to a virgin spoused to a manne, whose name was Ioseph, of þ house of Dauid, and þ virgins name was Mary. And the angell went in vnto her, & saied Haill full of grace, þ Lorde is with thee blessed art thou among women. Whē she saue hym, she was abashed at his saiyng: and cast in her minde, what maner of salutaciō that should bee. And the angell saied vnto her: feare not Mary: for thou hast found grace with God. Behold

\*thou shalt conceiue in thy wombe, and beare a soonne, and þ shalt call his name Iesus. He shall bee greate, & shall be called the soonne of the highest. And the Lorde God shall geue vnto him the seate of his

\*Esay. vi. c.

þ Matth. i. e.

Luke. ii. c.



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\* Esai. ix. b father David, and \* shall raigne ouer þ  
 † Dani. vii. d house of Jacob for euer, † of his kyngdō  
 Mich. iiii. b there shalbee none ende.

¶ The said Mary vnto þ angell: How  
 shall this bee, seying I knowe not a man  
 And the angell answered, and saied vn-  
 to her: The holy ghoost shall come vpon  
 thee, and the power of the highest shal o-  
 uer shadowe thee. Therefore also þ holy  
 thyng whiche shalbe borne, shalbe called  
 þ sonne of God. And beholde, thy cosen  
 Elizabeth, she hath also cōceued a sonne  
 in her age. And this is her sixe monethe  
 whiche was called bare: for \* with God  
 shall nothing bee vnpossible: And Mary  
 saied: behold the hand maiden of þ Lord  
 be it vnto me accordyng to thy worde. †  
 And the angell departed from her.

Zacha. viii. b  
 Math. xix. c.  
 Marke. x. d.  
 Luk. xviii. e.

† And Mary arose in those daies, and  
 went into the mountaignes w haste into  
 the citee of Iury, & entred into the house  
 of zachary, and saluted Elizabeth. And  
 it fortuneth, that when Elizabeth hearde  
 the salutation of Mary, the babe sprang  
 in her wombe. And Elizabeth was filled  
 with the holy ghoost, & cried with a loud  
 voice, and saied: Blessed art thou emong  
 women, and blessed is the frute of thy  
 wombe: And whence happeneth this to  
 me, þ þ mother of my Lorde should come  
 to me? For lo, as sone as the voice of thy  
 salutation sounded in myne eares, the  
 babe

babe sprang in my wombe for ioye. And  
blessed art thou þ that hast beleued: for those  
thynges shal bee performed, whiche wer  
tolde thee fro þ Lorde. And Mary saied.

\* My soule magnifieth the Lord. And *Isaie. lxi. d.*  
my spirite hath reioysed in God my sa-

uioure. & For he hath looked on the lowe  
degree of his hande maiden: for lo: now  
from hence forth shall all generacions  
call me blessed. Because he that is migh-  
ty, hath dooen to me greates thynges, and  
holy is his name. And his mercy is on  
theim that feare hym, from generaciō  
to generacion. He hath shewed strength  
with his arme, he hath scattered theim  
that are proude in the ymmaginacion of  
their hearte. \* He hath putte doune the *xi. Reg. ii. b.*  
mighty fro their seates, & exalted theim *Eccle. x. s.*  
of lowe degree. He hath filled the hōgry  
w good thynges: & sente awaie the riche  
emptie. He hath helped his seruaunt Is-  
raell, in remembraunce of his mercye.

\* Euen as he promised to our fathers *Gene. xlii. c.*  
Abraham, and to his seede for euer. And  
Mary abode with her aboute a three mo-  
nethes, & retourned again to her owne  
house. \* Elizabethes time came that she  
should bee deliuered, and she broughte  
forth a soanne. And her neighbours and  
her colyns hearde how the Lorde had  
shewed greates mercye vpon her, and thei  
reioysed with her.

And

## The Gospell.

Gene. xlii. b  
and. xxi. a.  
Leuit. xii. a.

And it fortuneth that in the eight daie,  
thei came\* to circumcise the childe: and  
called his name zacharias, after þ name  
of his father. And his mother answered  
& saied: not so but he shalbe called Jhon  
And thei saied vnto her. Ther is none in  
thy kynred, þ is named with this name  
And thei made signes to his father, how  
he would haue hym called. And he asked  
for writyng tables, & wrote, saiyng: his  
name is Jhon. And thei maruailed all,  
And his mouth was opened immediatly  
and his toungue also, and he spake, and  
praised God. And feare came on al them  
that dwelt nie vnto theim. And all these  
saynges wer noised abroad throughout  
all the hill countree of Iurie: and all thes  
that hearde theim laied them vp in their  
heartes, saiyng: What maner of childe  
shall this bee? And the hande of the Lord  
was with hym. And his father zacharias  
as was filled with the holy ghooſte, and  
prophesied saiyng.

10sal. lxvii. c Praised bee þ Lord God of Israell, for  
he hath visited & redemed his people: &  
And he hath raised vptan horne of salua  
cion vnto vs, in the house of his seruant  
Dauid. Euen as he promised by þ mou  
the of his holy prophetes, whiche wer  
sence the worlde began.

That we should be saued frō our ene  
mies, & from the hande of all þ hate vs.  
That

That he wold deale mercifully w our fathers, & remembre his holy couenaunt.

\* And that he woulde perfourme the othe, which he sware to our father Abraham, for to geue vs. Gen. xxi. c.

\* That we delyuered out of þ handes of our enemyes, might serue hym wythout feare, all þ dayes of our life, in such holynes and righteousnes as are accept before hym. And thou child shalt be called the prophet of þ hyest: for thou shalt go before the face of the Lord to prepare his wayes: to geue knowlage of saluacion vnto his people for the remission of synnes. Throughe the tender mercye of our God, whereby the daye spryng from an hye hath visyted vs. isa. xlviii. s

\* To geue light to thē þ late in darknes & in þ shadowe of death, to guide our fete into the way of peace. And the child grew & waxed strong in spyte, and was in wilderness, til þ day came, whē he should shewe hym selte vnto the Israelites. Isay. ix. a  
Mat. iiii. c.

The. ii. Chapter.

And it chanced in those dayes: that ther went out a comaundement fed Augustus the Emperour, that all þ world should be tared. And this taryng was the fyrst & executed when Syrenius was lestenant in Syria. And euery mā wēt vnto his owne cite to be tared. And Ioseph also ascended from Galile, oute of A



## The Gospell

of a cytie called Nazareth, into Iewry:  
i. Regn. xx. b vnto the citie of Dauid, whiche is cal-  
led Bethleem, because he was of þ house  
& linage of Dauid, to be taxed w Marye  
his spoused wife, which was with child.

And it fortuneth þ while thei wer there  
her time was come þ she shuld be deliuer-  
red. And she brought forth her first begot-  
ten sonne, & wrapped hym in swadlynge  
clothes, & layd him in a manger, because  
ther was no rounge for them in the yune.

And ther wer in þ same regio shepher-  
des, watchyng & kepyng their flocke by  
night. And lo, the angel of the Lord stode  
hard by the, & the brightnes of the Lorde  
shone round about the, & thei wer sore a-  
frayed. And þ angell said vnto them: Be  
not afrayed, for behold, I bryng you ty-  
dynges of great ioye, þ shall come to all  
people: for vnto you is borne this day in  
the cytie of Dauid, a sauesure whiche is  
Christ þ Lord. And take this for a signe:  
ye shal fynd þ childe wrapped in swad-  
lyng clothes, & layed in a maunger. And  
streight way ther was with the angell a  
multitude of heauely souldiers, praysing  
God, & sayyng: Glory to God on hie, and  
peace on þ erth: & vnto me a good wil.

And it fortuneth, as sone as the angels  
wer gone awaye from them into heauē.  
The shepherdes saied one to another:  
let vs go now, euen vnto Bethleem, & se  
this

this thyng þe we heare saye is happened  
which þe Lord hath shewed vnto vs. And  
they cam with hast, & found Mary & Jo-  
seph, & the babe layd in a maunger. And  
when they had sene it, they published a-  
brode þe sayng, which was told the of þe  
child. And all thei þe hard it, wondred at  
those thynges which wer told the of the  
shepherdes. But Mary kept al those say-  
nges, & pōdred the in her herte. And the  
shepherdes retourned, praysing & laudig  
God for all þe thynges þe thei had herde &  
sene, euē as it was tolde vnto theim. ⁊

⁊ And whē þe eight day was come þe the  
child shuld be circūcised this name was  
called Iesus ⁊ which was named of þe an-  
gel before he was cōceaued in þe wōbe. ⁊

⁊ And whē the tyme of their purifica-  
cion ⁊ (after þe lawe of Moyses) was come  
they þrought hym to Ierusalē, to pre-  
sent hym to the Lorde (as it is wyttē in  
the lawe of the Lorde: ⁊ euery mā childe  
that first openeth the matrix, shalbe cal-  
led holy to the Lorde) & to offer (as it is  
sayd in the lawe of the Lorde) a payre of  
turtle doues, or two yong pignons. And  
behold, there was a man in Ierusalem,  
whose name was Symeō. And the same  
man was iuste and godly, & loked for the  
consolacion of Irael, & the holy ghoſte  
was in him. And an answer had he recea-  
ued þe holy ghoſt þe he shuld not se death,  
except

Gene. xvi. 1.  
⁊ Math. i. 1.  
⁊ Luke. i. 1.

Leui. xii. 1.  
⁊ 1. Reg. i. 1.

Exod. xiii. 1.  
and. xxi. 1.  
Num. vii. 1.

## The Gospell

except he first saue þ Lordes Christ. And he came by inspiracion into the temple.

Leui. xxi. d. And whē the father & mother brought in the child Iesus, to do for hym after þ custome of the lawe, then toke he hym vp in his armes, & said: Lord, now lettest thou thy seruānt depart in peace, according to thy promes. For myne eyes haue sene the saluacion, which thou hast prepared before the face of all people. \* A lyght to lyghten the Gentyles, and the glorie of thy people Israel. †

Isay. xlii. b.  
Actes. xiii. g

And his father & mother merueilled at those thynges, whiche wer spoken of hym. And Symeon blessed thē, and saide vnto Marye his mother: beholde, this childe is set to be the fall & vprisyng againe of many in Israel, and for a signe whiche is spoken against. And moreouer the swearde shal pearce thy soule, that þ thoughtes of many hertes maye be opened. And there was a Prophetisse, one Anna, þ daughter of Phanuel of þ trybe of Aser, which was of a great age, & had lyued with an husband leuē yeres from her virginittie. And she had bene a widowe about .iiii. score & .iiii. yere whiche departed not frō þ tēple: but serued God with fastynges & prayers night & daye. And she came forth þ same houre, & prayed the Lord, & spake of hym, to all them that looked for redemption in Ierusalē.  
And

And whē thei had perfourmed al thin  
ges accordyng to the lawe of the Lorde;  
thei returned into Galile, to their owne  
citie Nazareth. And\* the chylde grew & i. regum. ij.  
wered strong in spirit, & was filled with  
wisdō, & the grace of God was vpo hi &  
And his father and mother went to Je-  
rusalem euery yere\* at þ feast of easter.

\* And when he was. xii. yere old, thei  
went vp to Jerusalem after the custome  
of the feast daye. And when thei had ful-  
fylled the dayes: as thei returned home  
the chylde Iesus abode styll in Jerusa-  
lem, and his father and mother knewe  
not of it: but thei supposyng hym to ha-  
ue bene in the companie, came a dayes  
iorney and sought him emōg their kinf-  
folke and acquaintaunce. And whē they  
found hym not, thei went backe againe  
to Jerusalem, and sought him. And it for-  
tuned that after. iii. dayes, thei founde  
hym in the temple sittynge in the middes  
of the doctours, herynge them, & polynge  
them.\* And al þ heard hym, wer astony  
ed at his vnderstandynge and answers.

\* Exod. xii. c  
and. xciiij. b  
and. xcxiij. c  
Leui. xxiiij. a  
B.

And whē thei saw hym thei merueled  
And his mother saied vnto hym: soonne  
why hast thou thus dealt wyth vs? Be-  
hold thy father and I haue sought the,  
sorrowng. And he saied vnto them: how  
is it that ye soughte me? Wyste ye not,  
that I must go aboute my fathers busi-  
ness.

\* Math. xlii. d  
and. xlii. g.  
Mark. i. c  
Luke. iiii. d.



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\* Luke. ix. f  
and. xviii f

nes? And\* thei vnderstood not that say-  
 yng which he spake vnto them. And he  
 wente doune with them, and came to  
 Nazareth, and was obedient vnto them.  
 But his mother kept all these saynges  
 together in her herte. And Iesus prospe-  
 red in wysedome and age, and in fauour  
 with God and men. f

**¶ The.iii.Chapiter.✠**

**Luhe-xili.a**

**I**n the fyfteneth, yere of the raigne of Tiberias the Emperoure. Pontius Pilate being leiftenant of Iury, and \* Herode beyng Tetrarch of Galile, and his brother Philippe Tetrarch of Ituria, and of the region of the Traconites, and Lisaniath the Tetrarch of Abilene ( when Anna and Cayphas were the hye pcesstes ) the worde of the Lorde came vnto Ihou the soonne of zacharyas in the wyldernesse. And he came into all the coastes aboute Iordane, preaching \* the baptisme of repentance for the remission of sinnes, as it is written in the booke of the wordes of Esaias the prophet, sayng: \* The voice of a cryer in wildernes: prepare ye the waye of the Lorde, make his pathes streight. Every valley shalbe filled, and every moor tayne and hyll shalbe brought lowe. And thynges that bee crooked, shalbe made streyghte: and the roughe wayes shalbe made playne: and all flesche, shall see the saluacion

xMath.iii.a.  
 Marke.i.a  
 Jhon.i.b  
 \*Esay.cl.a.  
 Jhon.i.c  
 Math.iii.a  
 Marke.i.a

saluacion of God. f

Then sayed he to the people, that wer  
come forth to be baptised of hym. \*  
ye generaciō of vipers, who hath taught  
you to flye frome the wrathe to come?  
Byng forth therfore due frutes of repē  
taunce, and begyn not to say with your  
selues: we haue Abraham to our father.  
For I saye vnto you. God is hable of  
these stones to reise vp chyl dren vnto A  
braham. Nowe also is the axe layed vn  
to the roote of the trees \* every tree ther  
fore whiche bringeth not forth good frut  
is hewen doune, and caste into the fyre.

B

\* Math. iii. b

\* Math. iii. b  
and. vii. c.

And the people asked hym saynge: \*  
What shal we do then? He answereth &  
sayth vnto theim: He that hath two coa  
tes let him parte w him that hath none  
& he that hath meat let hym do lykwise

\* Mat. ii. f

Then came the publycans also to bee  
baptised, and saied vnto him: Mayster,  
what shall we dooe? And he saied vnto  
theim: require no more, then that which  
is appointed vnto you. The souldiours  
lykwyse demaunded of him sayng: and  
what shall we do? And he saied vnto the  
hurt no man: nether trouble eny manne  
wrongfully: & be contēt w your wages.

C

As the people were in a doubt, and al  
men mised in their hertes of Jhon, whe  
ther he wer very Christ: Jhon answered  
& saied vnto them all: \* I baptise you w

Math. iii. b.  
Marke. i. a.

m. ii. water John. i. b.

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water, but one stronger then I shal come after me, whose shooe I am not worthy to vnlose: he shal baptise you with the  
 \*Math. iij. b holy ghost, and wyth fyre, \* which hath his fanne in hys hande, and wyll purge his floore, and gather the corne into his barne: but the chaffe wyl he burne with fyre that neuer shalbe quēched. And many other thynges in his exhortacion preached he vnto the people

Math. xliij. a  
 Marke. vj. c

\* Then Herod the Tetrach (when he was rebuked of hym for Herodias hys brother Phillippes wyfe, and for al the euels whyche Herode dyd,) added thys aboue all, and layed Ihon in pryson.

\* Math. iij. b.  
 Marke. i. b.  
 Iohn. i. c.

And it fortunēd that when all the people receiued baptyme (and \* when Iesus was baptised and did praye) the heauen was opened, and the holye ghost came downe in a bodely shape lyke a doue vpon hym, and a voyce came frome heuen whyche saied: \* Thou arte my beloued

\* Esay. xlii. a

sonne, in the dooe I delyte.

\* Mat. xiiij. g  
 Mar. liij. a  
 Luke. iii. e  
 Iohn. vi. e

And Iesus hym selfe beganne to be a  
 boue. xxx. yere of age, so that he was \*  
 suposed to be the sōne of Ioseph: which  
 was the sonne of Iely: whyche was the  
 sonne of Mathat: which was the sonne  
 Leui: whiche was the sonne of Melchyr:  
 which was the sonne of Anna: whiche  
 was the sōne of Ioseph: which was the  
 sonne of Matathias, whiche was the  
 sonne

sonne of Amos: which was the sonne of  
Raum: whiche was the sonne of Hely  
whiche was the sonne of Ragge: which  
was the sonne of Maath: whych was þ  
sonne of Matathias: whych was the  
sonne of Semei: which was the sonne of  
Ioseph: whych was the sonne of Iuda  
which was the sonne of Ioanna: which  
was the sonne of Rhela: which was the  
sonne of zorobabel: which was the sone  
of Salathiel: which was the sone of Ne-  
ry: which was þ sonne of Melchi: which  
was the sonne of Addi: whiche was the  
sonne of Coosam: which was the sonne  
of Helmadam: whiche was the sonne of  
Her: which was þ sonne of Ieso: which  
was the sonne of Beliezer: whiche was  
the sonne of Ioram: which was þ sonne  
of Mattha: which was the sonne of Le-  
uy: whiche was the sonne of Simeon:  
whiche was the sonne of Iuda: whiche  
was the sone of Ioseph: which was the  
sonne of Ionam: whiche was the sonne  
of Beliachim: whiche was the sonne of  
Melcha: which was the sonne of Menā  
which was þ sone of Mathatha: which  
was the sonne of Nathan: whiche was  
þ sonne of David: whiche was the sone  
of Jesse: which was the sonne of Obed:  
whiche was the sonne of Boos: whiche  
was the sonne of Salmon: which was þ  
sonne of Raason: which was the sonne  
m.iii. of



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of Aminadab: which was  $\phi$  sone of Ara  
 which was  $\phi$  sonne of Esro: which was  
 $\phi$  sonne of Phares: which was  $\phi$  sone of  
 Juda: which was  $\phi$  sone of Jacob which  
 was the sonne of Isaac which was the  
 sone of Abraham: which was the sonne of  
 Tharra: which was  $\phi$  sone of Nachor:  
 which was the sone of Saruch: whiche  
 was  $\phi$  sone of Ragau: which was  $\phi$  sone  
 of Phalec: which was  $\phi$  sone of Heber:  
 whiche was  $\phi$  sone of Sala: which was  
 $\phi$  sone of Caina: which was  $\phi$  sone of Ar  
 pharat: which was  $\phi$  sone of Ser: which  
 was the sonne of Noe: whiche was the  
 sonne of Lameth: which was the sonne  
 of Mathusala: which was the sonne of  
 Enoch: which was the sonne of Jareth:  
 which was  $\phi$  sonne of Malaleel: whych  
 was the sone of Cainan: which was the  
 sonne of Enos: which was the sonne of  
 Seth: which was  $\phi$  sone of Ada: which  
 was  $\phi$  sone of god. ¶ The. iiii. Chapter.

**A**nd Ies<sup>s</sup> beyng ful of  $\phi$  holy ghost, retur  
 ned fro Iordā, & was led by  $\phi$  spirit  
 into wildernes, & was. xl. daies tēp  
 ted of  $\phi$  deuel. And in those daies did he  
 eat nothig. And whē thei wer ēded, he af  
 terward hōgred. And  $\phi$  deuel saied vnto  
 hī: yf  $\phi$  be  $\phi$  sonne of God cōmaund this  
 stone  $\phi$  it be bread. And Ies<sup>s</sup> answered hī  
 saing: It is writē \* mā shal not liue by  
 bread only. but by eueri worde of God

And

Math. iiii. a  
 Mark. i. b

Deut. vi. a  
 and. x. d  
 Math. iiii. b.

And the deuell toke hym into an high mountaigne, & shewed hym all the kyng domes of the worlde, euen in the twink lyng of an eie. And the deuell saied vnto him: all this power will I geue thee eue ry whit, and the glory of theim: for thei are deliuered vnto me, & to whom soeuer I will I geue it. If þ therefore wilt fall doune before me & worship me, thei shal bee all thyne. Iesus answered and saied vnto hym: hence from me satan. For it is written. † Thou shalt worship the Lorde thy God, & hym onely shalt thou serue, And he caried hym to Ierusalem, & sette him on a pinnacle of the temple, and saied vnto hym: If thou bee the soone of God caste thy self doune from hence. For it is writte. † he shall geue his angels charge ouer thee, to kepe thee, & in their handes thei shall beare thee vp, þ thou dashe not thy fote against a stone. And Iesus answered, & saied vnto hym, it is saied: \* þ shalt not tempt the Lorde thy God. And as sone as al the temptacion was ended the deuell departed fro hym for a season

De. vi. e. r. d.  
Math. iiii. b.

Isal. xxi. e.  
Math. xiii. a.

Dente. vi. e.  
Math. xiii. b.

† And Iesus returned by þ power of the spirite, into Galile, and there went a fame of hym through out all the region. And he taught in their sinagoges & was comended of all menne. † And he came to Nazareth where he was nourised & ( as his custom was ) he wet into þ sinagoge

Mat. xiii. g.  
Mark. vi. a.

## The Gospell.

on þ̄ Saboth daie, & stode vp for to reade  
 And there was deliuered vnto hym the  
 ii. Ed. viii. b boke of þ̄ prophet Esaias. † And whē he  
 had opened þ̄ boke, he founde the place,  
 Esai. lxi. a. where is was written. † The spirite of þ̄  
 Lord vpo me, because he hath annoynted  
 me: to preache the gospell to þ̄ poore he  
 hath sene me: to heale the brokē hearted,  
 to preach deliuerance to þ̄ captiue, and  
 sight to the blinde: frely to set at liberty  
 theim that are brosed, and to preache the  
 acceptable yere of the Lord.

And he closed the boke, & gaue it again  
 to the minister, and satte doune. And the  
 eyes of all theim that wer in þ̄ sinagoge,  
 wer fastened on him. And he begā to saie  
 vnto theim: This daie is this scripture  
 fulfilled in your eares. And all bare him  
 witnes \* and wondered at the gracious  
 wordes, whiche proceeded out of his  
 mouth. † And thei saied: Is not this Jo  
 sephs sonne? And he saied vnto theim:  
 Ye will vtterly saie vnto me this pro  
 uerbe: Whisicid, heale thy self. \* What  
 soeuer wee haue hearde dooen in Caper  
 naum, dooe þ̄ same here likewise in thine  
 owne countree. And he saied: Verely I  
 saie vnto you: \* No prophet is accepted  
 in his owne countree.

But I tell you of a truth: \* many wid  
 iiii. Re. vii. b. dowes wer in Israell in þ̄ daies of He  
 James. v. d. lias when heuen was shut thre yeres &  
 sixe

six monethes, when greate famishment was throughout all þ lande, & vnto none of them was Helias sēt, saue into Sarepta besides Sidō, vnto a woman þ was a wedowe. \* And many lepers wer in Ierusalem in þ tyme of Heliseus þ prophet: & none of theim was censed, sayng Naaman the Sirian. And all thei in the sinagoge (when thei hearde these thynges,) wer filled with wrath: and rose vp, and thrust him out of the citee, & led hym euē vnto þ edge of the hill (where on their citee was buylt) that thei might cast hym doune hedlong. But he departed, & went his waie euē through þ middes of the. ¶

¶ And came doune to Capernaū (a citee of Galile) & there taught theim on þ Sabbath daies. \* And thei wer astonied at his doctrine: for his preachyng was wth power. ¶ And in þ sinagoge there was a māne whiche had an vncleane spirite of a deuēl, & cried with a loud voice, sayng let me a lone, what hast þ to dooe wth vs: thou Iesus of Nazareth? Art thou come to destroye vs? I knowe thee what þ art euen þ holy of God. And Iesus rebuked hym, sayng: hold thy peace, & come out of hym. And whē the deuēl had throwē hym in the middes, he came out of hym, & hurt hym not. And feare came on them all, & thei spake among theim selues, sayng: what maner a thyng is this? For w

m v.      auctorite

.lii. Re. d. d.

\* Mat. xii. d.  
and. xii. g.  
Marke. i. c.  
¶ Marke. i. c.



## The Gospell.

Math. viii. b  
Marke. i. c.

auctorite and power he commaundeth  
the foule spirites, & thei come out? And þ  
same of hym was spred abroad through-  
out euery place of the countre rounde a-  
bout. ¶ And when he was risen vp &  
come out of the sinagoge, he entred into  
Simons house. And Simons mother in  
lawe was taken with a great feuer, and  
thei made intercessio to him for her. And  
he stode ouer her, & rebuked þ feuer, and  
the feuer left her. And immediatly she a-  
roose, and ministered vnto them.

Mat. i. a. iii. b

When the sunne was doune, all thei þ  
had sick, take & diuers diseases, brought  
them vnto hym: & he laied his hādes on  
euery one of them, & healed them. ¶ And  
deuels also came out of many, cryyng &  
sayng: Þ art Christe the sonne of God.  
And he rebuked them, & suffered them  
not to speake: for thei knew that he was  
Christ. As sone as it was daie, he depar-  
ted, & went into a desert place, & the peo-  
ple sought hym and came to hym & kept  
hym þ he should not depart from them.  
And he saied vnto them: I muste preach  
the kyngdome of God to other citees al-  
so: ¶ For therefore am I sente. And he  
preached in the sinagoges of Galile.

## The .v. Chapter. ¶

A

I

I came to passe that (when þ peo-  
ple pressed vpon hym, to heare þ  
woorde of God) he stode by þ lake  
of

of Benezareth: \*and sawe two shippes Mathe. iii. a  
 stande by the lake syde, but the fischerme  
 were gone oute of them, and were was-  
 shyng their nettes. And he entred into  
 one of the shippes (whiche perteyned to  
 Symon) and prayed hym, that he would  
 thrust out a lytle from the lande. And he  
 satte downe, and taught the people oute  
 of the ship. When he had left speakynge  
 he sayd vnto Simon: Launche oute into  
 the depe, and let sylppc your nettes to  
 make a draught. And Simon answered,  
 and sayd vnto hym: Master, we haue la-  
 boured all night, & haue taken nothyng.  
 Neuerthelesse, at thy commaundemente  
 I wyll lose forth the net. And when thei  
 had this done, thei inclosed a great mul-  
 titude of fyshes. But they: net brake, &  
 they becked to they: feloes (whiche wer  
 in the other ship) that they should come  
 and helpe them. And they came: & fylled  
 both the shippes, that thei couche again.

When Symon Peter sawe thys, he  
 fell downe at Iesus knees, sayng: Lord  
 go from me, for I am a synnecful manne.  
 For he was astonnyed and all that were  
 wyth hym, at þ draught of fyshes, whi-  
 che they had taken, and so was also Ja-  
 mes and Ihon the soonnes of Zebede,  
 whiche were partenets wyth Symon.  
 And Iesus sayd vnto Symon: feare not  
 frome hence forth thou shalt catche  
 men

## The Gospell

**Math. iiii. d**    **C**    me. And they brought þ shippes to land,  
\*and forsoke all, and felowed hym. f

**Math. viii. a.**

**Marke. i. d**

\*And it fortunēd that whē he was in  
a certen cytie: beholde, there was a man  
full of leprosy, & when he had spyed Je-  
sus, he fell flat on his face, & besoughte  
hym sayng: Lord, yf thou wilt thou cāst  
make me cleane. And he stretched forth  
his hand, & touched hym sayng: I wyll  
be thou clene. And immediatly the lepro-  
sy departed frō him. And he charged him  
that he shuld tel no mā: but go (saith he)  
**Leui. xlii. a** \*and shewe thy self to the preste, & offer  
for thy clensyng accordyng as Moyses cō  
maunded, for a wytnes vnto them.

But so muche the more wente there a  
fame abroad of hym, & much people came  
together to heare, & to be healed of hym  
from their infirmities. And he kept hym  
out of the waye in the wilderness, & gaue  
hym selfe to prayer.

**Math. ix. a**

**Marke. ii. a.**

**D** \*And it happened on a certen daye: þ  
he taught: & there sate the pharyses, and  
doctours of law, which wer come out of  
all the townes of Galile & Jewry, & Je-  
rusalē. And the power of the Lorde was  
present, to heale them. \*And behold, mē  
brought in a bed a man which was takē  
with a palsy: & they sought meanes to  
bryng him in, & to laye hym before hym.  
And when they could not fynd on what  
side they might bryng hym in (because of  
the

the prease) thei went vpo the toppe of þ house and let him downe thorow the ryl-  
 yng, bed & al, euen in the myddes before  
 Iesus. Whē he sawe their fayth he said  
 vnto hym: man, thy synnes be forgeuen  
 the. And the scribes & the pharysles begā  
 to thynke, saynge: What feloe is this  
 whiche speaketh blasphemye? \* who cā  
 forgeue synnes, but God only? But whē  
 Iesus perceaued they thoughtes, he an-  
 swered, and said vnto thē: What thynke  
 ye in your hartes? Whether is easier to  
 say, thy synnes be forgeue the, or to say:  
 ryse vp and walke? \* But that ye maye  
 knowe that the sonne of mā hath power  
 to forgeue synne on earth, he said vnto þ  
 sicke of the palsy: I saye vnto the: arise  
 take vp thy bed, and go vnto thy house.  
 And immediatly he rose vp before them,  
 and toke vp his bed (where on he laye) &  
 departed to his owne house, prayfynge  
 God. And they wer all amased, and they  
 gaue the glory vnto God. And were fyl-  
 led wyth feare, saynge: We haue sene  
 straunge thynges to daye. &

\* And after this, he went forth, & sawe  
 a publican named Leuy, syttyng at þ re-  
 cepte of custome, & he said vnto hym: fo-  
 loe me. And he left all, and rose vp, & fo-  
 loed hym. And Leuy made hym a greate  
 feast in his owne house. And ther was a  
 great compaignie of publicans & of other  
 that

Marke. ii. c.  
 Luce. xlii. d.  
 and. xliii. d.

Math. ix. a.  
 Marke. ii. c.  
 Actes. iii. a.  
 and. ix. f

Math. ix. a.  
 Marke. ii. b



## The Gospell

Math. ix. a  
Marke. ii. b  
Luke. vii. c.  
and. xv. a

that sate at meate with them. \* And the scribes and pharises murmured against his disciples, sayng: Why do ye eat and drynke with publicans & synners? And Iesus answered, & said vnto them: Thei that are whole, nede not þ phisicion: but thei þ are sicke. I cam not to call þ righteous, but synners to repentaunce.

Math. ix. b.  
Marke. ii. c.

And thei said vnto him: \* Why do the disciples of Ihou fast often, and praye, & the disciples of the pharysyes also: but thyne eate & drynke? He said vnto them: \* Can ye make the children of the weddyng fast, while the brydegrome is with them? The dayes wyll come, when the brydegrome also shalbe takē awaye from them: then shall they fast in those daies.

Math. ix. b  
Marke. ii. c

He spake also vnto them a similitude: A Roman putteth a pece of a new garmēt into an olde vesture, for yf he do, then breaketh he the newe and the pece þ was taken out of the new, agreeth not with þ old. And no man potwreth newe wyne in to old bottels. For yf he do, þ new wyne wyll burst the bottels, and runne oute it selfe, and the bottels shall peryshe. But newe wyne muste be put into newe bottels, and both are preserued. No man also þ drynketh olde wyne, strayght waye can awaye with newe, for he sayeth: the olde is better.

The. vi. Chapter.

**I** happened on an after principall Saboth, that he went \*thorow the corne felde; & his disciples plucked the eares of corne, and dyd eat, and rubbed them in their handes. And certain of the pharises said vnto them: Why do ye that, whiche is not lawfull to do on the Saboth daies? And Iesus answered the and said: ¶ Haue ye not red what Dauid dyd, when he hym selfe was an hungred and they which were with hym: howe he went into the house of God, & did take & eat the shew\*bread, & gaue also to them that were wyth hym: which are not lawfull to eat, but for the \*prestes only? And he sayd vnto them: The sonne of man is Lorde also of the Saboth daye.

<sup>11</sup>  
Math. xii. a  
Marke. ii. b

1. Reg. xxi. a

1. Reg. xxi. a

Exod. xxi. a

¶ And it fortunied in another Saboth also, that he entred into the synagoge, & taught. And ther was a mā, whose right hand was dyed vp. And the scribes and pharises watched him whether he wold heale on the Saboth daye, & they myght fynde how to accuse hym. But he knewe their thoughtes, and sayde to the man whiche had the wythred hand: Arise vp, and stand forth in the myddes. And he arose & stode forth. Then said Iesus vnto the: I wyl aske you a questio: Whether is it lawfull on the Saboth dayes to do good, or to do euil: to saue ones life, or to destroe it? And he beheld the al i cōpasse  
and

<sup>12</sup>  
Math. xiii. a.  
Marke. iii. a.

# The Gospell.

and sayd vnto the man: Stretche forth thy hand. And he did so: \* and his hande was restored again as whole as þ other  
 iii. reg. xiii. g  
 Math. xii. b  
 Marke. iii. a  
 And thei wer fylled with madnes, & cō-  
 muned together amonge theimselfes,  
 what they myght do to Iesu. &

¶ And it fortunied in those dayes \* þ he  
 Math. xiiii. c  
 went out into a mountayn for to praye,  
 and cōtinued al night in prayer to God.  
 And as sone as it was day, he called his  
 Math. x. a  
 Marke. iii. b  
 disciples, \* & of them he chose. xii. whom  
 also he called apostles. Symō whom he  
 also named Peter, & Andrew his brother  
 James & Iohn, Philip & Bartholomew  
 Mattheu & Thomas, James the sonne  
 of Alphcus, & Simō which is called zelo  
 tes, & Judas James sonne, Judas Isca  
 riorh, the same that was the traytour.

¶ And he came downe with them, and  
 Math. iiii. d.  
 Marke. iii. a  
 stode in the playn feld, and the company  
 of his disciples \* and a great multitude  
 of people (out of all Jewry & Ierusalē,  
 Math. iiii. d  
 John. vi. a  
 and from the see coast \* of Tyre & Sidō)  
 which came to heare hym, & to be healed  
 of their diseases & thei that wer vexed w  
 foule sprytes & they were healed. And all  
 the people preased to touch hym, for ther  
 went vertue out of hym, & healed the al.

¶ And he lift vp his eyes vpon the disci  
 Math. b. a  
 ples and saied: \* Blessed be ye poore, for  
 yours is the kyngdome of God. Blessed  
 are ye that hunger now, for ye shal be sa  
 tisfied.

tified. Blessed are ye that wepe now, for ye shall laugh. Blessed shall ye be when men hate you, and thrust you out of their company, and rayle on you, and abhorre your name as an euell thyng, for þe sonne of mans sake. Reioyse ye in that daye, & bee glad: for beholde, your rewarde is great in heauen. ¶ For thus did their fathers vnto the prophetes.

\* But two vnto you that are ryche: for ye haue your consalacion: *¶ Amos. vi. a* Mo vnto you þe are ful: for ye shall honger. Mo vnto you that now laugh: for ye shall weyle and wepe. Mo vnto you when al men prayse you: for so dyd their fathers to the false prophetes. But I say vnto you whyche

here. Loue your enemyes. Do good vnto them which hate you. Blesse them that curse you. And praye for theym whyche wrongfullye trouble you. And vnto hym that smyteth the on the one cheke, offer also the other. \* And hym that taketh a

waye thy gowne, for byd not to take thy coat also. Geue to euery mā that asketh of the. And of him that taketh away thy goodes, aske them not againe. \* And as ye woulde that menne shoulde dooe vnto you, dooe ye also vnto them like wyse.

\* And yf ye loue them which loue you what thanke haue ye? For synners also loue their louers. And yf ye do good for the which do good for you, what thanke

haue

\* Math. v. f

\* Math. vii. b  
Ecle. xxi. b.  
Toby. iiii. c

\* Math. v. g.



## The Gospel

haue ye: for synners also dooe euen the same. And yf ye lende to them of whom ye hope to receiue: what thank haue ye? for sinners also lende to synners, to receiue soche lyke again. But loue your enemyes, and do good and lende, lokyng for nothyng againe: and your rewarde shalbe greate, and ye shalbe the children of the hieft: for he is kinde vnto the vnkynde and to the euell.

✠ Be ye therfore merciful, as your father also is mercifull. \* **Meth. vii. a** Judge not, and ye shall not be iudged: Condempe not, and ye shall not be cōdemped. Forgeue and ye shalbe forgiven. \* **Prouer. xi. d** Beue & it shal bee geuen vnto you: good measure and pressed doune, and shaken together and runnyng ouer, shall men geue into your bosomes. \* **\*Meth. vii. a** For with the same measure that ye mete withall, shall other meene mete to you againe. **Mark. iiii. e**

And he put forth a similitude vnto the  
✠ **Meth. x. b** Can þ blind lede the blind? Do thei not  
**Meth. x. c** both fal into þ dick? \* the discipule is not  
**Ihon. xiii. b** aboue his master. Every man shalbe perfect, euē as his master is. ✠ **Meth. vii. a** Why seeest þ  
a mote in thy brothers eye, but considerest not the beame that is in thyne owne eye? Either how canst thou say to thy brother. Brother, let me pull out the moate that is in thyne eye, when thou seeest not þ beame that is in thine own eye. Thou hypocrite

Of S. Luke. Fol. cxviii

ppocrit cast out þ beame that is in thine  
owne eye first, and then shalt thou se per  
fectly to pull out þ mote þ is in thy bro  
thers eye. \* For it is not a good tree, þ Math. xlii. c.  
bryngeth forth euell frute: nether is that S  
an euell tre, þ bryngeth forth good frute.

For euery tre is knowne by his frut. For  
of thornes do not mē gather figges, nor  
of bushes gather thei grapes. A good mā  
out of þ good treasure of his hert, bryn  
geth forth þ which is good. And an euell  
mā, out of þ euell treasure of his hert bryn  
geth forth þ which is euell \* For of þ a Math. xlii. c.  
boudaunce of þ hert, his mouth spekeþ Psalm .xli. b

Why cal ye me \* Lord Lorde, & do not Math. xlii. b  
as I bid you: whoso euer cometh to me and .xv. b.  
and hereth my saynges, & doth the same  
I wil shew you to whō he is lyke. \* He Math. xlii. b.  
is lyke a man which built an house, and Jacobi. i. d  
digged depe, and laied the foundacion on  
a rock. When the waters arose, the flud  
bet vpon that house, and could not moue  
it. For it was grounded vpon a rock. But  
he þ hereth and dooth not, is lyke a man  
þ wythout foundacyon buylte an house  
vpon the earth, agaynste the whiche the  
floud dyd beat and it fel immediately.  
And the fall of that house was greute.

¶ The. vii. Chapter

**W**hen he had ended al his saynges A  
in the audience of the people, \* Math. xlii. a  
he entred into Capernaum. And Ioh. iii. f.  
ii. ii. a cer:

### The Gospell.

a certaine Centurions seruaunt whiche was bere vnto him lay sicke, and was in perell of death. And when he hearde of Iesu, he sent vnto hym the elders of the Iewes, besekynge him that he woulde come, and heale hys seruaunt. And whē thei came to Iesus thei besoughte hym instārtly, sayng: He is worthy that thou shouldest do this for hym. For he loueth our nacion, and hath buylte vs a synagoge. And Iesus went with theim.

*Math. viii. a.* And whan he was now not farre fro the house, the Centurion sente frendes to hym, sayng vnto him: \* Lord trouble not thy selfe: for I am not worthy, that I shouldest enter vnder my roffe. Wherefore, I thoughte not my selfe worthy to come vnto the: but saye thou the word, & my seruaunte shalbe whole. For I also, am a man set vnder powre, and haue vnder me souldiours, and I saye vnto one goo, and he goeth, and to another, come, and he cometh, and to my seruaunt do this, and he dooth it. When Iesus hard this, he marueyled at him, and tourned him aboute, and saied to the people that foloed hym: I say vnto you, I haue not founde so greate fayth, no not in Irael. And thei that were sente, turned backe home agayne and founde the seruaunte whole that had bene sycke.

\* And it fortunēd after thys, I he wente into

into a citee whiche is called Naim, and many of his disciples went with hym, & muche people. When he came nie to the gate of the citee: behold, there was a ded manne caried out, whiche was the onely soone of his mother, & she was a wedowe & muche people of the cite was with her. And whē the Lord sawe her, he had compassion on her, and saied vnto her: wepe not. And he came nie, and touched þe coffē and thei that bare him stode still. And he saied: Young manne, I saie vnto thee, arise. And he that was dede, satte vp, & began to speake. \* And he deliuered hym to his mother. And there came a feate on theim all. And thei gaue the glozy vnto God, sayng: \* A greate prophet is risen vp among vs, & God hath visited his people. \* And this rumoz of hym wente forth throughtout al Iury, & throughtout all the regions whiche lie round about.

And the disciples of Ihs shewed hym of all these thynges. \* And Ihs called vnto hym twoo of his disciples, and sent theim to Iesus, sayng: Art thou he that should come: or shall wee loke for another? Whē þe menne wer come vnto hym thei saied: Ihs Baptist set vs vnto thee, sayng: Art thou he that should come? or shall wee waite for another? And in that same houre he cured many of their infirmities & plagues, and of euill spirites, &

iii. Re. xlii. b  
iii. Re. xlii. f  
Act. ix. & xx. c

Jh. iiii. c. vi. b

Matth. x. a.



## The Gospell

unto many that wer blind he gaue sight  
And he answered, & saied vnto them: Go  
your waie & bryng woorde again to Iho  
what thynges ye haue seue & heard how  
¶ the blind se, & halt goo, the lepers are  
clensed, & deaff heare, the ded rise again  
to the poore is & glad tidynge preached  
and happy is he & is not offended at me.

Esai. xlviii. a  
and. lxi. a.

Math. xi. e.

\* And when the messengers of Iho  
wer departed, he began to speake vnto &  
people concernyng Iho. What wente  
ye out in to & wildernes for to se? A rede  
shaken with the winde? But what went  
ye out for to see? A manne clothed in soft  
raiment? Behold, thei whiche are gorge-  
ously apparelled, and liue delicately, are  
in kynges courtes. But what wente ye  
forth to se? A prophet? Yea, I saie to you  
and more then a prophet. This is he, of  
whom it is written: \* Beholde, I sende  
myne angell before thy face, whiche shal  
prepare thy waie before thee. For I saie  
vnto you, among womenns children, is  
there not a greater prophet, then Iho  
Baptiste. Neuerthelesse, he & is lesse, in  
the kyngdō of God is greater then he. &

\* Math. xli. d.  
Marke. i. a.  
Malac. iii. a.

¶ And all the people, and the publicanes  
that hearde hym, iustified God, and wer  
baptised with the baptyme of Iho. But  
the pharises & lawers dispised the coun-  
saill of God againste them selues, and  
wer not baptised of hym. And the Lorde  
saied

saied: \* Whereunto shall I liken the \* Math. xi. 12.  
 menne of this generacion: & what thyng  
 are they like? They are like vnto children  
 sittynge in the market place, and cryng  
 one to another, and sayng: Wee haue pi-  
 ped vnto you, and ye haue not daunced:  
 wee haue mourned to you, and ye haue  
 not wepte, For Iohn Baptiste came nei-  
 ther \* eatyng brede, ner drynckynge wine \* Math. iii. 4.  
 & ye saie: he hath the deuell. The sonne  
 of manne is come, and eateth and dryn-  
 keth, and ye saie: beholde a gluttonous  
 manne, and an vnmeasurable drincker of  
 wine, a frende of publicans and sinners  
 And wisdom is iustified of al her childre

\* And one of the pharises desired him  
 & he would eate with hym. And he went  
 into the pharises house, and satte boune  
 to meate. \* And behold a woman in that  
 citee (whiche was a synner) asone as  
 she knewe that Iesus satte at meate in  
 the pharises house, she broughte an alaba-  
 ster boxe of oynement, & stode at his fete  
 behynde hym wepyng, and beganne to  
 wash his fete with teares, and did wype  
 them with the heares of her hede, & kis-  
 sed his fete, and anoynted them with  
 the oynement. When the pharise (whiche  
 had bidde hym) sawe, he spake within  
 hymself, sayng: If this manne wer a  
 prophete, he would suerly knowe who  
 and what maner of woman this is that  
 n. liii. toucheth

Mat. xxi. 12.  
 Mark. viii. 12.  
 Iohn. xi. 12.

### The Gospell.

toucheth hym, for she is a sinner. And Iesus answered, & saied vnto hym: Simon I haue some what to saie vnto thee. And he saied: master, saie on. There was a certain lēder whiche had twoo detters, the one ought fiue hundred pences the other fifty. When thei had nothynge to paie, he forgaue them bothe. Tell me therefore, whiche of them will loue hym moste? Simon answered and saied: I supposse that he to whō he forgaue moste. And he saied vnto him: Thou hast truly iudged.

¶ And he turned to þ woman, and saied vnto Simon: Seest thou this woman: I entred into thy house, thou gauest me no water for my fete: but she hath washed my fete with teares, and wiped them w the heares of her hedde. Thou gauest me no kysse: but she, sence the tyme I came in, hath not ceased to kisse my fete. ¶ I haue hedde with oyle thou dideste not anoynt but she hath anointed my fete with oyntment. Wherefore I saie vnto thee, many synnes are forgeuen her, for she loued muche. To whom lesse is forgeuen, the same dooeth lesse loue. And he saied vnto her: thy synnes are forgeuen thee. And thei that satte at meate with him, began to saie within theim selues. Who is this whiche forgeueth synnes also? And he saied to the woman: \* Thy faith hath saued thee: Go in peace. ¶

Mathe. vii.

¶ The

## The. viii. Chapiter.

**A**ND it fortunēd afterwarde, þe he  
 hymself also went throughout ci-  
 tees and tounes: preaching: and  
 shewing the kyngdome of God, and the  
 twelue with hym. And also certain wo-  
 men, whiche wer healed of euill spiri-  
 tes and infirmities. Mary whiche is cal-  
 led Magdalen (out of whom went seven  
 deuels) and Joanna the wife of Chusa,  
 Herodes steward, and Susanna, and  
 many other, whiche ministred vnto hym  
 of their substance. Luk. xxi. v.

✠ When muche people wer gathered  
 together, and wer come to hym out of al  
 citees, he spake by a similitude. ✠ The so  
 wer wete out to seme his seede: and as he  
 sowed, some fell by the waie syde, and it  
 was troden doune, and the foules of the  
 ayre deuoured it vp. And some fell on sto-  
 nes, and as sone as it was sprong vp, it  
 withered awaie, because it lacked moist-  
 nes. And some fell among thornes, and þ  
 thornes sprang vp with it, and choked it  
 And some fell on good ground, & sprang  
 vp and bare frute, an hundred folde. And  
 as he saied these thynges he cryed: He  
 that hath eares to heare, let hym heare. Math. xli. v.  
Mark. iiii. a.

✠ And his disciples asked hym sayng  
 what maner of similitude is this? And  
 he saied: vnto you it is geuen to knowe þ  
 secretes of the kyngdō of God: but to o-  
 n v. ther



## The Gospell.

& say .vi. c.  
 Math. xlii. b.  
 Mark .iii. b.  
 Ihon. xii. f.  
 Act. xviii. f.  
 Roma. xv. b.  
 \*Mat. xiii. c.  
 Mark. xiii. b.

ther by parables, that when thei se, thei  
 should not se: and when thei heare, thei  
 should not vnderstande: The parable is  
 this. \* The seede is the woorde of God.  
 Those þ are besid the waie, are thei that  
 heare, then cometh the deuill, & taketh  
 a waie þ woorde out of thei heartes, lest  
 thei should beleue & bee saued. Thei on þ  
 stones are thei whiche when thei heare,  
 receiue þ woorde wioye and these haue  
 no rotes, whiche for a while beleue, and  
 in tyme of temptacion goo awaie. And þ  
 whiche sell emög thornes are thei whi-  
 che when thei haue heard, goo forth, and  
 are choked with cares and riches and vo-  
 luptuous luyng, & byng forth no frute.  
 That whiche fell in the good grounde,  
 are thei whiche with a pure and good  
 heart heare the woorde, and kepe it, and  
 byng forth frute through pacience. &

C  
 \*Matth. v. b.  
 Mark. xiii. b.  
 and. xi. c.

\*Matth. x. c.  
 Marke. xiii. c.  
 Luke. xii. a.

Mat. xiii. b.  
 and. xv. b.  
 Mark. xiii. c.  
 Luke. xix. d.

\* No manne, when he lighteth a can-  
 dell, couereth it with a vessell, or putteth  
 it vnder a table, but setteth it on a candle-  
 sticke, that thei whiche entre in, maie see  
 the light. \* Nothyng is in secrete, that  
 shall not come abroad. Neither anithyng  
 hid þ shall not bee knowen, and come to  
 light. Take hede therefore, how ye heare  
 for whosoever hath, to hym shalbee ge-  
 uen. \* And whosoever hath not, fro hym  
 shalbee taken: even that same whiche he  
 supposeth that he hath.

Then

\*Then came to hym his mother & hys  
brethren, and could not come to hym for  
pierce. And it was tolde hym, and sayd:  
Thy mother & thy brethren stande wout  
and wold se the. He answered & said vnto  
thē: my mother & my brethren are these  
whiche heare the worde of God, & do it.

\*And it chaunced on a certain daye, þ  
he went into a shyp, & his disciples also,  
and he saide vnto thaim: Let vs go ouer  
vnto the other syde of the lake. And thei  
launched forth. But as they sayled, he fel  
aslepe: and there arose a storme of wynd  
in the lake, and thei wer fylled with wa-  
ter, and wer in ieopardy. And they came  
to hym, and awoke hym sayng: Master,  
we are lost. Then he arose, and rebuked  
the wynd & the tempest of water, & they  
ceased, & it waxed calme. And he said vnto  
thē: wher is your faith? Thei feared &  
wondred amōge thēselues, sayng: what  
(thynke ye) is this? For he comaundeth  
both the wyndes & water, and they obey  
him. \* And thei sailed vnto the regis of  
the Bederenites, whiche is ouer against  
Galile. And when he went out to laude  
ther met hym out of þ cytic a certain mā  
whiche had a deuyl long time, and ware  
no clothes, nether abode in any house:  
but in graues. When he saw Iesus and  
had cryed, he fel downe befoze hym, and  
with a loude voice said: \* What haue I  
to do

Mathe. xii. 8

Mathe. xii. 8

Mathe. viii. 8

Mathe. viii. 8

Mathe. viii. 8

Mathe. viii. 8

Mathe. viii. 8

Mathe. viii. 8

### The Gospell

to do with the Iesus, thou sonne of the  
God moste hyest? I beseeche the torment  
me not: for he commaunded the foule sprite  
to come oute of the man. For ofte tymes  
he had caught hym, and he was bounde  
with chaynes, and kepte with fetters: &  
he brake the bondes, and was carped of  
the fende into wyldernes.

¶ And Iesus asked hym sayng: What  
is thy name? And he said: Legiō, because  
many deuyls wer entred into hym. And  
they besought hym that he woulde not  
commaunde them, to go out into þe depe.  
And there was there, an heard of many  
swyne, fedynge on an hyl: & thei besought  
hym, that he would suffer them to entre  
into them. And he suffered the. Then wēt  
the deuils out of the man, and entred in-  
to the swine. And the heard ranne head-  
long with violence into the lake, & were  
choked. When the heardmen saw what  
had chaunced, they fled, and tolde it in þe  
cyprie & in the villages. And thei cam out  
to se what was done: and came to Iesus  
and found the man, out of whom the de-  
uyls were departed, spyttyng at the fete  
of Iesus, clothed, & in his right mynde,  
and they were afrayed. Thei also which  
sawe it, tolde them by what meanes he  
(that was possessed of the deuill) was  
healed. And all the multitudes of þe Be-  
dertenites, besought hym, that he would  
departe

departe from them: for they wer taken with great feare. \* And he gate hym vp into the shippe, & returned backe again. Then the man (out of whom the deuyls wer departed) besought hym þ he might be with hym. But Iesus sent him away saynge: Go home againe to thyne owne house, & shew what thynges soeuer God hath done for the. And he wēt his way, & preached thorow out all the cytie, what thinges soeuer Iesus had done vnto hi.

Math. viii. 2

Marke. v. 2

f

And it fortunēd that whē Iesus was come again, þ people receaued hym. For they al wayted for hym. \* And beholde, ther came a man named Jairus (and he was a ruler of the synagoge) and he fell downe at Iesus fete praiyng hym, that he would come into his house, for he had but one doughter onely, vpon. xii. yeaere of age, and she laye a dyng. But as he wente, the people thronged hym.

Math. ix. 2

Marke. v. 2

\* And a woman, haupyng an yllue of bloud. xii. yeres (which had spent al her substance vpo whisicions, nether coulde be holpen of eny) came behynd hym, and touched the hem of his rayment, & immediately her yllue of bloud staunched. And Iesus saide: who is it that touched me? When euery man denyed, Peter (& they that wer with hym) said: Master, þ people thrust the and vere the, & sayest thou who touched me? And Iesus said: Some body

Math. ix. 2

Marke. v. 2



## The Gospell

bodye hath touched me. For I perceave that vertue is gone out of me. When the woman sawe that she was not hyd, she came trymblyng, and fel at his fete, and tolde hym before al the people, for what cause she had touched hym, and how she was healed immediatly. And he said vn to her: Doughter, be of good comforte.

Math. ix. d  
Marke. v. d

\* Thy fayth hath saued the, go in peace.

Whyle he yet spake, ther came one fro the rulers of þ synagoges house, which said to hym: thy daughter is dead, de- sease not þ master. But whē Iesus herd that word, he answered the father of the damosell. \* Feare not, belcve ouely, and she shalbe made whole. And whē he cam to the house, he suffred no man to go in with hym, saue Peter, James & Iohn, & the father and the mother of the maydē. Euery body wept, and sorowed for her.

Math. ix. d  
Marke. v. d

And he said: Wepe not. The damosell is not dead, \* but slepeth. And they laught hym to scorne, knowyng þ she was dead. And he thrust thē al out, & caught her by the hāde, & cryed, sayng: Mayde, aryse. And her sprite came again, and she roase strayght waye. And he commaunded to geue her meat. And the father & the mother of her wer astonnyed. But he war- ned them, that they shoulde tell no man what was done.

John. xi. d

¶ The. ix. Chapter. \*

Jesus

**I**esus called the \*twelue together, <sup>Math. x. c.</sup>  
 and gaue the power, & authorize o- <sup>Marke. iii. b.</sup>  
 uer all deuils, and that they might <sup>and. vi. b.</sup>  
 heale diseases. And he sent the to preach <sup>Luke. vi. c.</sup>  
 the kyngdome of God \*and to heale the <sup>Marke. vi. b.</sup>  
 sicke. And he said vnto them: Take no-  
 thyng to youre iorney: nether staffe, nor  
 scrip, nether bread, \* nether money, ne- <sup>Math. x. a.</sup>  
 ther haue two coates. † And whatsoeuer <sup>Marke. vi. b.</sup>  
 house ye entre into, there abyde, & thence <sup>† Math. x. b.</sup>  
 depart. And whosoever wyl not receaue  
 you, when ye go out of that cytie, shake  
 of the very dust from youre fete, for a te-  
 stimony against them. And they depart-  
 ed & went thorow þ founes, preachyng  
 the Gospell & healyng euery where. †

\* And Herode þ Tetrarch hard of al þ <sup>Math. xiii. a.</sup>  
 was done by hym, & he doubted, because <sup>Marke. vi. b.</sup>  
 that it was said of some, þ Jhon was ry-  
 sen again fro death: & of some, þ Helyas  
 had appeared, & of some, that one of the  
 old prophetes was rylen again. And He-  
 rode saide: Jhon haue I beheaded: but  
 who is this of whom I heare such thyn-  
 ges. And he desyred to se hym.

And the Apostles returned: and tolde <sup>Math. xiii. b.</sup>  
 him al that thei had done. \* And he toke <sup>Marke. vi. b.</sup>  
 them, and wente asyde into a solitarie <sup>John. vi. a.</sup>  
 place nye vnto the citie þ is called Beth-  
 sayda. Whiche when the people knewe  
 they folowed hym. And he receaued them,  
 and spake vnto them of the kyngdome  
 of

## The Gospell.

of God, & healed them that had neede to be healet. And when the day beganne to weare away, then came the. xii. and sayd vnto hym, send the people awaye, & they may go into the towne & next byllages and lodge & get meat, for we are here in a place of wyldernes. But he saide vnto them: Geue ye thē to eat. And they sayd: We haue no mo but fyue loaves & twoo fishes, except we should go & buye meate for all this people: And they were about a fyue thousand men. And he said to his disciples: Cause them to sytte downe by fyfties in company. And they did so, and made them all to syt downe. And he toke the fyue loaves, & the two fishes, & loked vp to heauen, and blessed them, & brake, and gaue to the disciples, to set before & people. And thei all dyd eate, and were satysfied. And there was taken vp of that remayned to thē, twelue baskettes full of broken meate.

C

\* And it fortunied as he was alone prayng, his disciples wer with hym, and he asked them sayng: ¶ Who say the people that I am? They answered & said: Iohn Baptist: Some saye Helyas, & some saye that one of y<sup>e</sup> old prophetes is rysen. He said vnto them: But who saye ye that I am? Simon Peter answered, and sayde: \*thou art y<sup>e</sup> Christ of God. And he war-  
ned & commaunded them & they shoulde  
tell

Math. xbi. c

Mark. viii. c

\* Math. xbi. c

Mark. viii. c

Math. xbi. c

John. i. g

tel no mā þ̄ th̄yng, laipng: \* þ̄ sōne of mā must suffre many th̄ynges, & be reprovēd of þ̄ elders, & of the hye prestes & scribes, and be slain, & r̄yle again the third day.

Math. xliii. e  
and. xx. c  
Mark. viii. g  
ir. d. and. r. c  
Luke. xlii. e  
and. xliii. f

And he said to thē all, if any man wyl come after me, let hym deny hym selfe, & take vp his crosse dayly, & foloe me: For whosoever wil saue his life shal lose it. But whosoever doth lose his life for my sake, the same shal saue it. For what auauntage it a manne, yf he wyne the whole world, & lose hym self or runne in damage of hym selfe? For \* whoso is ashamed of me, and of my wordes, of hym shal the sonne of man be ashamed, when he cometh in his maiestie, & in the maiestie of his father, & of the holy angels. I tel you of a truth: \* There be some standyng here, which shal not tast of death, tyll they se the kyngdome of God.

Math. xvi. b  
Luke. xlii. g  
John. vi. d

Math. x. e  
Mark. viii. d  
Luke. xii. a

Math. xvi. d  
Mark. xliii. e

\* And it fortunēd þ̄ about an. viii. dayes after these laipnges, he toke Peter & Iohn and James, & went vp into a mountayn to praye. And as he prayed, the fashion of his countenaunce was chaunged and his garment was whyte, and shone. And behold there talked with hym two men which were Moyses & Helyas, that appeared in þ̄ maiestie, and spake of his departyng, which he shoulde ende at Ierusalem. But Peter and they that were with hym, were heuie with slepe. And

Math. xlii. a  
Marke. ix. g

o when



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When thei awoke thei sawe his maiestie  
and two men standyng with hym.

*Math. xlii. a*  
*Marke. x. a*

\* And it chaused as thei departed fro  
hym, Peter saide vnto Iesus: Master, it  
is good beeyng here for vs. Let vs make  
also thre tabernacles, one for the, & one  
for Moses, & one for Elias (& wiste not  
what he said) While he thus spake, ther  
cam a cloude & cver shadowed them, and  
thei feared when thei wer come into the  
cloud. And there came a voyce out of the  
cloud sayng: \* This is my deare sonne,  
heare him. And as sone as þ voyce was  
past, Iesus was founde alone. And they  
kept it close: & told no mā in those dayes  
any of these thiges which thei had sene.

*Math. xlii. b*  
*Marke. i. b*  
*Luke. ii. b*  
*ei. Peter. i. b.*  
*# Deu. xliii. c*

*Math. xlii. b*  
*Math. ix. b*

\* And it chaused that on þ next daye  
(as thei came downe fro the hyll) much  
people met hym. And behold, a man of þ  
cōpany cryed out, sayng: Master, I bes  
seche the behold my sonne, for he is all þ  
I haue: and see, a sprite taketh hym, and  
sodenly he cryeth, and (he smothereth) tereth  
hym, that he cometh again, & with much  
payne departeth from hym, whē he hath  
rēt hym, and \* I besought thy disciples  
to cast hym oute, and they could not, Ie-  
sus answered and said: O faythles and  
croked nacion, howe longe shall I be w  
you, & shall suffer you? Wyng thy sonne  
hyther. As he was yet cōmyng, the sende  
rent hym, and tate hym. And Iesus res  
bured

*Math. xlii. b*  
*Marke. ix. b*

buked the vncleane spyte, and healed þ  
chylde, and deliuered hym to his father  
\*And they wer all amased at the mygh-  
tic power of God.

Mar. 15  
Luke. iiii. 5

But while they wondred every one at  
all thynges whiche he did, he saied vnto  
his disciples: Let these saynges synke  
downe into your eares. For it will come  
to passe: that \*the sonne of mā shalbe de-  
liuered into the hādes of mē. ¶ But they  
wyft not what that word ment, & it was  
hid frō them, that they vnderstode it not  
And thei feared to aske hym of þ sayng.  
And ther entred a thought among them  
which of thē shoulde be þ greatest. When  
Jesus perceaued þ thought of their her-  
tes, \* he toke a childe, & set hym hard by  
hym, & said vnto thē: Whosoever recea-  
ueth this childe in my name, receaueth  
me. \* And whosoever receaueth me, recea-  
ueth hym þ sent me. For he that is least  
among you all, the same shalbe great.

Math. xvi. 6  
Mark. viii. 5  
Luke. ix. c.  
¶ Luke. ii. 9  
and. xvi. 6

Math. xvi. 15  
Marke. ix. c  
Luke. xii. 6  
¶  
Math. x. 5  
Luke. x. c  
John. xiii. 6

And Iohn answered, & saide: Master,  
we sawe one castyng oute deuyls in thy  
name, and we forbad hym, because he fo-  
loeth not with vs. And Jesus said vnto  
hym: \* forbyd ye hym not. For he that is  
not against vs, is with vs,

Name. xi. 5.

And it fortunied when the tyme was  
come þ he shoulde be receaued vp, he set  
his face to go to Ierusalē, & sent messen-  
gers before hym. And they wente & en-  
tered

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tred into a cytie of the Samaritans, to  
 make ready for him. And thei would not  
 receaue hym, because his face was as  
 though he would go to Ierusalē. When  
 his disciples, James & Iohn sawe this,  
 they said: Lord, wilt thou that we com-  
 maund fyre to come downe fro heauen &  
 consume them, euē as \* Helias did? Je-  
 sus turned aboute, and rebuked thē, say-  
 yng: ye wote not what maner spryite ye  
 are of. For the sonne of man is not come  
 to destroye mens lyues, but to saue them  
 And they went to another tounē. ✠ And  
 it chaunced þ as they wer walkyng in þ  
 waye, a certain man said vnto hym: \* I  
 wyll foloe the whither soeuer thou go.  
 Iesus said vnto him: foxes haue holes, &  
 byrdes of þ ayre haue nestes: but þ sonne  
 of man hath not where to laye his head.  
 And he saide vnto another: foloe me.  
 And the same said: Lorde, suffre me fyrste  
 to go and bury my father. Iesus said vn-  
 to hym: \* Let the dead bury their dead:  
 but go thou, and preache the kyngdome  
 of God. And another said: Lord: \* I wil  
 foloe the: but let me first go byd thē fare  
 well, which are at home at my house. Je-  
 sus said vnto him: No man that putteth  
 his handes to the plowe, & loketh backe  
 is apte to the kyngdome of God. ✠

iii. Reg. i. c.

Math. viii. c.

2 eu. xxi. b

iii. Re. xix. d

The .x. Chapter. ✠

After

**A**fter these thynges, the Lorde ap-  
pointed other seuentye (and twoo) also  
and sent them twoo and twoo be-  
fore hym into euery citee and place, whi-  
ther he hymself would come. Therefore  
he saied vnto them: ¶ þæt haruest is greate, \*Matth. ix. 3.  
but þæt labourers are fewe. Sate ye there  
fore the Lorde of the harueste, to sende  
forth labourers into the harueste. Goo  
your waies: \* beholde I sende you forth \*Matth. x. b.  
as lābes emong wolues. Beate no wal-  
let, neither scrip, nor shooes, and \* salute in Re. tit. e  
no manne by the waie. ¶ Into whatsoe- \*Matth. x. b.  
uer house ye entree, firste saie: Peace bee Luke. ix. b.  
to this house. And if the soonne of peace Acce. pnt. g.  
bee there, your peace shall rest vpon hym  
if not, it shall turne to you again. And in  
thesame house tary still, eatyng & drink-  
yng suche as thei geue. For the labourer  
is worthy of his rewarde. ¶

Goo not from house to house, and into 25  
whatsoever citee ye entree, & thei receiue  
you, cate suche thynges as are set before  
you, and heale the sicke that are therein  
and saie vnto them: þæt kyngdom of God  
is come nie vpon you. \* But into what- \*Matth. x. a.  
soever citee ye entree, & thei receiue you  
not, goo your waies out into the stretes  
of thesame, and saie: euen the verie duste  
of your citee ( whiche cleauethe on vs )  
dooe wee wipe of against you: Not with-  
standyng, bee ye sure of this, þæt the kyng-



## The Gospell.

domes of God was come nigh vpon you.  
I saie vnto you: that it shalbee easier in  
that daie for Sodome, then for that citee.

**C** I Go vnto thee Chorazin: wo vnto thee  
\* Matth. xi. c. Bethsaida. For if the miracles had been  
doen in Tirc & Sidō, whiche haue been  
doen in you, thei had ( a greate while a  
goo) repented of their sinnes, sittynge in  
heer clothe and asshes. Neuerthelesse, it  
shalbee easier for Tirc and Sidon at the  
iudgemente, then for you. And thou Cas-  
pernaum ( whiche art exalted to heaue )  
\* Matth. x. b. shalt bee thruſte doune to hell. \* He that  
Thon. xiii. c. heareth you, heareth me: and he that de-  
spiseth me: despiseth hym that sente me.  
And the seuentie turned again with ioye  
saiyng: Lorde, euen the verie deuils are  
subdued to vs through thy name. And he  
Esai. xlii. a. saied vnto theim: \* I sawe Satan ( as it  
Apoca. xii. c. had been lightenynge ) fallynge doune fro  
Mark. xiii. c. heauen. † Beholde, I geue vnto you po-  
Ac. xviii. b. wer, to treade on serpentcs, and scorpiōs  
and ouer all maner power of the enemie  
and nothyng shall hurte you. Neuerthe-  
lesse, in this reioyse not, that the spirites  
are subdued vnto you: but reioyse, that  
Whip. iiii. a. \* your names are written in heauen.  
Apoc. xvii. b. **D** That same houre reioysed Iesus in  
(the holy)ghost, and saied: I thanke thee,  
\* Matth. xi. b. O father, \* Lorde of heauen and earthe,  
that thou hast hid these thynges from  
wise and prudent, and hast opened them  
vnto

unto babes. But so father, for so pleased  
it thee. \* All thinges are geuen me of my  
father. † No manne knoweth, who the  
soonne is but † father, & who the father  
is but † soone, & he, to who, † soonne wil  
shew him. And he turned to his disciples  
& saied secretly: † † Happy are the eyes,  
which se † thynges † ye se. For I tel you  
† many prophetes & kynges haue desired  
to see those thynges whiche ye se, & haue  
not sene theim: & to heare those thynges  
whiche ye heare, & haue not hearde them

Math. xvi. s.  
and. xxi. d.  
† Mark. ii. d  
Thon. vii. c.  
and. lvi. d.

Math. xiii. c.

And behold a certain lawyer stode by,  
and tēpted hym, sayng. \* After, what  
shall I dooe, to inherite eternal life? He  
saied vnto hym: what is written in the  
lawe? How redeste thou? And he answer-  
ed and saied: † loue the Lorde thy God  
with all thy hearte, & with all thy soule,  
and with all thy strength, & with all thy  
mynd: and thy neighbour as thy self. And  
he saied vnto hym: Thou hast answered  
right. This dooe, & thou shalt liue. But  
he willyng to iustifie hymself, saied vn-  
to Iesus: And who is my neighbour. Je-  
sus answered, & saied. A certain manne  
descended from Ierusalem to Hierico,  
and fell among theues, whiche robbed  
hym of his raimente and wounded hym  
and departed, leuyng hym halfe dedde.  
And it chaunced, that there came doune  
a certayne preeste that same waie, and  
o. iiii. when

Math. xxiii. d.

Deute. x. s.  
Math. xxii. c  
Math. xii. c.

### The Gospell.

whē he sawe hym, he passed by. And like wise a Leuite, whē he wote nie to þ place came & looked on hym, and passed by. But a certain Samaritan, as he iorneied, came vnto hym: and whē he sawe hym he had compassiō on hym and went to, & bounde vp his woundes, and poured in oyle and wine, and sette hym on his owne beaste, and brought hym to a commen inne, and made prouision for hym. And on the morrow, whē he departed, he toke out twos pence, and gaue theim to the host, & saied vnto hym. Take cure of hym and what soeuer thou spendest more, when I come again, I will recompence thee. Whiche now of these three thynkest thou neighbour vnto hym that fell among the theues? And he saied: he that shewed mercy on hym. Then saied Iesus vnto hym: Go, and dooe thou likewise. ¶

¶ It fortunēd that as thei went, he entered into a certain towne. And a certain womā named Martha receiued hym into her house. And this womā had a sister called Mary, whiche also sate at Iesus fete, & hearde his woorde. But Martha was combred about muche seruyng, and stode & saied: Lord dooest þ not care, that my sister hath left me to serue alone? bid her therefore, þ she helpe me. And Iesus answered, & saied vnto her, Martha, Martha þ art carefull, and troubled aboute many

Of. S. Luke. Fol. C. ix,  
many thynges : verely one is nedefull.  
Mary hath chose the good part, whiche  
shall not bee taken awaie from her. ¶

The. xi. Chapiter.

AND it fortunēd as he was pray-  
yng in a certain place: whē he cea-  
sed, one of his disciples saied vn-  
to him: Lorde, teache vs to praye, as Ihs  
also taught his disciples. And he saied  
vnto theim: whē ye praye, saie. \* Our fa-  
ther whiche art in heauen, halowed bee  
thy name. Thy kyngdome come. Thy  
will bee fulfilled, euen in earthe also as  
it is in heauen. Our daily brede geue vs  
this daie; And forgeue vs our synnes:  
For euen wee forgeue euery manne that  
treaspaseth vs. And leade vs not into  
temptacion. But deliuer vs from euill.

Matth. vi. b.

And he saied vnto theim: \* If any of  
you shall haue a frende, and shall goo to  
hym at midnight, & saie vnto hym, friend  
lende me thre loues, for a frende of myne  
is come out of þ waie to me, and I haue  
nothyng to sette before hym, and he win  
answere, and saie: trouble me not, þ dore  
is now shutte, and my children are with  
me in the chābre, I cannot rise and geue  
thee. I saie vnto you, though he will not  
arise & geue hym, because he is his frend  
yet because of his importunitie he will  
rise, and geue him as many as he nedeth  
And I saie vnto you: \* aske, & it shall bee

Matth. vii. d.

Ihon. xvi. f.

o v. geuen: Jacobi. i. a.



## The Gospell.

geuen you. Seke, & ye shall finde: knock  
and it shall be opened vnto you. For euery  
one that asketh, receiueth: and he that  
seeketh, fyndeth: & to hym that knocketh,  
shall it bee opened. If the soonne shall  
aske bysde of any of you & is a father will  
he geue hym a stone: Or if he aske fische  
will he for fische geue hym a serpent: Or  
if he aske an egge, will he offer hym a  
scorpion? If ye then beeyng euill, can  
geue good giftes vnto your childre: how  
much more shall your father of heauen  
geue the holy spirite to them that desire  
it of hym? \* \* \* And he was casting out  
a deuell, and the same was domme.

Matth. ix. d.  
Marke. vi. d.

**C** And when he had cast out & deuell, the  
domme spaks, and the people wondered.  
But some of them saied: & he casteth out  
deuels through Beelzebub & chief of the  
deuels. And other tēpted him, & required  
of him a signe fro heauē. But he knowe-  
yng their thoughtes, saied vnto the: E-  
uery kingdō deuided against it self, is de-  
solate: & one house dooeth fall vpon ano-  
ther. If satā also, be deuided against him  
self, how shall his kyngdom endure? Be-  
cause ye saie, & I cast out deuels throu-  
gh Beelzebub. If I, by & help of Beelzebub  
cast out deuels, by whose help dooe your  
childre cast them out. Therefore shall they  
bee your iudges. But if I, with & finger  
of God caste out deuels, no doubt the  
kyng-

\* Matth. ix. d.  
Marke. vi. d.

kyngdome of God is come vpon you.

\*Whē a strong mā armed watcheth his house: þ things þ he posselseth are in pe ace. But when a stronger thē he cometh v: pō him, & ouercōmeth him, he taketh frō hym al his harnes ( wherin he trusted ) & deuideth his goodes. He þ is not v me is against me. And he þ gathereth not with me, scattereth abroad. \*When þ buclene spyt is gone out of a mā, he walketh thro row dry places, sekig rest. And whē he fi deth none, he saith: I wyl retorne again vnto my house, whence I came out. And when he commeth, he fyndeth it swepte and garnished. Then gooeth he and taketh to hym seuen other spytes worse then hym selfe: and thei enter in, & dwel ther. And the ende of that man, is worse then the begynnynz.

Math. xii. a.

Math. xiii. a

And it fortued that as he spake these thinges, a certain womā of the company lyft vp her voyce & sayd vnto hym: Hap py is the wombe that bare the, and the pappes which gaue the suck. But he say ed: Yee, happy are thei þ here the worde of God, and kepe it. &

Whē the people were gathered thik together, he began to saye: This is an euell nacion \* thei seke a signe, and there shall no signe be geuen them: but þ signe of Jonas the Prophete. For t as Jonas was a signe to the Nininites, so shall also

\*Math. xii. e  
Mark. viii. b  
Jon. vi. d

Jonas. iii. a

## The Gospell.

Mat. Reg. x. a  
ii. Pa. ix. a.  
Mat. xlii. d

also the sonne of man be to this nacion.  
\* The quene of the south shal rise at the iudgement with the men of this nacion, & condempne them: for she came from the uttermost partes of the erth, to here the wysdom of Salomō. And beholde, a greter then Salomō is here. The men of Ninue shal ryse at the iudgemente w this nacion, & shal condempne them: for they were brought to repentaunce by the prechyng of Jonas. And beholde a greater then Jonas is here. ¶ \* No mā lyghteth a candel, & putteth it in a preuy place ne ther vnder a bushel: but on a candellstick þ thei which come in, may se the light. ¶ \* The light of þ body is the eye. Therefore whē thine eye is single: al thy body also shal be ful of lyght. But yf thyne eye be euil thy body also shal be ful of darknes Take hede therefore, þ the light which is in þ, be not darknes. Yf al thy body ther for be clere, hāuig no part dark: thē shal it be ful of light euen as when a candell dooth lyght the with hys bryghtnes. ¶

\* Math. v. b  
Mathe. iiii. d  
Luke. vii. c  
\* Math. vi. c

Mat. xxiii. c.

And as he spake, a certein pharise besought him to dine with him, and Iesus wente in, and sat doune to meate. When the pharise sawe it, he merueled, that he had not fyrste washed before diner. And the Lorde saied vnto hym: \* Now do ye pharises, make clene the outsyde of the cuppe, and the platter: but your inward part

parte is full of rauenynge and wikednes  
 Ye fooles, did not he (that made þ which  
 is without) make that which is within  
 also? Neuertheles \* geue almosse of that *Esaie. lviib*  
 ye haue, and behold, al thinges are cleue *Mat. xxiii. 5*  
 vnto you. \* But wo vnto you pharises,  
 for ye tithe minte and rewe, and all maner  
 herbes, and passe ouer iudgemēt and  
 the loue of God. These ought ye to haue  
 done, and yet not to leaue þ other vndon

\* Wo vnto you pharises: for ye loue *Mat. xxiii. 5*  
 the vppermoste seates in the sinagoges,  
 and greatinges in the market. Wo vnto  
 scribes and pharises, ye ypocrites, for ye  
 are as graues which apere not, and the  
 men that walke ouer them, are not war  
 of them. Then answered one of the law  
 ers, and saied vnto hym: Mayster, thus  
 saynge: thou puttest vs to rebuke also.  
 And he saied: \* wo vnto you also ye lau  
 ers: for ye lade men with burthens which *\* Esaie. x. 4*  
 thei be not hable to bere: and ye your sel  
 ues touch not þ packes with one of your  
 fingers. Wo vnto you \* ye buyld the se  
 pulchres of the prophetes, and your fa  
 thers kylled them, truly ye bear witnes  
 that ye alowe the dedes of your fathers  
 for thei kylled them, and ye buyld their  
 sepulchres. Therefore saied the wysdom  
 of God. \* I wyll send theym prophetes *Mat. xxiii. 5*  
 and apostels, and some of them thei shal  
 slay and persecute: that the blode of all  
 prophetes



## The Gospell.

prophetes (which is shed from the begin-  
nyng of the worlde) maye be required of  
**Gen. xlii. b** this generacion, frome the bloud of \* **A-**  
**u. Por. xlii. f** bell vnto the bloude of zachary, whyche  
peryshe betwene the alter and the tem-  
ple. Merely I saye vnto you: it shalbe re-  
quyred of thys nacion.

Woe vnto you lawers: for ye haue ta-  
ken away the keye of knowledge, ye en-  
tered not in your selues, and theym that  
came in, ye forbad. When he thus spake  
vnto them, the lawers and the pharises  
began to waxe busy about him, and cap-  
tiously to aske him many thinges, laipng  
for him, & sekynge to catch some thyng of  
his mouth wherby thei might accuse hi

### The. xii. Chapter

**A**

**A**

There gathered together an  
innumerable multitude of peo-  
ple (in somuche that thei trode  
one another) he began to saye vnto hys  
disciples: fyrst of all \* beware of the le-  
uen of the pharyses which is Apocryfie  
\* For ther is nothyng couered, that shal  
not be vncouered: nether hyd, that shal  
not be knowne. \* For what thynges ye  
haue spoken in darkenes, shalbe hearde  
in the light. And that which ye haue spo-  
ken in the eare, euen in the secret places  
shalbe preached on the toppe of the hous-  
ses. \* I say vnto you, my frendes be not  
afrayed of them that kyll the body, and  
after

**Math. vi. b**

**Mark. viij. b**

\* **Math. v. c.**

**Mark. iiii. c.**

**and. xi. c.**

**Luke. viii. a.**

\* **Math. x. c.**

**Luke. viii. b**

**Math. x. b**

**Mark. xlii.**

after that haue no more, that thei can do  
 But I wyll wete you, whome ye shall  
 feare. Feare hym whiche after he hath  
 kylled, hath power to cast into hell. Yee  
 I say vnto you: feare hym. Are not .v.  
 sparrows bought for two farthynges?  
 And not one of the is forgotte of God. Al  
 so euen the very heates of your head at  
 all nombred. Fere not therefore, ye are  
 more of value then many sparowes.

I say vnto you: every one: whosoever  
 confelleth me before men, hym shall the  
 sonne of man knowe also before the  
 angels of God. And he that denieth me  
 before men, shall be denied before the an-  
 gels of God. \* And whosoever spekerh  
 a word agaynst the sonne of man, it shall  
 be forgiven hym. \* But vnto hym that  
 blasphemeth the holy ghoost, it shall not  
 be forgiven. When thei bring you vnto  
 the sinagoges, and vnto the rulers and  
 offycers, take ye no thoughte, howe or  
 what thyng ye shall aunswere, or what  
 ye shall speake. For the holye ghooste  
 shall teache you in the same hour, what  
 ye oughte to saye.

\* One of the company sayd vnto him  
 Master, speke to my brother, that he de-  
 uyde the inheritaunce w me. And he say-  
 ed vnto him: Agg, who made me a iudge  
 or a deuider euer you? And he saied vnto  
 the: take heed & beware of couetousnes.

For

\* Math. x. 1.

Math. xii. c  
 Math. iii. 1

\* Math. ix. 1  
 Luke. xii. 1

## The Gospell

For no mans lyfe standeth in the aboundance of the thynges which he possesseth And he put forth a similitude vnto them sayng: The grounde of a certain ryche man brought forth plentiful frutes, and he thought within him self sayng what shall I dooe? because I haue no roume wher to bestowe my frutes? And he saye ed: This wyll I do. I wyll destroe my barnes, and buylde greater, and therin wyll I gather all my goodes that are growne vnto me: and I wyll saye to my soule: Soule \* thou haste muche goodes layed vp in store for many yeares, take thyne ease: eat, drink, be mery. But God saied vnto hym \* Thou folle, this nyght wyll thei fetch away thy soule agayne from the. † Then whose shall those thynges be, which thou hast prouided? So is it with hym þ gathereth ryches to hym selfe, and is not ryche toward God.

And he spake vnto his disciples: Therfore I say vnto you. \* Take no thought for your lyfe, what ye shall eate: nether for the bodye, what ye shall putte on. The lyfe is moare then meate, and the bodye is moare then raymente. Consider the rauens, for they nether sowe nor reape, whych neyther haue storehouse nor barne, and God fedeth them. † How much ar ye better then fethered foules?

\* Whiche of you (with hys takynge thought)

Actes. xli.c

Jerem. xlii.b

Psal. cxxix.b

\* Math. vi. d  
1. Pet. v. c

\* Math. vi. d

thought) cā adde to his statut one cubite  
If yethē be not able to do þ thing which  
is lest: why take ye thought for þ rēnascit  
Consydre þ lylpes how thei grow: Thei  
laboure not: they spyn not: and yet I say  
vnto you, þ Salomon in all his royaltee  
was not clothed like one of these.

If God so cloth þ grasse (whiche is to  
day in the feld, & to morow is cast into þ  
fornace) how muche more will he clothe  
you, O ye of litle fayth: And aske not ye  
what ye shall eat, or what ye shall drinke  
nether clyme ye vp an hye: for all suche  
thinges do þ heathē people of the world  
seke for. Your father knoweth, þ ye haue  
nede of such thynges. Wherefore, \* seke  
ye after the kyngdome of God, & al these  
thynges shall be ministred vnto you.

Math. vi. c  
i. Timo. vi. c  
Eccl. xxi. b  
Iob. xxiii. a

\* Feare not litle flocke, for it is youre  
fathers pleasure, to geue you þ kyngdō.  
\* Sell that ye haue, & geue almes. And  
prepare you bagges, which were not old  
euen a treasure that fayleth not in hea-  
uen, where no thefe cometh nether moth  
corrupteth. For where your treasure is  
there wyll your herte be also.

Math. xix. c  
Marke. x. c

\* Let your loupes be getd about, & your  
lyghtes brennyng (in your handes) and ye  
your selues like vnto mē that wayte for  
theyr lord, when he wyll retorne from  
the weddyng: that when he cometh and  
knocketh they maye open vnto hym im-  
mediatly

Ephes. vi. c  
i. Pet. i. c



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mediatly: happye are those seruauntes, whom the Lorde (when he cometh) shall fynde waking. Verely I saye vnto you, that he shall gyde hym selfe aboute and make the to sit downe to meat, & walke by, and minstre vnto the. And if he come in the seconde watche: yee, yf he come in the thyrde watche, & fynd them so, happy are those seruauntes. This vnderstande that yf the good man of the house knew what houre the thefe woulde come, he woulde surely watche, and not suffer his house to be broken vp. \* Be ye therefore ready also: for the sonne of man wil come at an houre when ye thynke not. \*

Mat. xxviii. d  
and. xxi. a  
Mark. xiii. a

Mat. xxviii. d

Peter said vnto hym: \* Master, tellest thou this similitude vnto vs, or to al men? And the Lord said: who is a faythfull & wise steward, whom his Lord shall make ruler ouer his houtholde, to geue the thei

Apoca. xvi. c.

duetic of meat in due season: \* happy is that seruaunt, whom his Lorde when he cometh, shall fynde so doynge. Of a truth I saye vnto you, that he wyll make him ruler ouer al that he hath. But and yf the seruaunt sleepe in his herte. \*

Mat. xxviii. d

¶

My Lorde wyll deferre his comynge (and shall be gygne to smyte seruauntes and maydes and to eat and drynke & be drunken) the Lorde of that seruaunte wyll come in a daye when he thynketh not, and at an houre when he is not ware, & wyll heve hym

Of S. Luke: Fol. C. xlii.

hym in peces, & geue hym his reward w  
the vnbeleuers. \* The seruaunt þ knew Jacobi. iiii. e  
his masters wyl & prepared not him self  
nether did accordyng to his wyl, shalbe  
beaten w many stryppes. But he þ knewe  
not, & did comit thynges worthy of stry-  
pes, shalbe beatē w fewe stryppes: For w  
to whosoever much is geue, of hym shal-  
be much required. And to whō men haue  
committed much: of hym will they aske þ  
more. I am come to send fyre on earth: &  
what is my desyre, but þ it wer already  
kyndled? Notwithstandyng I must be \* Math. x. e  
baptised wth a baptyme: & howe am I  
payned, tyl it be ended? \* Suppose ye, þ Mathe. x. e  
I am come to send peace on earth? I tell  
you nay, but rather deuils: For feo hēce  
forth ther shalbe fyue in one house, deuy-  
ded, thre against two, & two against thre.  
The fathet shalbe deuided agais̄ þ sōne  
and the sonne agais̄ þ father. The mo-  
ther agais̄ þ doughter, & the doughtree  
agais̄ þ mothet. The mother in law a-  
gainst her doughter in law, & the dough-  
ter in lawe, agais̄ her mother in lawe.

He said also to the people: \* when ye se Math. xvi. e  
a cloud cyle out of þ west, strayght waie  
ye saie: there cometh a shower, & so it is.  
And when ye se the south wynde blowe  
ye saie: it wyl be hote, and it cometh  
to passe. Ye pportytes, ye can disceerne þ  
outwarde apperaunce of the skye and

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of the earth: but howe happeth it, þ ꝑ ꝑe cā  
not skyll of this tyme: Yee, & why iudge  
ye not of your selues what is ryght.

Mathe. v. d  
Jon. xxi. b

\* When thou goest with thine aduersa-  
ry to the ruler, as þ art in the way, geue  
diligence that thou mayest be delyuered  
from hym, least he bring the to the iudge  
and the iudge delyuet the to the iaylar,  
and the iaylar cast the into pryson. I tel  
the, thou shalte not departe thence, tyll  
thou haue made good the vtmost myte.

## The. xiii. Chapter.

¶ Her wer presente at þ same season,

¶ Certain mā that shewed hym of the  
Galileās, whose bloud Pilate had  
myngled with their owne sacrifice. And  
Jesus answered, & said vnto them: Sup-  
pose ye that these \* Galileās were grea-  
ter synners then al the other Galileans  
because they suffred suche punishment?  
I tell you naye: but except ye repent: ye  
shall all likewise perishe. Or those. xliii  
vpon which the toure in Sylloe fell, and  
slewe them, thinke ye, that thei wer syn-  
ners aboue all men that dwelt in Jeru-  
salem? I tel you naye: But except ye res-  
pent, ye all shal likewise perishe.

Actes. vi. f

¶ He tolde also this similitude: a cer-  
tain mā had a \* fygge tree planted in his  
vineyard, and he came and sought frute  
theron, & foud none. Then said he to the  
dresse of his vineyard: behold, this thre  
yete

Matth. xxi. d

yere haue I come & sought frute in this  
 fygge tree, & find none, cut it downe: why  
 combreth it the ground and he answered  
 and said vnto him: Lord, let it alone this  
 yere also, tyll I drygge round about it: &  
 dong it, to se whether it wyl beare frute  
 and if it beare not then, after that shalte  
 thou cut it downe. And he taught in one  
 of their synagoges on þ̄ Saboth dayes.  
 And beholde, ther was a woman, which  
 had a sprite of infirmitie. xviij. yeres: &  
 was bowed together, & could in no wyse  
 lyft vp her head. When Iesus sawe her  
 he called her to hym, and said vnto her,  
 woman, thou art deliuered from thy di-  
 sease. And he layde his handes on her, &  
 immediatly, she was made strayght, and  
 glorified God. And the ruler of the sy-  
 nagogue answered with indignacion (be-  
 cause that Iesus had healed on the Sa-  
 both daye) & said vnto the people. There  
 are syxe dayes in whiche men oughte to  
 worke, in them come, that ye may be hea-  
 led, and not on the Saboth daye.

But the Lorde answered hym & saide:  
 Thou ypocrite, doth not eche one of you  
 on þ̄ Saboth daye \*lowse his oxe or his  
 asse fro the stal, & leade hym to þ̄ water? Math. xii. a  
Luke. xiiii. a  
 And ought not this daughter of Abraham  
 wh̄ Satan hath bound (lo. xviij. yeres)  
 be lowsed fro this bōd on þ̄ Saboth day  
 And wh̄ he thus said al his aduersaries  
 p iii were



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ashamed, & al the people reioyced on al þ  
excellent dedes, that wer done by hym.

*Math. xli. b*  
*Marke. iiii. c*

Thē said he: what is þ kyngdō of God  
like: or wherto shal I compare it? \* It  
is like a grayne of mustard sēde, which a  
mā toke, & sowēd in his gardē, & it grewe  
and waxed a great tree, & the foules of þ  
ayre made nestes in the braunches of it.

*Math. xlii. c*  
*\* Gen. xlii. a*

And again he said: wherunto shal I ly  
ken the kyngdō of God? \* it is like leuē,  
which a womā toke, and hid in thre pec-  
kes of mele, tyll al was leuened. And he

\* wente thowwe all cyties and townes,  
teachyng and ioyncipng towards Jeru-  
sālē. Then said one vnto him: Lorde, are  
ther fewe that be saued? And he said vn-  
to them: Striue to enter in at the straye  
gate: for many (I say vnto you) wil seke  
to entre in, and shal not be hable. When  
the good man of the house is rylen vp, &  
hath shut to the dore, & ye begyn to stāde  
without, & to knocke at the dore sayng:  
Lorde, Lorde, open vnto vs, & he answerē  
and saye vnto you, (I knowe you not

*Math. vii. b*

\* whence ye are:) Then shal ye begyn to  
say: we haue eaten & dronken in thy pre-  
sēce, and thou hast taught in our stretes.  
And he shal say: I tel you, I knowe you  
not whence ye are: departe from me all  
ye that worke iniquite. Ther shalbe we-  
pyng and gnashyng of teth, whē ye shal  
see Abraham and Isaac and Iacob, and

all

all prophetes in the kyngdome of God;  
and ye your selues thrust out. \* And they  
shall come from the east & from the west  
and from the north & from the south and  
shall sit doune in þe kyngdō of God. And  
behold, tther are last, whiche shalbe first  
And there are first whiche shalbee laste.

Matth. xiii. b

Matth. xxi. b  
Marke. x. c.

The same daie came there certain of þe  
pharises, and saied vnto hym: gette thee  
out of the waie, and departe hence: for  
Herode will kill thee. And he saied vnto  
them: Godd ye, and tell that fore, behold  
I cast out deuels and heale the people to  
daie and to morowe, and the thirde daie  
I make an ende. Neuerthelesse, I muste  
walke to daie & to morowe, and the daie  
folowyng: for it cannot bee þe a prophet pe  
rise any other where, saue at Ierusalem.

\* O Ierusalem, Ierusalem, whiche kil-  
lest prophetes, and stonest them that are  
sente vnto thee: how ofte would I haue  
gathered thy childre together, as a birde  
doeth gather her young vnder her win-  
ges, and ye would not? Behold your ha-  
bitacion is left vnto you desolate. I tell  
you ye shall not see me, vntill the tyme  
come that ye shall saye blessed is he that  
commeth in the name of the Lorde.

Mat. xxi. d.

Mat. xxi. b.  
Luke. xxi. c.  
Marke. xxi. c.  
Ista. xxi. d.

The. xiii. Chapiter.

And it chaunced, that he went into  
þe house of one of þe chief pharises  
to eate breede on a Saboth daie:  
p. iiii. and

### The Gospel.

Matth. xlii. a.  
Marke. iii. a.  
Luke. vi. a.

Exo. xxiii. a.  
Deut. xxi. a.  
Matth. xlii. a.

& thei watched hym. And beholde, there was a certain manne before him whiche had þ dypsie. And Iesus answered and spake vnto the lawers and pharises, sayng: \* is it lawfull to heale on the Saboth daie? And thei held their peace. And he toke hym and healed hym, and lette hym goo: and answered theim, sayng: whiche of you shall haue \* an asse or an oxe fallen into a pitte? will not straight waie pull hym out on the Saboth daie? And thei could not answer hym again to these thynges.

**B** He putte forth also a similitude to the gestes, whē he marked how thei pleased to the higheste rowmes, and saied vnto theim: When þ art bidden of any manne to a weddyng, sit not doune in the hieste rounge, lest a more honorable manne thē thou bee bidden of him, and he (that bad hym and thee) come & saie to thee: geue this manne rounge, and thou then begyn with shame to take þ lowest rounge. But rather when thou art bidden, go and sit in the lowest rounge, that when he þ bad thee, cometh, he maie saie vnto thee: \* frende sitte vp hier. Then shalt þ haue worship in the presence of theim that sit at meat with thee. & for whosoever exalteth hymself, shal bee brought lowe: And he þ humbleth himself, shal be exalted. & The said he also to hym that had desired

Matth. xxiii. a.

Mat. xxiii. b.

Luk. xlii. c.

sired hym to diner. ¶ When thou makest a diner or a supper; call not thy frendes, nor thy brethre, neither thy kynsmen ner thy riche neighbours: lest thei also bid thee again, and a recompence bee made thee. But when thou makest a feeste, call the poore, the feble, the lame, & the blinde and thou shalt bee happy, for thei canot recompence thee. But þu shalt bee recompensed at þu resurrection of þu iust mienne.

When one of theim (þu sat at meate also) hearde these thynges, he saied vnto hym: happy is he that eateth bred in the kyngdom of God. ¶ Then saied he vnto hym. ¶ \* A certain man ordeined a great supper, and bad many, and sente his seruaunt at supper tyme, to saie to theim þu wer biddē, come: for all thinges are now ready. And thei all atonce begā to make excuse. The first saied vnto hym: I haue bought a farme, and I muste nedes goo & se it, I praie thec haue me excused. And another saied: I haue bought five yoke of oxen, & I goo to proue theim, I praie thec haue me excused. And another saied I haue married a wife, and therefore I cannot come. And þu seruaunt returned & brought his master woorde again therof

Mat. xxi. a.  
Apo. xix. b.

Then was the good manne of þu house displeased, & saied to his seruaunt: Goo out quickly into þu stretes & quarters of the citee, & bring in hether the poore, and



### The Gospell.

the feble, and the halt & the blinde. And  
the seruaunt saied: Lord, it is dooen as þ  
hast commaunded, & yet there is roume,  
And þ Lord saied to þ seruaunt: Go out  
**Gene. xix. a.** vnto the hie waies & hedges, I and cōpell  
theim to come in, that my house maie bee  
filled. For I saie vnto you, that none of  
those menne whiche wet biddē, shall tast  
of my supper. I There went a greate cō-  
paignic with him, & he turned, and saied  
**\*Matth. x. b.** vnto them: \* \* If a manne come to me,  
**Luke. ix. c.** and hate not his father and mother, and  
wife & children, and brethren, and sisters  
yea: and his owne life also, he cannot be  
my disciple. And whosoever dooeth not  
beare his crosse, and come after me, can  
not bee my disciple. Whiche of you dis-  
posed to buyld a toure, sitteth not doune  
before, and counteth the coste, whether  
he haue sufficient to perforce it? Leste  
after he hath laied the foundation, and  
is not hable to perforce it, all þ beholde  
it, begynne to mocke hym, saing: this  
manne began to buyld, and was not ha-  
ble to make an ende? Or what kynge go-  
ing to make battaill againste another  
king, sitteth not doune first, and casteth  
in his mynd, whether he bee hable with  
tenne thousande, to mete hym, that com-  
meth against him with twenty thousande?  
Or els whyle the other is yet a greate  
waile of, he sendeth ambassadours, and  
desireth

desireth peace. So lykewyse whoso-  
uer he bee of you that forsaketh not all  
that he hath, he cannot be my disciple. \*  
\* Salte is good, but yf salte haue losse  
the saltnes, what shalbe seasoned there  
wyth? It is neyther good for the lande,  
nor yet for the dounghyll, but men caste  
it oute at the doores. He that hath eares  
to heare, let hym heare

\* Math. v. d  
\* Mark. ix. g.

## The. xv. Chapter

Then resorted vnto hym \* all the  
publicans and sinners, for to here  
hym. And the pharyses and scriy-  
bes murmured, sayng. He receiueth sin-  
ners, and eateth wyth them. But he put  
forth thys paraale vnto theim, saynge:

Math. ix. g.  
Marke. ix. b.  
Luke. v. f.

\* What manne emonge you hauing  
an hundred sheepe (yf he loose onc of  
theim) dooth not leaue nyntie and nyne  
in the wildernes, & go after that whiche  
is losse, vntyll he fynde it? And when he  
hathe found it, he layeth it on hys shoul-  
ders wyth ioye. And assone as he com-  
meth home, he calleth together hys lo-  
uers and neighbours, sayng vnto them  
Reioyse with me, for I haue founde my  
sheepe, whiche was lost.

Mat. xlii. b

I say vnto you, that lykewyse ioye shal  
be in heauen ouer one synner that repen-  
teth, more then ouer nyntie and nine iust  
persons, which nede no repentaunce. E-  
ther what woman (hauinge. x. grores,  
yf

B

### The Gospell.

yf the loose one) doth not the lyght a can-  
bell, and swepe the house, and seke dily-  
gentlye till she fynde it: And when she  
hath found it, she calleth her louers and  
C her neighbours together, sayng: Reioy-  
ce with me, for I haue founde the grote  
whiche I had loost. Lykewyse I say vn-  
to you, shal there be ioye in the presence  
of the angels of God, ouer one synner\*  
that repenteth. †

\*Luke. 15. f.

† And he saied: A certain man had. ii.  
sonnes, and the younger of theym saied  
vnto the father: father, geue me the por-  
cion of the gooddes, that to me belongeth  
And he deuided vnto them his substance  
And not longe after, whan the younger  
sonne had gathered all that he had toge-  
ther, he tooke hys iourneye into a farre  
countree, and there\* he wasted hys goo-  
des with riotous lyuyng. And whan he  
had spent all, there arose a great dearth  
in all that lande, and he began to lacke,  
and wente, and came to a citezen of that  
same countree: and he sente hym to hys  
ferme, to kepe swyne. And he would say  
he haue filled his belly with þ coddes þ  
the swine did eat: † no man gaue vnto hi

þ Luke. 15. f.

D Then he came to hym selfe, and sayd:  
howe many hyred seruauntes at my fa-  
thers haue bread ynough: and I perishe  
with hunger. I wyl aryse, and go to my  
father, and wyl say vnto hym: father, I  
haue

haue synned agaynst heauen, and before  
 the, and am no more worthy to be called  
 thy sonne, make me as one of thy hyred  
 seruauntes. And he arose, and came to  
 his father. \* But whē he was yet a great  
 waye of, hys father sawe hym, and had  
 compassion, and ranne, and fell on his  
 necke, and kissed him. And the sonne say-  
 ed vnto hym: father, I haue synned aga-  
 inst heauen, and in thy syght, and am no  
 more worthy to be called thy sonne. But  
 the father said to his seruauntes: bring  
 forth the best garment, and put it on him  
 and put a ryng on hys hande, and shoes  
 on his feete. And bryng hither that fat  
 calfe, and kylle it, and let vs eate and be-  
 merue: for this my sonne was dead, and  
 is alpyue again, he was lost, and is founde.  
 And thei beganne to be merue. \* \* John. viii. e  
\* Gal. xxii. a

The elder brother was in the feelde:  
 and when he came and drew nye to the  
 house, he hard mynstrelly and daisying  
 and called one of hys seruauntes, & asked  
 what those thynges ment. And he sayed  
 vnto him: thy brother is come, & thy fa-  
 ther hath killed the fat calfe, because he  
 hath receiued hym safe & sound. And he  
 was angry, & would not go in. Then ca-  
 lled his father out and entreated him. He an-  
 swered, and said to his father: Lo, this  
 many yeres haue I done the scrupce, ne-  
 ther brake at any tyme thy commaunde-  
 ment



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met, and yet gauest thou me neuer a kyd  
to make mery with my freindes but also:  
ne as thys thy sonne was come (whych  
hath deuoured thy goodes with harlot-  
tes) thou hast for his pleasure killed the  
fat caulf. And he saied vnto him: Sonne  
thou arte euer with me, and all that I  
haue is thyne: it was mete þ we shoulde  
make mery and be glad: for thys thy bro-  
ther was dead, and is a lyue agayn, and  
was losse, and is founde. R

### The. xvi. Chapter.

**A**nd he sayed also vnto his disciples  
+ There was a certaine ryche man,  
whych had a steward, and the same  
was accused vnto hym, that he had wa-  
sted hys goodes. And he called hym, and  
sayed vnto hym, howe is it, that I heare  
this of the? Geue accomptes of thy stew-  
arde shyppe: for thou mayest bee no lon-  
ger steward. The steward said with-  
in hym selfe: what shall I dooe: for my  
master taketh awaye from me the stew-  
ardeshyppe. I cannot bygge, and to beg  
I am ashamed. I whot what to dooe  
that when I am putte oute of the stew-  
ardeshyppe, they maye receiue me into  
their houses.

So when he had called hys masters  
betteres together, he sayed vnto the fyrst  
howe much owest thou vnto my master?  
And he saied: an hundred tunnes of oyle  
And

And he sayed vnto hym: take thy byll, and sytte downe quykelye, and wyte fyfte. Then sayed he to another, howe muche owest thou? And he sayed an hundred quarters of wheat. He sayed vnto hym: Take thy bylle, and wyte foure scoore. And the Lord commended the vniuste steward, because he had done wysely. For the chyldren of thys worlde are in theyr nacyon wyser: then the chyldren of lyght. And I say vnto you: make you frendes of the vnrightheous Mammon, that when ye shall haue neede, they maye receiue you into cuerlastyng habitacions. ¶

¶ He that is saythfull in that whiche is least, is saythfull also in muche. And he that is vnrightheous in the least: is vnrightheous also in muche. So then, if ye haue not bene saythfull in the vnrightheous Mammon, who wyll beleue you in that whiche is true? And if ye haue not bene saythfull in another mannes busynesse, who shall geue you that whiche is youre owne? ¶

\* No seruaunte canne serue two masters: for eyther he shall hate the one, and loue the other: or elles he shall leane to the one, and dyspyse the other. Ye cannot serue God and Mammon. ¶

All these thynges hearde the pharises also, whiche were couetous & they mocked hym

## The Gospell

hym. And he said vnto them: Ye are they whiche iustifie your selues before men: but God knoweth your hertes. For that which is highly esteemed among men, is abhominable in the sight of God. ¶

Math. xi. b.

\*The law and the prophetes reigned vntyl Ihou: & sence that tyme, the kingdom of God is preached, and euerý mā stryuet h to go in. \*Easier is it for heuen and erth to perishe, then one tyle of the law to fayle. ¶ Whoso euer forsaketh his wyfe, and marieth another, commytteth aduoutre. And he whiche marieth her that is deuorced from her husband, commytteth aduoutre also

Esaye. xli. a

Math. v. c.

¶ Mat. xix. a.

Mark. x. b.

¶ Ther was a certain ryche mā, which was clothed in purple and fyne whyte, & fasted diliciously euerý day: And there was a certaine begger named Lazarus, whiche laye at hys gate full of sores, desyring to be refreshed with the cronnes whiche fell from the ryche mans borde and no man gaue vnto him. The dogges came also, and lycked his sores. And it fortuned, that the begger died, and was caried by the angels into Abrahams bosom. The rich mā also died, & was buried. ¶ And beyng in hell in tormentes, he lyfte vp his eies and saw Abraham afarre off and Lazarus in his bosome, and he cried and saied: father Abraham haue mercye on me, and sende Lazarus, that he maye dyppe

dippe the tippe of his fynget in water, & cole my tōge: for I am tormented in this flame. But Abraham saide: Sonne\*re= Gala. vi. 8  
 membre that thou in thy life tyme, recea-  
 uedst thy pleasure, & cōtrary wise, Iaza-  
 rus receaued payne. But nowe is he cō-  
 forted, & thou art punished. Beyonde all  
 this, betwene vs & you there is a greate  
 space sette, so that they whiche woulde  
 go from hence to you: cannot, nether  
 maye come from thence to vs.

Then he said: I praye the therfore fa-  
 ther, sēde him to my fathers house. (For  
 I haue siue brethzen) for to warne them  
 leaste they also come into this place of  
 tourment. Abraham said vnto hym: they  
 haue Moyses and the prophetes, let them  
 heare them. And he said: naye father A-  
 braham: but yf one come vnto them fro  
 the dead, they wyll repent. He said vnto  
 hym: If thei heare not Moyses & the pro-  
 phetes, nether wyll they beleue, though  
 one rose from death again.

The. xvii. Chapter.

He said vnto the disciples: it cannot  
 be, but offences wyll come. Neuer-  
 thelesse\* two vnto hym thorow whō Mat. xviii. 8  
 they come. It wer better for hym that a Mathe. ix. f  
 mylstone wer harged about his necke, &  
 he cast into the see, then yf he should offed  
 one of these lytleons. Take hede to you  
 selues\* If thy brother trespass against Mat. xviii. 8  
 the Leui. xix. 17  
Eccle. xix. 8



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the, rebuke hym: and yf he repente, forgeue hym. And though he synne agaynst the seuen tymes in a daye, & seuen tymes in a daye tourne again to the, saynge: it repenteth me, thou shalt forgeue hym.

**Math. xxiij. 2**  
**and. xxi. 2**

**B** And the Apostles said vnto þ Lord: increase our sayth. And the Lord said: \* yf ye had faith like a grain of mustard seede and should say vnto this Sycamone tree plucke thy self vp by the rootes, & plant thy self in the sea, it should obey you.

Who is it of you, yf he had a scruañte plowynge or fedyng catell, that wyl saye vnto hym, when he cometh fro the feld: So quickly, & syt downe to meat, & sayth not rather vnto hym, dresse wherewith I maye sup, & gyde by thy self, & serue me, tyll I haue eaten & dronken: and afterward, eat thou & drynke thou? Doeth he thanke that scruaunt, because he de dyd the thynges that were comaunded vnto hym? I trowe not. So lykwylse ye, whē ye haue done all those thynges whiche are comaunded you, saye: we are vnprofytable scruauntes. We haue done that, whiche was our duty to do.

**C** \* And it chaused as he went to Ierusalem þ he passed thorow Samaria and Galile. And as he entred into a certaine towne, ther met hym ten men þ were lepers. Which stode afarre of, & put forth their voyces and said: Jesu master, haue mercy

mercy on vs. When he saue the, he said vnto them: Go, shewe yowre selues vnto the prestes. And it came to passe, that as they went, they wer censed. And one of the, when he saue þ he was censed, turned backe againe, & with a loude voyce prayled God, & fel downe on his face at his fete, and gaue hym thanks. And the same was a Samaritan. And Iesus answered, & said: Are ther not ten censed? But where are those nyne? There are not found þ returned again to geue God prayse, saue onely this strainger. And he sayd vnto hym: aryse, go thy waye thy fayth hath made the whole. †

† When he was demaunded of þ pharises, whē the kyngdom of God should come, he answered them and sayde: The kyngdome of God shall not come wyth waytyng for, nether shall they saye: Lo here, or lo there: For beholde the kyngdome of God is within you.

And he said vnto the disciples: þ daies wyl come, when ye shall desyre to se one daye of the sonne of man, & ye shall not se it. And they shall saye to you: Se here se there. Go not after them, nor foloe the for as the lyghtenyng that appeareth oute of the one parte that is vnder heauen, & shyneth vnto þ other part, whiche is vnder heauē, so shall þ sonne of mā be in his dayes. \* But first muste he suffre

Math. xxi. c.  
Math. viii. d.  
Luke. xliii. f

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many thynges be refused of this naciō.

**Gene. vii. b** **Mat. xxi. d** **f** And as it happened in the \* dayes of  
**Noe**: so shal it be also in the daies of the  
sonne of man. They did eat and drinke:  
they maryed wyues and wer maryed, e-  
uen vnto that same daye that **Noe** went  
into the Arke: and the floude came and  
destroyed them all. Likewise also as it  
chaunced in þ daies of **Lot**. Thel did eat  
they dranke, they bought, they sold, they  
planted, they buylded: But euē the same  
daye that **Lot** wente oute of **Sodom**e, it  
rayned with fyre & brimstone frō heauē,  
**Gene. xix. f** \* and destroyed them al. Euen thus shal  
it be in the daye, when the sonne of man  
shal appeare.

**Mat. xxi. b** \* At that daye he þ is on the house top  
and his kuffe in the house: let hym not  
come downe to take it oute. And let not  
hym that is in the felde, turne backe a-  
gain to the thynges that he left behynd.

**Gene. xix. f** \* Remembre **Lottes** wife. **†** Whosoever  
**† John. vi. d** wyl go about to saue his life, shal lose  
**Mat. xxi. d** it: and whosoever shal lose his life, shal  
**Luke. ix. c** saue it. I tell you: in that night \* there  
**\* Mat. xxi. d** shalbe two in one bed, the one shalbe re-

**Mat. xxi. d** ceaued, the other shalbe forsakē. \* Two  
shalbe agrindyng together, þ one shalbe  
receaued, & the other forsaken (Two in the  
felde, the one shalbe receaued, & the other forsakē.

**Mat. xxi. d** And they answered and saide to hym,  
**Job. xxx. d** where **Lord**: He said vnto them: \* wher-  
soever

Sooner the body shalbe, thyther wyl al-  
so the Egles be gathered together.

The. xiiii. Chapter. ✕

**A**nd he put forth a parable vnto the  
signifying that men ought alwa- i. Theff. ii. v.  
yes to praye and not to be wery, sai-  
ng: There was in a certayne cytie a  
iudge, which feared not God, nether re-  
garded mā. And ther was a certain we-  
dowe in the same cytie, and she came vn-  
to hym, sayng: auēge me of myne aduer-  
sary. And he would not for a while. But  
afterwarde he saide within hym selfe:  
though I feare not God, nor care for mā  
yet because this wedowe is importune  
vpon me, I wyl auēge her, least she come  
at þ last and rayle on me. And the Lorde B  
saide, heare what the vnrightheous iudge  
sayth. And shal not God auēge his elect  
whiche crye day & night vnto hym, pea,  
though he deferre thē? I tel you that he  
wyl auenge thē, and þ quickly. C Reuer-  
theles when the sonne of man commeth,  
shall he fynde fayth on the earth?

✕ And he tolde this parable, vnto cer-  
tain which trusted in them selues þ thei  
were perfecte, and despyled other: Two  
men went vp into the temple to praye, þ  
one a pharyse and the other a publican.  
The pharise stode and prayed thus with  
hym selfe: God, I thanke the, that I am  
not as other men are, extorcyoners, bu-



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iuste, aduoutrers, or as this publycan. **I**  
*\*Den. xxvi c* fast twyse in the weke. **I** geue tythe of  
*Eccle. vii. a* all that **I** possesse. And the publican sta-  
 dyng afarre of, woulde not lyfte vp his  
 eyes to heauē, but smote vpon his breste  
 sayng: God be mercyful to me a synner  
**I** tell you: this man departed home to  
 his house iustified, more then the other.  
*Mat. xxiii. a* **I** For euery one that exalteth hym selfe,  
*Luke. xiiii. c* shalbe brought lowe: And he that hum-  
 bleth hym selfe, shalbe exalted. **I**  
*Mat. xix. b* **I** They brought vnto hym also yonge  
*Marke. x. b* children, **I** he woulde touche them. When  
 his disciples sawe it, they rebuked them  
 But Iesus (when he had called them vn-  
 to hym) said: Suffre chyldre to come vn-  
 to me, and forbyd them not. For of suche  
 is the kyngdome of God. Verely **I** saye  
 vnto you: whosoever receaueth not the  
*Mat. xviii. a* kyngdome of God **I** as a chylde, shal not  
*Marke. x. b* enter therin. **I** And a certayn ruler asked  
*\*Mat. xix. b* hym sayng: good master, what ought **I**  
 to do, to obtayn eternal lyfe? Iesus said  
 vnto hym: Why callest thou me good?  
 None is good, saue God onely. Thou  
 knowest the commaundementes: **I** Thou  
 shalt not commyt aduoutrye: thou shalt  
 not kyll: thou shalt not steale, thou shalt  
 not beare false witness: honour thy fa-  
 ther & thy mother. And he said: all these  
 haue **I** kept from my youthe vp. When  
 Iesus heard that, he sayde vnto hym:

Yet

Yet lackest þ one thyng. \* Sell all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heuen, & come, foloe me. When he hearde this, he was sorp: for he was verie riche. When Iesus sawe þ he was sorp, he saied \* What difficulte shall thei þ haue money, entre into the kyngdom of God: it is easier for a camell to goo through a nedles eie, then for a riche manne to entre into þ kyngdō of God. And thei that hearde it: saied. And who can then bee saued? And he saied: † The thynges which are vnpossible w meune, are possible with God.

Then Peter saied. \* Lo, wee haue forsaken all, and folowed thee. He saied vnto theim: Verely I saie vnto you: there is no manne that hath forsake house, ether father or mother, ether brethern, or wife, or children ( for the kyngdom of Godes sake) whiche shall not receiue muche more in this worlde, & in the world to come life euerlastyng. \* Iesus toke vnto hym the twelue, & saied vnto them: \* beholde wee goo vp Ierusalem, and all shall bee fulfilled, that are witten by the Prophetes, of the sonne of manne. For he shall bee deliuered vnto the gentiles, and shall bee mocked, and despitfully entreated, and spitted on: And when thei haue scourged hym, thei will putte hym to death: and the thyrde daie he shall arise.

Matth. xix. c.  
Marke. x. c.  
E

Matth. xix. c.  
Marke. x. c.

Zacha. viii. b

ff  
Matth. xix. c.  
Mark. viii. d

Mat. x. vii. d.

\* Matth. xvi.  
and. xvii. b.

### The Gospel.

**L. ii. g. 13. c.** again. † And thei vnderstod none of these thynges. And this sayng was hid from them, so that thei perceiued not the thynges whiche wer spoken.

**Math. x. p. b.**  
**Mark. x. d.**

**† Math. x. g.**

**B** \* And it came to passe, that as he was come nie vnto Hierico, a certain blynde manne satte by the waie side, beggynge. And when he hearde the people passe by he asked what it meante. And thei saied vnto hym, that Iesus of Nazareth passed by. And he cried, sayng: Iesu thou soonne of Dauid, haue mercy on me. And thei whiche wente before, rebuked hym, that, he should holde his peace. But he cried so muche the more: † I soonne of Dauid, haue mercy on me. And Iesus stode still, and commaunded hym to bee brought vnto hym. And when he was come neare he asked hym, sayng: what wilt thou I dooe vnto thee? And he saied: Lorde, that I maie receiue my sight. And Iesus saied vnto hym: receiue thy sighte: thy faith hath saued thee. And immediately he receiued his sight, & folowed hym, praisynge God. And all the people, when thei sawe it, gaue praise vnto God. †

### The. xix. Chapter.

**A**

**A** ND he entred in, & went through Hierico. And behold, there was a manne named Zacheus, whiche was a ruler among the publicans, & was riche also. And he soughte meanes to see Iesus,

Jesus, what he should be: and could not for the preece, because he was litle of stature. And he ranne before, and climed vp into a wilde figge tree, to see hym: for he was to come that waie. And whē Jesus came to the place, he looked vp, and sawe hym, and saied vnto hym: Zache, come doune atonce, for to daie I must abide at thy house. And he came doune hastely, & receiued hym ioyfully. And when thei sawe it, thei all grudged, saiyng: He is gone in to tary w a manne þ is a synner.

Acte. xxi. g.

And Zache stode forth, and saied vnto the Lorde: beholde Lorde, the half of my goodes I geue to þ poore: and if I haue dooen any manne wrong, I restore hym foure folde. Jesus saied vnto hym: this daie is health happened vnto this house because þ he also is become the childe of Abraham: \* For the soonne of manne is come to seke, & to saue that whiche was losse. ¶ As thei hearde these thynges, he added thereto a parable, because he was nie to Ierulē, and because thei thought, that the kyngdom of God should shortly appeare. He saied therfore: ¶ a certain noble manne went into a farre countree to receiue hym a kyngdome, and to come again. And he called his tenne seruauntes, and deliuered theim tenne pounde, saiyng vnto theim: Occupie, till I come. But his citezens hated hym, and sent a

Matth. xxi. c.

Matth. xx. b.

Mark. xiii. b



## The Gospell.

message after hym, sayng: wee will not haue this manne to raigne ouer vs.

**C** And it came to passe, þ when he had receiued his kyngdom, he returned, & commaunded these seruauntes to bee called vnto hym (to whō he had geuē þ money) to wete how muche euery man had dooe. Then came the firste sayng: Lorde, thy pounde hath gained tenne pounde. And he saied vnto hym: ¶ well þ good seruaunt because þ hast been faithfull in a verie litle thyng, haue þ aucthoritce ouer tenne citees. And another came sayng, Lorde, thy poūd hath made fine poūd. And to þ same he saied: bee þ also ruler ouer five citees. And another came, sayng: Lorde, behold here is thy poūde, whiche I haue kepte in a napkyn: for I feared thee, because thou art a straight manne: þ takest vp that thou laidest not doune, & reapest that thou diddest not sow. He saierh vn  
**D** to hym: ¶ Of thyne owne mouth, will I iudge thee thou euil seruaunt. I knowest thou þ I am a straight māne, takyng vp that I laied not doune, & reappug that I did not sow? And wherfore gauest not þ my money into the bank, & at my comyng I might haue required myne owne with vantage? And he saied vnto them þ stode by, take from hym þ pounde, & geue it hym that hath tenne pounde. And thei saied vnto him: Lorde: he hath ten poūde.

¶ Math. xx. b.

¶ ii. Reg. i. c.  
¶ Warrh. xii. b.

Of. S. Luke. fol. C. xxiij,

For I saie vnto you, & vnto euery one  
 whiche hath, shalbee geuen (& he shall haue  
 aboundance) and from hym that hath not  
 shalbe taken a waie, euen that whiche he  
 hath. Moreover, those myne enemies,  
 (whiche would not & I should raigne o-  
 uer theim) bryng hether, & slee theim be-  
 fore me. \* And when he had thus spoken  
 he proceded forth takyng his iorney, to  
 go vp to Ierusalem. \* And it fortuned  
 when he was come nie to Bethphage, &  
 Bethany, besides the mounte whiche is  
 called Oliuete, he sent twoo of his disci-  
 ples saiyng: go ye into the toune whiche  
 is ouer against you: Into the whiche as-  
 sone as ye are come, ye shall finde an as-  
 ses colte tied, whereon yet neuer manne  
 satte. Loose hym, and bryng him hether.  
 And if any manne aske you, why dooe ye  
 loose hym? Thus shall ye saie vnto hym  
 the Lorde hath nede thereof.

Math. xlii. b.  
 and. xx. c.  
 Mark. iii. c.  
 Luke. viii. c.

Math. xxi. c.  
 Marke. xi. a.  
 Mat. xxi. a.  
 Mark. xi. a.

Thei that wer sent, went their waie, &  
 founde, euen as he had saied vnto theim  
 And as thei wer a loosyng the colte, the  
 owners thereof saied vnto theim, why  
 loose ye the colte? And thei saied: for the  
 Lord hath nede of him. And thei brought  
 hym to Iesus, and caste their raymente  
 on the colte, and sette Iesus thereon.  
 And as he went, thei spred their clothes  
 in the waye. And when he was now  
 come nigh to the gooyng downe of the  
 mount

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mounte Oliuet, the whole multitude of  
 the disciples began to reioise, & to praise  
 God w<sup>th</sup> a loude voice, for al the miracles  
 wh<sup>ch</sup> thei had sene, sayng: \* blessed bee the  
 kyng wh<sup>o</sup> commeth in the name of the Lord  
 peace in heauen, & glory in the hiest. And  
 some of wh<sup>o</sup> pharises of the cōpaignie saied  
 vnto hym: master, rebuke thy disciples.  
 He saied vnto them: I tell you, wh<sup>o</sup> if these  
 hold their peace, & thei shall wh<sup>o</sup> stones crye.  
 And whē he was come neare, he beheld  
 Jerusaleme, and thei wept on it, sayng: If thou  
 haddest known those thynges whiche belōg  
 vnto thy peace, euē in this thy daie, thou  
 wouldest take heede. But now are thei  
 hid fro thyne eies. For wh<sup>o</sup> daies shal come  
 vpon thee \* that thy enemies also shall  
 caste a banke aboute thee, and compasse  
 thee rounde, & kepe thee in on euery side  
 and make thee euen with the grounde, &  
 thy childrē whiche are in thee. And thei  
 \* shall not leaue in thee one stone vpon  
 another, because thou knoweste not the  
 tyme of thy visitacion. † And he went in  
 to the temple, and beganne to caste out  
 theim that solde therein, and theim that  
 bought, sayng vnto theim: It is writtē  
 \* my house is the house of prayer: but ye  
 haue made it a denne of thenes: And he  
 taught daiely in the temple. † \* But the  
 prestes and the scribes and the chief of wh<sup>o</sup>  
 people wēt about to destroy him & could  
 not

Math. xxi. b.  
 Luke. xxi. g.  
 and. xxi. b.  
 Math. xi. b.  
 Thon. xii. b.  
 Psal. cxlii. b.

Abacus. li. c.

† Job. xi. a.

Jeremy. lii. a.  
 Mat. xxiii. a.

\* Mich. iii. b.  
 Mark. xiii. a.  
 Luke. xxi. a.  
 † Mat. xxi. b.  
 Marke. xi. c.  
 Thon. ii. c.

iii. Reg. viii.  
 d. e. f.  
 Esaie. lvi. a.  
 † Jere. bli. a.  
 \* Thon. vii. b.  
 Marke. xi. c.  
 Luke. xx. c.  
 and. xxii. g.

not fynde what to do. For all the people  
stake by hym, whan thei hearde hym

The. xx. Chapter.

And it fortunēd in one of those daies  
**A** (as he taught the people in the tem-  
ple and preached the gospel) the hye  
preestes and the scribes came together  
with the elders, and spake vnto him say-  
ing: \* Tel vs: by what authoritee doeste  
þ these thynges? Epyther who is he, that  
gaue the this authoritee? Iesus answe-  
red and saied vnto thē: I also wyll aske  
you one thyng, and answer me. The bap-  
tyme of Ihon: was it frome heuen or of  
men? And thei thought wythin them sel-  
ues sayng: yf we saye frome heauen, he  
wyll saye: why then beleue ye hym not?  
But yf we saye: of menne, all the people  
wyll stone vs. For thei be perswaded, þ  
Ihon is a prophet. And thei answered,  
that thei coulde not tell whence it was.  
And Ies<sup>s</sup> saied vnto thē: nether tel I you  
by what authoritee I do these thynges \*

Then begā he put forth to the people  
this parable: \* A certain man planted a  
vineyard, and let it forth to husbandmē  
and went him selfe into a straunge coun-  
tre for a greate season. And when the ty-  
me was come, he sent a seruaunte to the  
husbande mē, that thei should geue him  
of the frut of the vineyard. And thei bet  
hym, and sent hym away emptye. And a-  
gain

Math. xxi. e  
Marke. xi. d.

Math. xxi. d.  
Marke. xxi. a  
Esaye. v. a  
Genes. ix. e.  
Jeremy. viii.



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gain, he sent yet another seruaunt. And hym thei dyd beate, and entreated hym shamefully, and sent hym away empye. And again he sent the thyrd also, & him thei wounded, and cast hym oute. Then saied the Lorde of the vineyarde: what shall I doe? \* I wyl send my dere sonne peraduenture thei wyl stande in awe of hym, when thei se hym.

But whē the husbandmen sawe hym, thei thought within them selues, sayng this is the heire, \* come, let vs kyl hym, that the inherytaunce may be ours. And thei cast hym oute of the vineyarde, and killed hym. What shall the Lorde of the vineyard therfore do vnto them? He shal come, and destroy these husband men, & shal let out hys vineyard to other. Whē thei hearde this, thei saied God forbyd. And he behelde them, and saied: what is this then that is writtē: \* the stone that the builders refused, the same is become the head of the corner? Whosoever doth stumple vpon that stone, shalbe broken: but on whosoever it falleth, it wil grind him to poulder. And the hye preestes and the scribes the same houre went aboute to lay handes on hym, \* and thei feared the people for thei perceiued that he had spoken this similitude agaynst theim. And thei watched hym, and sent forth spies, whiche shoulde fayne them selues

cygb

\* Iohn. iiii. b.  
Roma. viii. a  
Galat. iii. a

Ge. xxxviii. s  
Math. xxi. d  
Mark. xii. a

Iosaf. cxviii. e  
Math. xxi. d  
Marke. xii. a

Math. xxi. d  
Marke. xii. c  
Luke. xix. g

ryghteous men\* to take hym in his wor- Math. xxiii. b  
des, and to deliuer hym vnto the power Mark. xiii. b  
and auctorite of the debite. And thei as-  
ked hym, sayng: Master, we know that  
thou sayst and teachest right, nether con-  
siderest thou the outwarde apperaunce  
of eny mā, but teachest the waye of God  
truly. Is it laful for vs to geue tribute  
vnto Cesar, or no? He perceued their cra-  
ftines, and said vnto them: \*why tempt  
ye me? Shew me a peny. Whose ymage Math. xxiii. c  
and superscription hath it? Thei answe- Marke, xiii. b  
red and saied: Cesars. And he saied vn-  
to them: geue then vnto Cesar, the thynges  
whiche belonge vnto Cesar: and to  
God the thynges that partayne vnto  
God. And thei could not reproc his say-  
ng before the people: and thei marua-  
iled at hys answer, and helde their peace

¶ Then\* came to hym certain of the sa- G  
duces: whiche deney that there is anye \*Mat. xxiii. a.  
resurrection, and thei asked hym sayng Mark. xii. b  
\*Master, Moses wrote vnto vs, yf any \*Act. xxiij. b  
maunes brother dye hauyng a wyfe, and \*Deu. xxi. b  
he dye wythout chyldren, that then hys  
brother should take his wyfe, and rayse  
vp seede vnto hys brother. There were  
therfore seuen brethren, and the fyrst toke  
a wyfe, and dyed without chyldren. And  
the seconde tooke her, and died chyldles  
And the thyrde tooke her, and lykwyse  
the residue of the seuen, and lefte no chil-  
dren

## The Gospell

dren behynde them, and died. Last of all the woman died also. Now in the resurrection, whose wyfe of them shal she be? For seuen had her to wyfe.

¶ Jesus answered and saied vnto them The childre of thys world mary wyues and are maryed: but thei, whiche shalbe counted worthy of that worlde and the resurrection from the dead, do not mary wyues, neyther are maryed, nor yet can dye anye more. For thei are equall vnto the angels, and are \*the sonnes of God in as much as thei are chyldren of the resurrection. And that the dead shal rise againe: Moses also shewed besides the bushe, when he calleth † the Lord, ‡ God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of dead, but of lyuyng. For al lyue vnto hym. Then certayne of the pharises answered, and said: Master, thou hast well saied. And after that durst thei not aske hym anye question at all.

\*John. iii. a.  
1. Jhon. i. b

† Exod. iii. c  
Math. xxi. a.  
Mark. xii. g

¶ Math. xxi. b

\* Psalm. cx. b

¶ And he said vnto them: \*how say thei that Chryst is Dauids sonne? And Dauid him selfe sayeth in the booke of the psalmes: \* The Lorde sayed vnto my Lorde: syt thou on my ryghte hande, tyl I make thyne enemyes thy foote stoole Dauid therefore calleth hym Lord: and howe is he then his sonne?

¶ Then in the audience of al the people he

Of S. Luke. Fol. C. xxix.

he said vnto his disciples: \*beware of <sup>Math. xlii. d</sup> scribes, which wyl go in long lothyng: & <sup>Marke. xii. d</sup> loue gretynge in the markets, and the hyest seates in the sinagoges, & the chese roumes at feastes, which deuoure wyddowes houses, saynyng long prayers, & same shall receaue greater dampnacion.

The. xxi. Chapter.

**A** he beheld \* he sawe <sup>A</sup> & riche men, <sup>Marke. xlii. d</sup> which cast in their offringes into <sup>Marke. xlii. d</sup> & treasure. He sawe also a certayne poore wyddowe, whiche caste in thither two mytes. And he said: of a truth I say vnto you \* that this poore widdow hath <sup>Marke. xlii. d</sup> put in more, then they all. For they all <sup>i. Cor. viii. d</sup> haue of their superfluite added vnto the offrynges of God: but she, of her penury hath cast in all the substance <sup>Marke. xlii. d</sup> & she had.

And vnto some <sup>Marke. xlii. d</sup> & spake of the temple, howe it was garnished w goodly stones and iewels, he saide: \* The dayes wyl come, in <sup>Mat. xxiii. d</sup> & which (of these thynges whiche ye se) there shall not be left one stone vpon another, <sup>Marke. xlii. d</sup> & shall not be throwe downe. And thei asked him sayng: Master, when shall these thinges be, & what signe will ther be, when such thynges come to passe?

And he saide: \* take heade, <sup>Collos. ii. b.</sup> & ye be not deceaued. For <sup>Ephe. v. b.</sup> & many shall come in my name, and say that they are Christ: & the tyme draweth neare. <sup>i. Joh. xlii. a</sup> Foloe ye not them therfore. But when ye heare of warres



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and sedicious, be not afrayed. For these thynges must fyrst come to passe: but the ende foloweth not by & by. Then saide he vnto the: \* Nacio shal rise against nacio and kyngdom against kyngdom, & great earthquakes shalbe in all places, & hunger, & pestilence, & fearfull thynges. And great signes shall there be from heauen.

Isay. xix. a  
iii. Es. xiii. b

Math. x. b.  
Mark. xiii. b  
John. xvi. a

But before al these \* they shal laye handes on you, & persecute you, delyuering you vp to the synagoges & into prisons, and shal bring you vnto kynges and rulers for my names sake. And this shall chaunce you for a testimoniall. Be at a sure poynte therfore in your hartes, not to study before, what ye shal answer: for \* I wyl geue you a mouth and wisdom where agaynst all youre aduersaries \* shall not be hable to speake nor resist: Moreouer ye shalbe † betrayed of youre fathers & mothers and brethren, & kynsfolke and frendes, & some of you shal they put to death. And hated shall ye be of all men for my names sake, and there shall not one heere of your head perishe. Possesse ye your soules by patience.

Ezod. iiii. b  
Math. x. c

\* Actes. vi. c  
† Mich. vii b

Mat. xxiii. b  
Mark. xiii. b  
Daniel. ix. g

\* And when ye se Ierusalem besieged with an hoste, then be sure that the desolacion of thesame is nye. Then let them whiche are in Jewrye flye to the mountaynes. And let them whiche are in the myddes of it, depart out. And let not that  
that

Of S. Luke. Fol. C. xxx.

that are in other countreys, enter therein. For these are the dayes of vengeance, & all thynges whiche are writtē, maye bee fulfilled. But wo vnto them & be wyth child, and to thē that geue sucke in those dayes: for there shalbe great trouble in þe land, & wrath ouer all this people. And they shall fall thorow the edge of the sword, & shalbe led away captiue into all nacions. And Iherusalem shalbe troden downe of þe gentyls, vntyll the tyme of the gentyls be fulfilled. i. Thess. ii. d

¶ And ther shalbe signes in the sonne Mat. xxiii. d  
and in the moone, & in the starres: and in Mark. xiii. c.  
the earth & the people shalbe at their wit Joel. ii. c.  
tes ende thorow dyspayre. The see & the Ezech. xxxviii. f  
water shall roare, and mens hertes shal  
fail thē for feare, & for loking after those  
thynges which shall come on the earth.  
For the powers of heauē shal moue. And  
then shall they se the sonne of man come  
in a cloude with power and great glory.  
¶ Whē these thynges begynne to come to  
passe then loke vp, & lyft vp your heades  
for your redempcion draweth nye.

¶ And he shewed thē a symilitude: be- Mat. xxiii. e  
holde the fygge tre, & all the trees, when Mark. xiii. d  
they shoot forth their buddes, ye see and  
knowe of youre owne selues, that som-  
mer is then nye at hand. So lykwise ye  
also (when ye see these thynges come to  
passe) be sure, that the kyngdom of God  
is

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is nye. Verely, I saye vnto you: this generation shall not passe, tyl al be fulfilled. Heauen and earth shall passe: but my wordes shall not passe. †

*Eccl. xxi. 6.  
and. xxxviii. d  
Roma. xiii. d*

† Take hede to youre selues, least at any tyme your hertes be ouercome with surfetting and drunkennes and cares of this life, and so the daye come vpon you vnwares. For as a snare shall it come on all them that dwell on the face of the whole earth. \* Watche ye therfore cōtinually, & praye, that ye maye escape all these thynges that shall come, & that ye may stande before the sonne of man. †

*Mat. xxviii. d  
Mark. xiii. d*

In the day time, he taught in the tēple and at night he wente out, and abode in the mount þ is called Olpucte. \* And al the people came in the moynynge to hym in the temple, for to heare hym.

*John. viii. a*

### The. xxi. Chapter. †

*Mark. xxi. a  
Mark. xiii. a  
† John. vii. d*

† The feast of swete bread dye nye, which is called Easter, and the hye prestes, & scribes † sought how they might kyll hym, for they feared the people. \* Then entred Satan into Judas, whose surname was Iscarioth (whiche was of the nombre of the twelue) and he went his waye, & communed with þ hye prestes & officers, how he myght betraye hym to thē. And they wer glad, & promysed to geue hym money. And he cōsented & sought oportunitie to betraye hym vn-

*John. xiii. c*

to theim, when the people wer awaie.

\* Then came the daie of swete breede, whē of necessite passeouer muste bee offered. And he sent Peter and Iohn, sayng: goo and prepare vs the passeouer, that we maie eate. Thei saied vnto him: Where wilt thou, that we prepare? And he saied vnto them: Behold, when ye entre into þ citee, there shall a manne mete you bearyng a pitcher of water, hym folow into thesame house that he entreth in, and ye shal saie vnto the good manne of þ house: The master saieth vnto thee: where is þ gaste chamber, where I shall eate passeouer w my disciples? And he shall shewe you a greate parloure paved. There make ready. And thei wente and founde as he had saied vnto theim, and thei made ready the passeouer.

<sup>B</sup>  
Math. xxi. e.  
Mar. xiii. b.

\* And when þ houre was come, he sat doune, and þ twelue Apostles with hym. And he saied vnto them: I haue inwardly desired to eate this passeouer w you: before that I suffre. For I saie vnto you hēre forth I will not eate of it any more vntill it bee fulfilled in the kyngdom of God. And he toke the cup, and gaue thanks, and saied: Take this, and deuide it among you. For I saie vnto you: I will not drinke of the frute of the vine, vntil the kyngdome of God come. \* And he toke breede, and when he had geue thanke:

Mat. xxi. b.  
Mar. xiii. c.

Mat. xxi. c.  
Mar. xiii. e.  
1. Cor. xi. e.



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kes, he brake it, and gaue vnto them, say-  
yng : This is my body, whiche is geuen  
for you . This dooe, in remembraunce of  
me . Likewise also, when he had supped,  
he toke the cup, sayyng : This cup is the  
new testament in my bloodde, whiche is  
shed for you. Yet behold, þ̄ hande of hym  
þ̄ betraieyth me, is with me on the table.  
And truly þ̄ soonne of manne gooeth, as  
it is apointed: But wo vnto that manne  
by whom he is betraied. And thei began  
to enquire emong theim selues, whiche  
of theim it was, that should dooe it.

**C** \* And there was a strife emong theim  
whiche of theim should seme to bee the  
greatest. And he saied vnto theim: þ̄ kyn-  
ges of nacions raigne ouer theim: and  
thei that haue auctorite vpon them, are  
called gracious lordes. But ye shall not  
bee so. \* But he þ̄ is greatest emong you,  
shall bee as the younger: & he that is chief  
shall bee as he þ̄ dooeth minister. For whe-  
ther is greater, he that sitteth at meate,  
or he that serueth? Is it not he þ̄ sitteth  
at meate? But I am emong you, as he þ̄  
ministreth. Ye are thei, whiche haue bid-  
den with me in my temptacions. And I  
apointe vnto you a kyngdom as my fa-  
ther hath apointed to me: that ye maie  
eate and drinke at my table in my kyng-  
dome, and \* sitte on seates iudgyng the  
twelue tribes of Israell.

And

And the Lorde saied: Simon, Simon, behold, Satan hath desired to siste you, as it wer meate: But I haue prayed for thee, that thy faith faill not. And when thou art conuerted, strength thy brethren. And he saied vnto hym: \* Lorde, I am ready to goo with thee into prisone, and to death. And he saied: I tell thee Peter the cocke shall not crowe this daie, till thou haue thrise denied that thou knowest me. And he saied vnto theim: \* whē I sent you without wallet and scrippe and shoes, lacked ye any thing? And thei saied no. Then he saied vnto theim: but now he that hath a wallet, let hym take it vp, and likewise his scrippe. And he that hath no swerde, lette hym sell his coote, and buye one. For I saie vnto you that yet thesame whiche is writte, must bee performed in me: \* euen emong the wicked was he reputed. For those thynges whiche are written of me, haue an ende. And thei saied: Lorde, beholde, here are twoo sweardes. And he saied vnto theim: it is inough.

\* And he came out, and wente (as he was wonte) to mounte Oliuet. And the disciples folowed hym. And when he came to the place, he saied vnto theim: \* praiue lest he fall into temptation. † And he gat hym selfe frome theim, aboute a stonnes cast, and kneled downe, and prayed,

r iiii. sayng

\* Mat. xxi. c.  
Mar. xiii. c.  
Joh. xiii. d.

\* Mat. x. c.  
Marke. vi. h.  
Luke. ix. a.

Esai. liii. b.  
Mat. xxvii. d.  
Marke. xh. c.  
Jhon. xviii. f.

Mat. xxvi. b.  
Mark. xiii. c.

Matth. vi. c.  
Luke. xi. d.

† Jhon. vi. d.

## The Gospell.

\* Ihon. vi. d. **saipng: Father, if thou wilt, remoue this  
 cuppe from me. Neuerthelesse, \* not my  
 will, but thine bee fulfilled. And there  
 appeared an angell vnto hym from heuē  
 cōfortyng hym. And he was in an agony  
 and praied the longer. And his sweate  
 was like droppes of bloodde, tricklyng  
 doune to the grounde. And when he rose  
 vp from praier and was come to his dis-  
 ciples, he founde them slepyng for heuē-  
 nesse, and saied vnto them: why slepe ye?  
 Rise, and praie, lest ye fall into tempta-  
 tion. \* While he yet spake: behold, there  
 came a compaignie, and he that was cal-  
 led Judas one of the twelue, wente be-  
 fore them, and preased nigh vnto Iesus  
 to kysse hym. But Iesus saied vnto hym  
 Judas, betraiest thou? soonne of manne  
 with a kysse? When thei whiche wer a-  
 bouthe hym sawe what would foloe, thei  
 saied vnto hym: Lorde, shall we smite w  
 swearde. \* And one of them smote a ser-  
 uaunt of the high prest, and stroke of his  
 right eare. Iesus answered, and saied:  
 suffre ye thus farre forth. And when he  
 touched his eare, he healed hym.**

Mat. xxvi. e.  
 Mark. xiiii. e.

Mat. xxvi. c.  
 Mark. xiiii. f.  
 Ihon. xiiii. b.

**I** Then Iesus saied vnto the hie prestes  
 and rulers of the temple and the elders,  
 whiche wer come to him. Ye be come out  
 as vnto a thefe, with sweardes & staues  
 When I was daily w you in the temple  
 ye stretched forth no handes against me.

But

But this is euen your verie houre, and þ power of darchnes, then toke thei hym and led hym, and brought hym to the hie prestes house. But Peter folowed a far of.

And when thei had kinled a fire in the middes of the palace, and wer set doune together: \* Peter also satte doune emög

theim. But when one of the wenches behelde hym, as he satte by the fire (and looked vpon hym) she saied: this same feloe

was also with hym. † And he denied him saiyng: woman: I knowe hym not. And

after a litle while, another sawe hym, & saied, thou art also of theim. And Peter

saied: manne I am not. And aboute the space of an hour after, another affirmed

sayng: verely this feloe was w hym also, for he is of Galile. And Peter saied:

manne I wote not what þ saiest. And immediately while he yet spake, the cocke

crew. And þ Lorde turned backe, & looked vpon Peter. \* And Peter remebred the

woorde of þ Lorde, how he had saied vnto hym: before þ cocke crow, þ shalt deny

me thrise. And Peter went out, & wepte bitterly. And the menne that toke Iesus

mocked hym, & smote hym: and whē thei had blindfolded hym, thei stroke him on

the face, and asked hym, sayng: acede, who is it þ smote thee? And many other

thynges despitefully saied thei against hym. And assone as it was daie, the el-

r b. dcrs

Mat. xxvi. e.

Mark. xiiii. f

Ihon. xvi. a

Mat. xxvi. e.

Mark. xiiii. c

Luke. xxii. e.

Mat. xxvi. e.

Mark. xiii. a.



## The Gospel.

bers of þ people and of the high prestes  
and scribes, came together, and led hym  
in to thei coucell, sayng: art thou verie  
Christe? tell vs. And he saied vnto theim  
if I tell you, ye will not answere me, nor  
lette me goo: \* Hereafter shall þ soonne  
of manne sitte on the right hande of the  
power of God. Then saied thei all: art  
thou then the soonne of God? He saied:  
ye saie that I am. And thei saied: what  
nede we any ferther witnes? For we our  
selues haue hearde of his owne mouth.

### The. xxi. Chapter.

Mat. xxi. f.  
Mar. xiii. g.

Mat. xxi. g.  
Mar. xiii. g.

Mat. xxi. a.  
Marke. x. a.  
Jhon. xiii. c.

And þ whole multitude of theim  
arose, and led hym vnto Pilate.  
And thei began to accuse hym, sai-  
yng: wee founde this seloe peruertynge  
þ people, and forbyddynge to paie tribute  
to Cesar: sayng, that he is Christ a kyng  
And Pilate apposed hym, sayng: art þ  
the kyng of the Jewes? He answered  
him, and saied: thou saiest it. Then saied  
Pilate to the high prestes, and the peo-  
ple: I finde no faute in this manne. And  
thei wer the more fearce, sayng: He mo-  
neth the people, teachyng through out  
all Iury, and beganne at Balile, euen to  
this place.

When Pilate hearde mencion of Ba-  
lile, he asked, whether the manne wer of  
Balile. And asone as he knewe þ he be-  
longed vnto Herodes iurisdiccio, he sent  
hym

Luke. xiii. a.

hym to Herod, whych was also at Jeru  
salē at that tyme. And when Herod saw  
Jesus, he was exceedynge glad. For he  
was desirous to se hym of a long season  
because he had heard manye thynges of  
hym, and he trusted to haue sene som my  
racle doone by hym. Then he questioned  
with hym many wordes. But he answe  
red hym nothyng. The hye preestes and  
scribes, stood forthe, and accused hym  
streightlye. And Herode wyth hys men  
of warre, dispised hym: and whā he had  
mocked hym, he arrayed him in whyt clo  
thyng, and sent hym agayn to Pilate.\*  
And the same daye Pilate and Herode  
were made frendes together. For before  
thei were at a variaunce.

Notes. liii. a.

And Pilate called together þe hye pre-  
stes and the rulers, and the people, and  
sayed vnto them ye haue broughte thys  
man vnto me, as one that peruerteth the  
people. And beholde, I examyn hym be-  
fore you, and fynde no faute in thys mā  
of those thynges wherof ye accuse hym:  
No nor yet Herod. For I let you to him  
and lo, nothing worthy of death is done  
to him. I wyl therfore chasten hym, and  
let hym loose.\* For of necessite, he must  
haue let on lose vnto them at the feast.

Math. xxvij.

Marke. xvi. a

Jhon. xviii. a

And all the people cried attōce, sayyng  
away with hym, and delyuer to vs Bar  
rabas: (whyche for a certayn insurreccion  
made

## The Gospel

made in the citee and for murther, was  
caste in pryson) Pilate spake agayne to  
the wyllyng to let Ihesus losse. But thei  
cried sayng: Crucify hym. Crucify him  
He saied vnto the the thyrde time: What  
euell hath he done? I fynde no cause of  
death in hym. I wyl therefore chaster  
hym, and let hym go. \* And thei cried w  
loude voyces: requyrnge that he myght  
be crucified. And the voyces: of theim  
and of the hye pcestes preuayled.

Mat. xxviii. c.  
Marke. xvi. a.  
Jhon. xix. a.

**C** And Pilate gaue sentence, þ it should  
be as thei required \* and he let losse vnto  
them, hym that (for insurreccio and mo  
ther) was cast into pryson, whō thei had  
desired, and he deliuered vnto them Je  
sus, to do with hym what thei would, \*  
And as thei led hym away, thei caughte  
one Simō of Siren, comming out of the  
felde: and on hym layed thei the crosse,  
that he myghte beare it after Ihesus

Mat. xxviii. c.  
Marke. xvi. b.

And ther folowed hym a greate compa  
ny of people, and of women \* whych be  
wayled and lamented hym. But Ihesus  
turned backe vnto theim, and saied: Ye  
daughters of Ierusalem, wepe not for  
me: but wepe for youre selues, and for  
your children. For beholde, the day  
es wyl come, in the whyche thei shal  
saye: \* happye are the baren and the  
wombes that neuer bare, and þ pappes  
which neuer gaue sucke. Then shal thei  
begynne

Mat. xxi. a.  
Luce. xix. a.  
Mat. xxi. c.  
Luce. xix. b.

begyn to sape to the mountaynes: sal on vs: and to the hylles, couer vs. For yf thei dooe this in a grene tree, what shal be done in the drye?

And there wer two euell doers ledde with hym to be slayne.\* And after that thei wer come to the place (which is called Caluery) there thei crucified hym, & the euell doers, one on the ryght hande and the other on the lyfte. Then sayed Iesus, father forgeue them, for thei wot not what they dooe. And thei parted his rayment, and cast lottes.\*

Mat. xxvii. c.  
Marke. xv. c.  
Ihon. xix. d

And the people stood & behelde. And the rulers mocked hym with them, sayng: he saued other men, let him saue him selfe, yf he be very Chryst, the chosen of God. The soudiers also mocked him, and came, and offered hym veneger, and saied: yf thou be the kynge of the Jewes, saue thy selfe.

Mat. xxvii. d  
Marke. xv. c.  
Psalm. xxi. d

\*And a superscripcion was written ouer him, with letters of Greke, & Latin, and Hebrew: This is the king of the Jewes

Mat. xxvii. d  
Ihon. xix. d

And one of the euell doers whych wer hanged, rayled on hym, sayng: If thou be Chryst, saue thy selfe and vs. But the other answered \*and rebuked hym, sayng: Ferest thou not God, seeing thou art in the same dampnacion? We are ryghteously punished, for we receiue accordyng to our dedes: But thys man hath done nothyng amysse. And he saied vnto Iesus

Mat. xxvii. c  
Marke. xv. b



## The Gospell.

Jesus. Lorde, remember me, when thou  
 comest into thy kyngdome. And Jesus  
 saied vnto him: Verely I saye vnto the:  
 to day shalt thou be with me in paradise  
 Mat. xxiii.e. Marke. xv.c. \* And it was about the. vi. houre. And  
 there was darkenes ouer all the earth,  
 Mat. xxiii.f. vntyll the. ix. houre, and the sunne was  
 Marke. xv.d. darkened. \* And the vayle of the temple  
 dyd rent, euen through the myddes. And  
 when Jesus had cried with a loud voyce  
 he saied: Father, into thy handes I com  
 mende my sprite. And when he thus had  
 saied, he gaue vp the ghooste. When the  
 Centurion saw what had happened, he  
 glorified God sayng. Verely, this was  
 a ryghteous mā. And all the people that  
 came together to that syghte, and sawe  
 the thynges which had happened, smot  
 their brestes, and returned. And all hye  
 Mat. xxiii.f. a acquaintaunce, \* and þe women that fol  
 Marke. xv.d. loed hym from Galile, stood a farre of,  
 beholdyng these thynges.  
 And behold \* ther was a man (named  
 Mat. xxiii.g. Ioseph) a counsellour, & he was a good  
 Marke. xv.d. man and a iust, the same had not consen  
 Ihon. xix.g. ted to the counsaile and dede of theim,  
 whiche was of Aramathia, a citee of the  
 Jewes, whiche same also wayted for þe  
 kyngdome of God: he went vnto Pilate  
 and begged the body of Jesus, and toke  
 it down and wrapped it in a lynnē cloth  
 and laied it in a sepulchre that was hew  
 en

en in stone, wherin neuer mā before was laid. And that day was the preparing of the Saboth and the Saboth dūe on. The wemē that foloed after, whych had come with him from Galile, behelde the sepulchre, and howe hys body was layd And thei returned and prepared swete odours and oputmentes: but reasted the Saboth daye, accordyng to the commaūdemente.

The. xxiiii. Chapter. I

At vpon the first day of the Sab-

**B**othes, very erly in the mornyng thei came into the sepulchre, and brought the swete odoures whiche they had prepared, and other women wyth them. And thei founde the stone rolled a waye from the sepulchre, and thei went in: but found not the bodye of the Lorde Jesu. And it hapened, as thei were amaſed thereat: Beholde, two men ſtoode by them in ſhynuge garmentes. \* And as thei wer afrayd, and bowed doune their faces to the earth, thei ſaied vnto them: why ſeke ye the lyuyng cmong the dead He is not here: but is ryſen. Remember, howe he ſpake vnto you, when he was yet in Galile, ſaipyng: that the ſonne of manne muſte be deliuered into the handes of ſynfull men, and be crucified, and the thirde daye ryſe agayne.

And thei remembred hys wordes, and  
retur

Mat. xxiii. a  
Mark. xvi. a.  
Jhon. xx. a.

Mat. xxviii. a  
Marke. xvi. a

## The Gospell.

Mat. xxviii. c  
Marke. xvi. a

returned frome the sepulchre, and tolde  
al these thynges vnto those eleuen, and  
to al the remaunt. \* It was Mary Mag  
dalen, and Iohnna, and Marye Iacoby  
and other that were with them, whyche  
tolde these thynges vnto the Apostels.  
And their wordes scemed vnto them say-  
ned thynges, nether beleued thei thē. The  
arose Peter and ran vnto the sepulchre,  
and looked in, & sawe the lynnen clothes  
laied by them selfe and departed, wonde-  
ryng in hym selfe at þ which hapened &

¶ \*\* And behold, two of them wēt that  
same day to a tounne (called Emās) why-  
che was from Ierusalem about iiii. score  
forlonges, and thei talked together of al  
these thynges that had happened. And  
it chaunfed, that whyle thei communed  
together and reasoned, Iesus hym selfe

Mat. xxviii. c  
drue nere, \* and wēt with thē. But their  
eyes were holden, that thei shoulde not  
know him. And he saied vnto thē: What  
maner of comunicaciōs are these that  
ye haue one to another, as ye walke, and  
are sad? And the one of them (whose na-  
me was Cleophas) answered and saied  
vnto hym: art thou onely a straunger in  
Ierusalem, and hast not known the thin-  
ges which haue chaunfed there, in these  
daies? He saied vnto them: what thinges

And thei saied vnto hym: of Iesus of  
Nazareth, which was a prophet, mygh-  
tye

He in dede and worde before God and al  
the people: and how the hye prestes, and  
our rulers deliuered hym to bee cōdem-  
pned to death: and haue crucified hym.  
But we trusted that it had ben he which  
shuld haue redemed Israel. And as tou-  
chyng all these thynges, to daye is euen  
the third daye, that they were done.

\* Yee, and certain women also of oure Luk. xxiii. d  
company made vs assōyned, which came John. xx. a  
early vnto the sepulchre, and founde not  
his body: and cam, saipng: that thei had  
sene a vylion of angels, which said that  
he was alpye. And certayne of theim  
whiche were with vs, went to the sepul-  
chre, and found it euen so as the women  
had saide: but hym they sawe not.

And he said vnto them: O fooles and  
slowe of hert, to belue al that the Pro-  
phetes haue spoken. \* Dought not Christ Math. xxvii. c  
to haue suffered these thynges, and to en- Eccl. liii. c  
tre into his glory? And he began at Mo-  
ses, and all the prophetes, and interpre-  
ted vnto the in all scriptures which were  
written of hym. And they dwe nye vnto  
the toun, which thei went vnto. And he  
made, as though he would haue gone  
further. And they \* cōstrayned hym, sai- Gene. xli. a  
ynge: abyde with vs, for it draweth to- Luk. xxi. b  
wardes night, and the day is farre pas-  
sed. And he went in to tary with them.

\* And it came to passe, as he late at Marke. xvi. b  
meat



## The Gospell

meat with them, he toke bread, & blessed it, and brake, and gaue to the. And they cyes were opened, and they knewe hym: and he vanysched out of their sight. And they said betwene them selues: dyd not oure hertes burne within vs, whyle he talked with vs by the waye, and opened to vs the scriptures? And they rose vp þe same houre, and returned again to Ieru salem, and found the eleuen gathered to gether, and them that wer with the, say- yng: the Lorde is rysen in dede, and hath appeared to Symō. And they told what thynges wer done in þe way, & how they knewe hym, in breakyng of bread. ⁊

**Jhon. vii. c.** **D** As they thus spake ⁊ Iesus hym selfe stode in \* the myddes of them, and sayth vnto them: peace be vnto you (It is I, feare not.) But they wer abashed and afrayde, and supposed that they had sene a sprite. And he said vnto them: why are ye trou- bled, and why do thoughtes aryse in poure hertes? Beholde, my handes and my fete, that it is euen I my selfe. Han- dle me and see: for a sprite hath no fleshe and bones, as ye see me haue. And when he had thus spokē, he shewed the his ha- des and his fete. And while they yet be- leued not for ioye, and wondred, he sayd vnto the: \* Haue ye here any meat? And they offred hym a pece of a broyled fishe and of an hony combe. And he tooke it, and

**Jhon. vii. b.**

**Of S. Luke. Fol. C. xxxviii.**

and did eate before them.

And he sayde vnto them: \* These are Math. xxi. c  
the wordes whiche I spake vnto you,  
whyle I was yet with you; that al must  
nedes be fulfilled, whiche were written  
of me in the lawe of Moyses and in the E  
prophetes, and in the Psalmes. \* Then Acte. xiii. o  
opened he theyr wittes, that they might  
vnderstande the scriptures, and said vn-  
to them: Thus is it wrytten, and thus it  
behoued Christe to suffre, and to ryse a-  
gain from death the thyrde daye, & that  
repentaunce & remission of synnes should  
be preached in his name among all naci-  
ons, & and muste begynne at Ierusalem  
And ye are witneses of these thynges.  
\* And behold, I wyll sende the promes  
of my father vpon you. \* But tary ye in Acte. i. b.  
the cite of Ierusalem vntill ye be en-  
dued with power from au hpe.

And he led the out into Bethany, and  
lyfte vp his handes, and blessed them. Math. xxi. d  
\* And it cam to passe, as he blessed them Acte. i. b  
he departed from them, and was carryed  
vp into heauen. And they worshipped  
hym, and returned to Ierusalem wpth  
greate ioye, and were continually in the  
temple prayeing and laudynge God, &  
Amen.

**There endeth the Gospell of  
Sapient Luke.**

f ii

**¶ The**

The Gospell  
**C**The Gospell of  
 Saynct Ihon .

**C**The first Chapter. ✠

**I**n the begynnynge was the  
 worde, and the worde was  
 with God: and God was  
 the worde. The same was in the  
 begynnynge with God. ✠ Al  
 thynges were made by it, &  
 without it was made nothyng that was  
 made. ✠ In it was life, and the life was  
 the lyght of men, and the lyght shyneth  
 in darkenes, and the darkenes compre-  
 hended it not.

There was sent from God a mā, whose  
 name was Ihon. The same came as a  
 witnes, to beare witness of the light, that  
 all men through hym myght beleue. ✠ He  
 was not the light: but was sente to beare  
 witness of the light. That light was the  
 true lyght, which lighteth euery man  
 that cometh into the world. He was in the  
 world, & the world was made by hym:  
 and the world knewe hym not.

He came among his owne, & his owne  
 receaued hym not. But as many as re-  
 ceaued hym ✠ to them gaue he power to  
 be the sonnes of God: euē them that be-  
 leued on his name, which were borne  
 not of bloodde, nor of the wyl of the fleshe  
 nor yet of the wyl of man: but of God.

And

Gene. i. a  
 1020. viii. d.

John. viii. b.  
 ✠ John. viii. b  
 and. ix. a

Joh. v. d

Esay. lvi. b  
 Osee. i. b  
 Roma. i. b.  
 Gala. iiii. a

\* And the same worde became fleshe, & dwelt among vs: and we sawe & glorye of it, as & glorye of & onely begotten sonne of the father, full of grace and truth. ¶

\* \* Iohn beareth witness of hym, and cryeth, sayng: This was he of whom I spake: whiche though he came after me, wente before me, for he was before me.

\* And of his fulnes have all we received, even grace for grace. For the lawe was given by Moses, but grace & truth came by Iesus Christe: \* No man hath sene God at any tyme. The onely begotten sonne, whiche is in the bosome of the father, he hath declared hym. ¶

\* \* And this is & record of Iohn: when the Jewes sent priestes & Levites from Ierusalem, to aske hym: what art thou? And he confessed & denyed not, & said playnly: I am not Christe. And they asked hym: what then? \* art & Helias? And he sayeth: I am not. ¶ Art thou that prophete? And he answered no. Then said they unto hym: what art thou, & we maye geve an answer to them that sent vs. What sayest thou of thy selfe? He said: \* I am the voyce of a cryar in the wyldernesse, make straight the waye of the Lord: as sayd the prophete Esaias.

And they which wer sent, wer of & pharises: And they asked hym, & saide unto hym: why baptisest thou then, if & be not



## The Gospell

Matt. iii. b  
Marke. i. a  
Luke. iii. c  
Actes. xix. d

John. iii. d  
and. p. d

Isay. lxi. b  
i. Cor. v. b

Matt. iii. d.  
Marke. i. b  
Luke. iii. d

Christe, nor Helyas, nether þ þrophete:  
þhon answered thē sayng: \* I baptyse  
with water: but there stādeth one amōg  
you, whō ye knowe not, he it is whiche  
though he came after me, was before me  
whose sho latcher I am not worthy to  
vnlose. These thynges were done in Be-  
thabara beyonde Jordan \* where þhon  
did baptyse. & The nexte daye, þhon  
seeth Iesus cōmyng vnto him, & sayeth:  
\* beholde the lambe of God, whiche ta-  
keth away the synne of the world. This  
is he of whom I saide: After me cōmeth  
a man, whiche wēt before me, for he was  
before me, and I knew hym not, but þ he  
shoulde be declared to Israel, therefore  
am I come baptisynge with water.

\* And þhō bare record, sayng: I saw  
the spirite descend frō heauen, like vnto  
a doue, & abode vpon hym, & I knew him  
not. But he that sent me to baptyse in  
water, the same sayde vnto me: vpon  
whom thou shalt se the sprite descend, &  
tary styll on hym, the same is he whiche  
baptiseth w the holy goste. And I saw, &  
bare recorde, þ he is the sonne of God. &

The next day after, þhon stode again,  
and two of his disciples, and he behelde  
Iesus as he walked by, & sayth: beholde  
the lambe of God. And the two disciples  
hearde hym speake, and they folowed  
Iesus. And Iesus turned aboute, and  
sawe

sawe theim foloe hym, and saierh vnto them: what seke ye? Thei saied vnto him Rabbi (whiche is to saie if one interpret it master) where dwellest þ? He saierh vnto theim: come and se. Thei came, and sawe where he dwelt: & abode with hym þ daie. For it was about the tenth houre

One of the twoo whiche hearde Jhon speake, & foloed hym, was Andrewe Simon Peters brother. The same founde his brother Simon first, and saierh vnto hym: wee haue founde messias (whiche is by interpretacion, annoynted) & brought hym to Jhesus. And Jhesus behelde hym, and saied: thou art \* Simon the sonne of Jonas, thou shalt bee called Cephas whiche is by interpretacion a stone.

Math. xlii. c.

The daie folowing: Jhesus would goo in to Galile, and founde Philip, and saierh vnto hym: foloe me. \* Philip was of Bethsaida, the citee of Andrewe and Peter. Philip founde Nathaniell, & saierh vnto hym: We haue founde hym, of whos \* Moses in the lawe and the prophetes did wyte, Jhesus the sonne of Joseph of Nazareth. And Nathaniell saied vnto hym: \* can there any good thyng come out of Nazareth? Philip saierh vnto hym: come and see. Jhesus sawe Nathaniell comyng to hym, and saierh of hym: Beholde a right Israelite, in whos is no guyle. Nathaniell saierh vnto him

Jhon. vii. c.

ge. ii. c. xxi. e  
Deut. xviii. e  
+ Esai. vii. c.  
and. ix. b.

\* Jhon. vii. c.

### The Gospell.

Whence knowest thou me? Iesus answered, & saied vnto hym: Before that Philip called thee, whē thou wast vnder the figge tree, I saue thee. Nathaniell answered and saied vnto hym: Rabbi, thou art euen þe verie soonne of God, thou art þe kyng of Israell. Iesus answered and saied vnto hym: Because I saied vnto thee, I saue thee vnder the figge tree, þe beleuest. Thou shalt see greater thynges then these. And he saith vnto hym: Verely, verely, I saie vnto you: hereafter shall ye see heauen open, and the angels of God ascendyng and descendyng ouer the soonne of manne.

### The.ii.Chapiter. ✥

**A**ND the thirde daie was there a mariage in Cana a citee of Galile and þe mother of Iesus was there And Iesus was called (& his disciples) vnto the mariage. And when the wyne failed, the mother of Iesus saith vnto hym: thei haue no wine. Iesus saith vnto her: woman ✥ what haue I to dooe with thee, myne houre is not yet come. His mother saith vnto the ministres: whatsoeuer he saith vnto you, dooe it. And there were standyng there six water pottes of stone after the maner of the purifyng of the Iewes, contaynyng twoo or threer firkyns a pece. Iesus saith vnto them: fill the water pottes

\* Luke. ii. 5.

pottes with water. And thei filled them  
 vp to the brime. And he saiet h vnto them  
 drawe out now and beare vnto þ gouer-  
 ner of the feast. And thei beare it. When  
 the ruler of the feast had tasted þ water  
 turned vnto wine, and knewe not whẽce  
 it was ( but the ministres whiche drew  
 the water knewe: ) He calleth the brigd-  
 grome, and saiet h vnto hym: Euerie  
 manne at the begynnynge dooeth sette  
 forth good wine, & whẽ menne be drõcke  
 then that whiche is worse. But thou  
 hast kepte the good wine vntill now.

This begynnynge of miracles did Je-  
 sus in Cana of Galile, and shewed his  
 glory, & his disciples beleued on hym. ¶  
 After this he went doune to Capernaũ  
 he and his mother and his brethren, and  
 his disciples, and there continued not  
 many daies. ¶ \* And the Jewes Easter  
 was euen at hande, and Iesus wente vp  
 to Iherusalem, and founde sittynge in the  
 temple those that solde oxen and shepe  
 and doves, and chaligers of money. And  
 when he had made (as it wer) a scourge  
 of small cordes, he droue theim all out  
 of the temple, with the shepe and oxen,  
 and poynted out the chaungers money,  
 & ouerthrowe the tables, and saied vnto  
 them þ solde doves. Haue these thynges  
 hence, & make not my fathers house an  
 house of marchaũdise. And his disciples

f v. remem

Math. iiii. b.

Marke. i. b.

Luke. iiii. d.

\* Mat. xxi. b.

Mat. xli. c.

Luke. xix. g.



## The Gospell.

**Mat. xxi. f.** remembred it his written: **¶** **¶** zele of thyne  
**C** house hath euen eatē me. The answered  
 þ Jewes & saied vnto hym: what token  
 shewest þ vnto vs, seying that thou dooest  
 these thynges? **¶** Ies<sup>s</sup> answered & saied vn  
 to them: **¶** I destroye this temple, & in three  
**Mat. xxi. f.**  
**Mar. xiii. f.** daies I will reare it vp. The saied þ Je  
 wes. xlvj. yeres was this temple a buyl  
 dyng: & wilt þ reare it vp in three daies?  
 But he spake of þ tēple of his body. Af  
 sone therefore as he was risen frō death  
 again, his disciples remēbred þ he thus  
 saied. And thei beleued þ scripture, and  
 þ wordes whiche Iesus had saied. **¶** Whē  
 he was in Ierusalem at Easter in þ feast  
 daie, many beleued on his name, when  
 thei saw his miracles whiche he did. But  
 Iesus did not cōmit hymself vnto the be  
 cause he knew all mē, & neded not, þ any  
 mā should testify of hym. **¶** For he knewe  
 what was in mā. **¶** The. iii. Chapiter. **¶**

**¶** **¶** Apocal. i. b.  
 666. f. b. i. b.

**A** Here was a manne of þ Pharises  
**C** named Nicodemus, a ruler of the  
 Jewes. **¶** The same came to Ies<sup>s</sup>  
**¶** **¶** Ihon. vii. g.  
 by night, and saied vnto hym: Rabbi we  
 know that þ art a teacher come frō God  
 for no man could do suche miracles as þ  
 doest, except God wer w hym. Iesus an  
 swered, & saied vnto him: Verely, verely  
 I saie vnto thee, except a mā be born frō  
 aboue he cānot se þ kyngdō of God. Ni  
 codemus saierh vnto hym: how cā a man  
 bee

be borne when he is olde? can he enter in  
to his mothers wombe and be borne a-  
gain? Jesus answered \* verely, verely I  
say vnto the: except a mā be borne of wa-  
ter and of the spryte, he cannot enter in-  
to the kyngdom of God. † That whiche  
is borne of the flesh, is flesh, and that  
whiche is borne of the spryte is spryte.  
Martyrle not thou that I sayed to the  
ye must be borne from aboue. The wynd  
bloweth where it lysteth, and thou he-  
rest the sounde therof \* but canst not tel  
whence it cometh and whether it go-  
eth. So is euey one þ is borne of þ spirit

\* Iohn. iiii. b  
and. vii. d.  
Tym. iii. a

Roma. vii. a

\* Eccl. xi. a

Nicodemus answered and saied vnto  
hym: howe can these thynges be? Jesus  
answered and saied vnto him, arte thou  
a master in Israel and knowest not these  
thynges? Verely, verely I say vnto the  
we speake that we do know, and testify  
that we haue seene: and ye receiue not our  
witnes. Yf I haue tolde you erthly thin-  
ges, and ye beleue not: howe shall ye be-  
leue, yf I tell you of heauenly thynges?

\* And no man ascendeth vp to heauen,  
but he that came doune from heauen, e-  
uen the sonne of man which is in heauē.

Ephes. iiii. a  
B

And as Moyses lift vp the serpent in þ  
wildernes, euen so must the sonne of mā  
be lift vp, that whosoever beleueth in hī  
peryshe not, but haue eternall lyfe. †

Rome. xxi. c

† \* For God so loued the world, that

Roma. v. a

he

## The Gospell

he gaue hys onely begotten Sonne, that  
whosoever beleueth in hym, shoulde not  
perishe, but haue euerlastyng life. \* For  
God sent not hys Sonne into the worlde  
to condempne the worlde, but that the  
worlde throughe hym myghte be saued.  
He that beleueth on hym, is not condem-  
ned. But he that beleueth not, is conde-  
ned al redy, because he hath not beleued  
in the name of the onely begotten Sonne  
of God. And this is the condempnacion  
\* that lyght is come into the world, and  
men loued darkenes more then lyght, be-  
cause their dedes were euil. For \* euery  
one that euil dooeth, hateth the lyghte,  
nether commeth to the lyghte, least hys  
dedes shoulde be reprobued. But he that  
dooth truth, commeth to the lyght, that  
his dedes maye be knowne, howe that  
thei are wroughte in God. †

\* Luke. xix. a

\* Ihon. i. a  
and. xx. f

\* Ephes. v. b.

¶  
\* Ihon. iiii. a  
Math. iii. a.  
Marke. i. a.  
Luke. iii. a  
† Math. iii. b

After these thynges came Iesus and  
hys disciples into the land of Iewrye, &  
ther taried with the \* and baptised. And  
Ihon also baptised in Enon besides Sa-  
lum, because ther was much water there  
and thei came and were baptyled. † For  
Ihon was not yet cast into prysoun.

† And there arose a question betwene  
Ihons disciples and the Iewes, aboute  
the purifying. And thei came vnto Ihon  
and saied vnto him: Rabbi, he that was  
with the beyond Iordan (to whom thou  
berest

herest witnes) beholde the same so bap-  
 tised, \*and all men come to hym. Iohn  
 answered and saied: a man can receiue  
 nothyng, except it be geuen him from he-  
 uen. Ye your selues are witneses \*how  
 that I saied: I am not Christ, but am set  
 before hym. He that hath the byde, is þ  
 bydgrome. But the frende of the byd-  
 grome, tohych standeth and hereth him  
 reioyseth greatly because of the bridgro-  
 mes voyce. This my ioy therfore is ful-  
 led. He must increse: but I must decrese.  
 He that commeth from an hye is aboue  
 all: He that is of the erth, is earthy, and  
 speaketh of the earth. He that commeth  
 from heauen is aboue all, and what he  
 hath seene and heard: that he testifieth, &  
 no man receiueth his testimony. He that  
 hath receiued his testimony, \* hath set  
 to hys seale, þ God is true. For he whō  
 God hath sente, speaketh the wordes of  
 God: \* For God geueth not the spirit by  
 measure vnto hym. The father loueth þ  
 sonne \* and hath geuen al thynges into  
 hys hand. He that beleueth on þ sonne  
 hath euerlastyng lyfe: He that belcueth  
 not the sonne, shall not se lyfe, but the  
 wrath of God abydeth on hym. †

Ihon. iiii. a.

\* Ihon. i. b.

Roma. iij. a.

Esaie. lxi. a.

† Math. xi. b.

Lūke. x. b.

\* Ihon. vi. f.

i. Ihon. v. b.

## The. iiii. Chapter

As sone as the Lord knewe, how the  
 pharises had hard, that Iesus made  
 and baptised mo disciples the Iohn  
 though



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(though that Iesus hym self baptised  
 not: but his disciples) \* he lefte Jewry,  
 and departed agayne into Galile. For  
 it was so that he must nedes goo thoro-  
 we Samaria. \* Then came he to a citie  
 of Samaria (whiche is called Sichar)  
 \* Beside the possession \* that Iacob gaue  
 to hys sonne Ioseph. And there was  
 Iacobs well. Iesus then beyng wearie  
 of his iorney, sate thus on the well. And  
 it was about the sixte houre: and there  
 came a woman of Samaria to drawe  
 water. Iesus saith vnto her: geue me  
 drynke. For his disciples were gone a-  
 waie vnto the towne, to buye meate. The  
 saith the womā of Samaria vnto hym:  
 howe is it, that thou beinge a Jewe, askest  
 drynke of me, whiche am a Samar-  
 ritane? \* For the Jewes medle not with  
 the Samaritans. Iesus answered and  
 saide vnto her: yf thou knewest the gifte  
 of God, and who it is that saith to the  
 geue me drynke, thou wouldest haue as-  
 ked of hym, and he wolde haue geuen \*  
 the water of life. The womā saith vnto  
 hym: Syr, thou hast nothyng to drawe  
 with, and the well is depe: from whence  
 then haste thou that water of life? Art  
 thou greater then our father Iacob  
 which gaue vs the wel, and he hym selfe  
 dranke therof, and his children, and hys  
 cattell?

Iesus

Iesus answered, and saide vnto her:  
whosoever dryncketh of this water, shall  
thirst agayne. But whosoever dryncketh  
of the water that I shall geue hym, shall  
neuer be more a thirst: but the water that  
I shall geue hym, shall be in hym a well  
of water, springing vp into euergla-  
sing life. The womā saith vnto hym:  
Syr, geue me of that water, that I thirst  
not, nether come hither to drawe. Iesus  
saith vnto her: Go, call thy husband,  
and come hither. The woman answered  
and said vnto hym: I haue no husbāde  
Iesus said vnto her: Thou hast wel said.  
I haue no husband. For thou hast had  
foure husbandes and he wherewith thou now  
hast, is not thy husband. In that saidest  
thou truly.

The woman saith vnto hym: \* Syr, <sup>C</sup> \* Lu. vii. b.  
I perceaue that thou art a Prophet.  
Oure fathers worshipped in this moun-  
tayne: and ye saye that in Ierusalem is <sup>† ill. Re. ix. a</sup>  
the place, where mē ought to worshippinge. <sup>ii. Par. vii. a</sup>

Iesus saith vnto her: womā beleue me,  
the houre cometh, when ye shall (nether  
in this mountayne, nor yet at Ierusalē)  
worshyp the father. Ye worshyp ye wote  
not what: we knowe what we worshyp.

\* For saluacion cometh of the <sup>\* Exo. xvi. c.</sup>  
Iewes. But the houre cometh and now  
is, when the true worshippers shall wor-  
shype the father \* in spiryte: and in the <sup>\* Rom. i. a</sup>  
truth.

## The Gospel

1. Corin. xij. c.

truth for such the father also requireth to worſhpype hym. \* God is a ſprite, and thei that worſhpype hym, muſt worſhip hym in ſprite and in the truthe.

Math. xxi. f.

Math. xxi. g.

Luke. xxi. s.

Thom. ix. d.

and. p. c.

The woman ſayth vnto hym: I wote that Meſſias ſhal come, which is called Chriſt. When he is come, he wyl tel vs all thynges. Jeſus ſayeth vnto her. \* I that ſpake vnto the am he. And immediatly cam his diſciples, and maruayled that he talked with the woman. Yet no mā ſaied: what meanest thou, or why telleſt thou with her? The womā then left her waterpot, and wente her waye into the citee, and ſayth to the men: Come, ſe a man whyche told me all thynges that euer I dyd. Is not he Chriſt? Then thei wente out of the cytee, & came vnto hym.

In the meane whyle hys diſciples prayed hym, ſaiynge: Maſter, eate. He ſaied vnto theim: I haue meate to eate, that ye knowe not of. Therfore ſaid the diſciples among them ſelues: hath enye man brought hym ought to eate? Jeſus ſayeth vnto theym: my meate is to dooe the wyll of hym that ſente me, and to fyniſhe hys worke. Saye not ye: there are yet foure moonethes, and then commeth herueſt? Beholde, I ſaye vnto you: lyfte vp your eyes, and looke on the reygons: for thei are whyte all redy vnto harueſt.

\* Math. ix. b.

Luke. xi. s.

\* And he that repeth, receiueth rewarde  
and

and gathereth frute vnto life eternall: þ  
bothe he that soweth, & he that reapeth,  
might reioise together. And herein is the  
saiping true, that one soweth, & another  
reapeth. I set you to reape þ, wheron ye  
bestowed no labour. Other men labour-  
ed, & ye are entred into theyr laboures.

Many of the Samaritans of þ citie be-  
leued on hym, for þ saiping of the womā,  
which testified that he told her al þ euer  
she did. So when the Samaritans were  
come vnto him, they besought hym, þ he  
would tary with thē. And he abode ther  
two dayes. And many mo beleued be-  
cause of his owne wordes, & sayd vnto þ  
women. Nowe we beleue, not because of  
thy saiping: \* for we haue herde hym our  
selues, and know that this is euē Christ  
the sauoure of the worlde. †

John. xlii. b

After two dayes he departed thence, &  
wente awaye into Galile. \* For Iesus  
him selfe testified, that a prophete hath  
none honoure in his owne countre. Thē  
as sone as he was come into Galile, the  
Galyleans receaued hym: When they  
had sene all the thynges that he dyd at  
Jerusalem at the tyme of the feaste. For  
they wēt also vnto the feast daye. So Je-  
sus came againe into Cana of Galile  
\* where he turned the water into wyne.

Math. xlii. g.  
Marke. vi. a  
Luke. iiii. e

† And ther was a certain ruler † whose  
sonne was sick at Capernaū. A sone as

John. ii. a  
† Mar. viii. a  
Luke. vii. a

t the



### The Gospell.

thesame herd that Iesus was come out of Iewry into Galile, he went vnto him and besought hym, that he woulde come downe & heale his sonne. For he was euen at the point of death. Then said Iesus vnto hym: except ye se sygnes & wonders, ye wyl not beleue. The ruler sayth vnto hym: Syr come downe, or euer that my sone dye. Iesus sayth vnto hym: Go thy waye, thy sonne lyueth. The mā beleued the worde that Iesus had spoken vnto hym. And he went his way. And as he was nowe goyng downe, the seruantes met hym, and told hym, saynge: thy sonne lyueth. Then enquired he of them the houre, when he began to amēde. And they said vnto hym: Yesterday at the seuenth houre, the feuer left hym. So þe fater knewe, that it was thesame houre, in the which Iesus said vnto hym: Thy sonne lyueth. \* And he beleued, & all hys household. \* This is again the seconde myracle, þe Iesus did, when he was come out of Iewry into Galile.

Acte. xliii. a

### The. v. Chapter. \*

**A**fter this was there a feast daye of the Iewes, & Iesus went vp to Ierusalē. And ther is at Ierusalē, by the slaughter house, a pole (whiche is called in the Hebrue tonge, Bethseda) hauyng fyue porches, in which lay a great multitude of sicke folke, of blynde, halt, and

and wythered, waytyng for the mowynge  
of the water. For an angell went downe  
at a certain ceason into the pole, and ster-  
red the water. Whosoever then first (af-  
ter the sterpyng of the water) stepped in,  
was made whole of whatsoeuer discaise  
he had. And a certain mā was there whi-  
che had ben diseased xxxviii. yerres. Whē  
Iesus sawe hym lye, & knewe þ he now  
lōge time had ben diseased, he sayth vn-  
to him: Wilt þ be made whole? The like  
mā answered him: Syr, I haue no man  
when þ water is troubled, to put me in-  
to the pole. But in þ meane tyme, whyle  
I am aboute to come, another steppeth  
downe before me. Iesus sayth vnto him:  
\*ryse, take vp thy bed & walke. And im-  
mediatly the man was made whole, and  
toke vp his bed, & walked. And the same  
daye was the Saboth. The Iewes ther-  
fore saide vnto hym þ was made whole:  
It is the Saboth daye, it is not lawfull  
for the to cary thy bed. He answered thē  
he þ made me whole, saide vnto me: take  
vp thy bed, & walke. Thē asked thei hym  
what man is that, whiche said vnto the,  
take vp thy bed & walke? And he þ was  
healed, wiste not who it was. For Iesus  
had gotten hym self away, because that  
there was ptease of people in that place.

\*Afterward, Iesus found hym in the  
temple, and said vnto hym: behold, thou

Math. ix. a  
Marke. ii. b  
Luke. v. e  
Actes. iii. b  
and. ix. f

John. viii. a

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art made whole, synne nomore, leaste a worlde thyng happen vnto the. The man departed & told the Jewes, that it was Iesus, which had made hym whole. & And therfore þe Jewes did persecute Iesus, & sought the meanes to slee hym, because he had done these thynges on the Saboth daye. And Iesus answered the:   
 † \* My father worketh hytherto, and I worke. Therefore the Jewes sought the more to kyll hym, not onely because he had broken the Saboth: but said also that \* God was his father, and made hym selfe equall with God.

1. Cor. xii. a

Matt. xxi. f  
 Mark. xiii. g  
 Leni. xxi. e

John. ix. a

Then answered Iesus, & said vnto the verely, verely, I say vnto you: \* the sone can do nothyng of hym selfe, but that he seeth the father do. For whatsoeuer he doeth, that doeth the sonne also. For the father loueth the sonne, and sheweth hym all thynges that he hym self doeth. And he wyll shewe hym greater workes the these, because ye shuld maruayl. For likewise as the father rayseth vp þe dead and quickeneth them, euen so the sonne quickeneth whom he wyl. \* Nether iudgeth the father eny man: but hath commytted al iudgement vnto the sonne, because that all menne should honour the sonne euē as they honour the father. He that honoureth not the sonne, the same honoureth not þe father which hath sent hym

Matt. xi. e  
 Luke. x. c

c

Of S. Ihon. Fol. C. xlvii.

hym. Verely, verely I say vnto you: the that heareth my worde, and beleueth on hym that sent me, hath euerlastyng life, and shall not \*come into dānacion: but is escaped from death vnto life. Jhon. vi. s  
Luke. xxi. c

Verely, verely, I say vnto you: \*the houre shall come, & now it is, when the dead shall heare the voyce of the sonne of God. And thei that heare shall liue \*for as f father hath life in him selfe so likewise hath he geuen to the sonne to haue life in hym self: & hath geue hym power also to iudge, because he is the sonne of man. Maruaile not at this: for f \*houre shall come, in f which, al f are in the graues, shall hear his voyce, & shall come forth thei f haue done good vnto the resurrection of life: and thei that haue done euyl vnto the resurrection of dampnacion. & I cā of mine owne self do nothyng. As I heare, I iudge, & my iudgement is iust because I seeke not myne owne wyll, but the wyll of f father which hath sent me. If I should beare witnes of my self, my witnes wer not true. There is another f beareth witnes of me: & I am sure, f the witnes whiche he beareth of me, is true. Math. v. s  
John. xi. e  
Jho. i. s  
and. xiii. s  
Math. xxv. d  
Jhon. viii. d

\*Ye sent vnto Ihon, & he bare witnes vnto the truth. But I receaue not the re corde of man. Neuerthelesse, these thynges I say that ye might be safe. He was a burnyng, and a shynyng light, and ye tiii would



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John. v. a  
† John. xx. c

Math. iii. d.  
and. xvii. b  
Marke. i. b  
Luke. iii. d  
ii. Pet. i. d

Deut. xliii. c  
Actes. xvii. b

Thon. ii. a  
ii. Thess. ii. b

Deut. xliii. c

Math. xliii. b  
Marke. vi. d  
† Math. iiii. d  
Luke. vi. a

would for a season haue reioysed in his light\* But I haue greater witnes, then the witnes of Ihs. † For þ̄ workes whiche the father hath geuen me to finishe, the same workes þ̄ I do, beare witnes of me, that the father hath sent me. And the father hym selfe whiche hath sente me, \* hath boꝛue wytnes of me. Ye haue not heard his voyce at any time nor sene his shape, his word haue ye not abydyng in you. For whom he hath sent, hym ye beleue not. Search the scriptures, for in thē ye thynke ye haue eternall life\* and thei are thei which testify of me. And yet will ye not come to me, þ̄ ye might haue life. I receaue not prayse of men, but I know you, þ̄ ye haue not þ̄ loue of god in you. I am come in my fathers name & ye receaue me not.\* If another come in his owne name, hym wil ye receaue: How ca ye beleue, which receaue honoure one of another, & seke not the honoure þ̄ cometh of God onely? Do not thynke þ̄ I wyll accuse you to my father. There is one þ̄ accuseth you, euē Moles in whō ye trust For had ye beleued Moles, ye wold haue beleued me: \* for he wrote of me. But yf ye beleue not his writynges: howe shall ye beleue my wordes? ¶ The. vi. Chap.

**A**fter these thinges\* Iesus wēt his waye ouer the see of Galile which is the see of Tiberias, † and a great multitude

multitude folowed hym, because thei saw  
his miracles whiche he did on them that  
wer diseased. And Iesus went vp into  
a mountaigne, and there he satte with  
his disciples. And Easter, a feast of the  
Iewes was nie. ¶\* When Iesus the  
liste vp his eies, & sawe a great compaignie  
come vnto him, he saith vnto Philip  
whence shall we buy brede, þ these maie  
eate? This he saied to proue hym: for he  
hymself knewe, what he would dooe.

Math. xlii. b.  
Mark. vi. d.  
Luke. ix. b.

Philip answered hym t two hundred  
penyworth of brede are not sufficient for  
them, that euery mane maie take a litle  
One of his disciples ( Androwe, Simon  
Peters brother ) saith vnto hym: There  
is a lad here, whiche hath fife barley lo-  
ues and twoo fishes: but what are thei  
emong so many? And Iesus saied, Make  
the people sit doune. There was muche  
grasse in the place. So þ mene sat doune  
in nombre, aboue fife thousand. And Je-  
sus toke the brede: And when he had ge-  
uen thanckes, he gaue to þ disciples, and  
the disciples to theim þ wer sette doune:  
And like wise of the fishes as muche as  
thei would. Whē thei had eaten inough,  
he saith vnto his disciples: gather vp þ  
brokē meat which remaineth: þ nothyng  
bee lost. And thei gathered it together, &  
filled twelue baskettes with the broken  
meate of the fife barley looues: whiche  
t iiii. brokē

iii. Re. iiii. g

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Luke. vii. c.  
Jhon. iiii. b.

\*Luke. vi. c.

†Mat. xiii. c.  
Mathe. vi. f.

broken meate remained vnto theim that had eaten. Then those menne (when thei had sene the miracle þ Jesus did) saied: this is of a truth † the same prophet, that should come into the worlde. & Whē Jesus therefore perceiued, that thei would come & take hym vp to make hym kyng, \*he departed again into a mountaigne hymself alone. † And whē euen was now come, his disciples went doune vnto the sea, & gat vp into a ship, and came ouer þ sea vnto Capernaum. And it was now darcke, & Jesus was not come to theim.

¶ And þ sea arose with a greate winde þ blewe. So when thei had rowen aboute a. xxb. or thirtie furlōges, thei sawe Jesus walkyng on the sea, & drawyng nigh vnto the ship, & thei wer afraied. But he saiethe vnto them: It is I, bee not afraid. The would thei haue receiued hym into the ship, & immediatly the ship was at þ lande whether thei went. The daie folowynge whē the people (whiche stode on the other side of þ sea) sawe, that there was none other ship there, saue þ one where into his disciples wer entered, and that Jesus went not in with his disciples in to the ship: But that his disciples wer gone awaie alone. (Howbeit, there came other shippes from Tiberias nigh vnto the place, where thei did eate bred, after þ the Lorde hade geuen thanckes) when the

the people therefore sawe þæt Iesus was not there, neither his disciples, thei also toke shippynge, & came to Capernaum, seeking for Iesus. And whē thei had founde hym on the other side of þæt sea, thei saied vnto hym. Rabbi, when camest thou hether? Iesus answered theim, and saied: verely, verely, I saie vnto you: ye seeke me, not because ye sawe the miracles but because ye did eate of the loaves, and wer filled. \* Laboure not for the meate whiche perissheth, but for that whiche endureth vnto everlastynge life, whiche meate the sonne of manne shall geue vnto you. For hym hath God the father sealed.

Then saied thei vnto hym, what shall wee dooe, þæt we might worke the workes of God? Iesus answered and saied vnto theim: This is the worke of God þæt ye beleue on hym, whō he hath sēt. Thei saied therefore vnto hym \* what signe shewest thou then, that wee maie see, and beleue thee? What dooest thou worke? Our fathers did eate Manna in the deserte as it is written: He gaue theim brede from heauen to eate. Then Iesus saied vnto theim: verely, verely, I saie vnto you: Moyses gaue you not that brede fro heauen \* but my father geueth you the true brede from heauen. For the brede of God is he, whiche commeth doune from heauen, and geueth life vnto the worlde.

\* Mat. xiii. c.  
and. xvi. a.  
Mark. viii. b  
Luke. xi. d.

Exodi. xvi. b

Math. xiii. c

t v. Then



## The Gospell

Then saied thei vnto hym: Lord euer  
more geue vs this bred. And Iesus saied  
vnto theim. I am þ brede of life. He that  
commeth to me shall not hunger: and he  
that beleueth on me shall neuer thirst. \*  
But I saie vnto you: þ ye also haue sene  
me, & yet ye beleue not. All that þ father  
geueth me shall come to me: & hym that  
commeth to me, I cast not awaie. For I  
came doune frō heauen: not to dooe þ I  
will, but þ he will, whiche hath sent me.  
And this is þ fathers will whiche hath  
sent me, that of all whiche he hath geuē  
me, I shall lose nothyng: but raise theim  
again at the last daie. And this is þ will  
of hym that sent me: that every one whi  
che seeth the soonne \* and beleueth on  
hym, haue euerlastyng life. And I will  
raise him vp at the last daie. The Jewes  
then murmured at hym, because he saied  
I am þ brede of life whiche came doune  
frō heauen. And thei saied: † Is not this  
Jesus þ soonne of Ioseph, whose father  
and mother wee knowe? How is it then  
that he saieyth, I came doune from heauē  
Jesus answered and saied vnto theim:  
\* Murmur not among your selues. \* † No  
manne can come to me, except the father  
whiche hath sent me, drawe hym: And I  
will raise hym vp at the laste daie. It is  
writte in þ prophetes: † & thei shall be all  
taught of God. Every manne therfore þ  
hath

Luke. xxi. c.

\* Mat. xlii. g  
Mar. vi. a.

† Ion. vii. g.

Esai. liii. d.  
Ihon. ii. d.

hath heard, & hath learned of the father  
 cometh vnto me. \* Not þ any māne hath  
 sene þ father, saue he whiche is of God  
 thesame hath sene þ father. Verely, Verely,  
 I saie vnto you: he that putterh his  
 trust in me, hath everlastyng life. I am þ  
 bred of life. Your fathers did eate Ma-  
 na in þ wilderness, and are dedde: This  
 is that brede, whiche cometh doune  
 frō heauen, that a manne may eate ther-  
 of, and not die. I am that liuyng brede,  
 whiche came doune from heauē. If any  
 manne eate of this brede he shall liue for  
 euer. † And the bred that I will geue, is  
 my fleshe whiche I will geue for the life  
 of the worlde. † The Iewes therefore  
 stroue among them selues sayng: How  
 can this feloc geue vs that fleshe of his  
 to eate? Then Iesus saied vnto them:

\* Verely, verely, I saie vnto you, ex-  
 cepte ye eate the fleshe of the soonne of  
 manne, & drynke his bloodde: ye haue no  
 life in you. Whoso eateth my fleshe, and  
 drynketh my bloodde, hath eternall life  
 & I will raise him vp at the last daie. For  
 my fleshe is meate in deede: & my bloodde  
 is drynke in deede. He þ eateth my fleshe  
 and dryncketh my bloodde, dwelleth in  
 me, and I in hym. As the liuyng father  
 hath sent me, and I leue for the father:  
 Euen so he that eateth me, shall liue by þ  
 meanes of me. This is that bred, whiche  
 came

\* Den. lili. b.

Ero. xxii. e.

Judg. vi. e. &amp;

riti. d.

Ihon. l. c.

I. Ihon. lili. b

Luke. xxi. e

## The Gospell.

came doune from heauen: not as your fathers did eate Manna & are dedde. He þ̄ eateth of this brede, shall liue euer. &

¶ These thynges saied he in þ̄ sinagoge, as he taught in Capernaſſi. Many therefore of his disciples (when thei had heard this) saied: this is an heard sayng who cā abide þ̄ hearyng of it? Ies<sup>s</sup> knew in himself, that his disciples murmured at it, and he saied vnto theim: Dooeth this offēde you? What and if ye shall see the soonne of manne ascende v̄p thether where he was before? It is the spirite that quickeneth the fleshe proffiteth no: thyng. The wordes that I speake vnto you, are spirite & life. But there are some of you that beleue not. For Iesus knew from the begynnyng, whiche thei wer, that beleued not, and who should betray hym: And he saied: therefore saied I vnto

\*Thou. vii. a. you: þ̄ ꝑ no man can come vnto me, except it wer geuen vnto him of my father. Fro þ̄ tyme many of his disciples went back & forsoke him, and walked nomore w̄ him. Then saied Iesus to the twelue: will ye also goo a waie? Then Simon Peter answered hym: Lorde, to whom shall wee goo. Thou haste the woordes of eternall life, \* and wee beleue, and are sure that thou arte Christe the soonne of the ly- uing GOD. Iesus answereth theim: Haue not I chosen you twelue, and one

Matt. xvi. e.  
Mark. viii. c.  
Luke. ix. e.  
Thou. xi. e.

one of you is a denell? He spake of Judas Iscarioth the sonne of Symon. For he it was, that shoulde betraye hym, being one of the twelue.

**C** The. vii. Chapter

**A**fter these thynges, Iesus wente about in Galile: for he would not go aboute in Jewrye because that the Jewes sought to kyll hym. The Jewes \*feast of tabernacles was at hand. His brethren therfore saied vnto him: get thee hence, and go into Jewry, that thy disciples also maye se thy workes that thou doest. For there is no man that doth any thyng in secret, and he hym selfe seeketh to be knowne openly. Yf thou do suche thynges, shewe thy selfe to the worlde. For hys brethren beleued not in hym.

Luke. vii. a  
Jhon. xiii. c

Leui. xxiii. f  
Nume. vii. d  
iii. Exo. v. e  
ii. Waca. b. g

Then Iesus saied vnto them: My tyme is not yet come: but your tyme is alway ready. The world cannot hate you \*But me it hateth: because I testifie of it, that the workes therof are euell. So ye by into this feast, I wyll not go by yet vnto this feast, for my tyme is not yet full come: when he had saied these wordes vnto them: he abode still in Galile. But as sone as hys brethren wer come, then wente he also by into the feast not openly: but as it were preuently. The sought hym the Jewes at the feast, and saied: \*where is he? And muche murmuring

\*Jhon. vii. a

B

\*Jhon. vii. f



## The Gospell.

Math. xxi. v.
Ihon. iiii. s
aud. bi.
\*Ihon. xii. f
 ryng was there of hym among the peole  
 For some saied: \*He is good, other say-  
 ed naye, but he dysceiueth the people.  
 Howbeit, † no manne spake openly of  
 hym, for feare of the Jewes. †

† Now when halfe of the feaste was  
 done, Iesus wente vp into the temple, &  
 taught. And the Jewes maruayled, say-  
 yng: How knoweth he the scriptures, se-  
 yng that he neuer learned? Iesus answe-  
 red them and saied: My doctrine is not  
 myne: but his that sent me. Yf any man  
 wyll be obedient vnto his wyll, he shall  
 knowe of the doctryne, whether it be of  
 God, or whether I speake of my self. He  
 that speaketh of hym selfe, seketh hys  
 owne praise. But he that seketh his pray-  
 se that sente hym, the same is true, and  
 no vnyghteousnes is in hym.

\*Exod. xv. a  
 Deute. v. a

\*Did not Moses geue you a lawe, and  
 yet none of you kepeth the lawe? Why  
 go ye aboute to kyll me? The people an-  
 swered and saied thou haste the deuell:  
 who goeth about to kyll the? Iesus an-  
 swered, and saied vnto theym: \*I haue  
 done one worke, and ye al maruayl. Mo-  
 ses therfore gaue vnto you the circumcy-  
 sion: not because it is of Moses, but \*of  
 the fathers. And yet ye on s sabboth day  
 circumcise a man. Yf a mā on the sabboth  
 day receiue circumcisyon without brea-  
 kyng of the lawe of Moses; dysdayne ye

Ihon. v. a

Gene. xlii. b

at

at me, because I haue made a man euerý  
whyt whole on þe saboth daye? \* Judge  
not after the vtter apperaunce, but iudge  
with a ryghteous iudgemente.

Then saied some of them of Ierusalē  
is not this he whom thei go about to kil  
But lo, he speaketh boldly, and thei say  
nothyng to hym. Do the rulers know in  
dede, þe this is very Chyist? Howbeit \* we  
know this mā whēce he is: but whē chri  
est cōmeth, no mā knoweth whēce he is.

Then cried Iesus in the temple (as he  
taught) sayng: ye booth knowe me, and  
whence I am ye knowe. And I am not  
come of my selfe: but he that sente me is  
true, whom ye knowe not. But I know  
hym. (And yf I say þe I knowe him not,  
I shalbe a lier like vnto you, but I know  
hym) for I am of hym, and he hath sent  
me. \* Then thei sought to take hym, but  
no mā laied handes on him, because his  
houre was not yet come. † Many of the  
people beleued on hym, & and saied whē  
Chyist commeth wyll he dose mo myra  
cles then these, that this man hath done

The Pharises hard þe the people mur  
mured suche thynges concernyng hym:  
\* And the pharises and hye prestes \* sēt  
ministers to take hym. Then said Iesus  
vnto them: Yet am I a lytle while with  
you, then go I vnto hym that sente me.  
Ye shall seke me, and shall not fynd me.  
† and

\* Wente. i. o  
Leuit. xix. c  
Mat. xxiii. e

Mat. xiii. g.  
Marke. vi. a  
Ihon. vi. s  
D

Marke. xix. e  
Luke. xix. g  
xx. c. psii. s  
† Iohn. viii. d

Math. xxii. b  
Marke. xii. s  
Luke. xx. d  
E

## The Gospell.

**Thon. viii. c  
and. xiii. d**

¶ And where I am, thether can ye not come. Then saied the Jewes emong the selues: whither wyll he go, that we shal not fynde hym? Wyll he go amonge the Gentils (which are scatered abroad) and teach the Gentils? What maner of sayyng is this that he saied: ye shal seke me and shall not fynde me: and where I am thether can ye not come?

**Mathe. ix. a**

¶ In the last daye, that great day of the feast Iesus stood, and cried, sayyng: \* Yf eny man thyrst, let hym come vnto me, & drinke. He that beleueth on me (as saith the scripture) out of hys belly shal flow riuers of water of lyfe. But thys spake he of the spryte, which thei that beleued on hym, shoulde receaue. ¶ For the holy ghoost was not yet there, because Iesus was not yet glorified.

**¶ Thon. iiii. c  
and. vi. b  
Luke. vii. c  
¶ Math. xxi. b  
\* Mych. v. a  
Math. ii. a**

¶ Many of the people therefore (whē thei hard this sayyng) saied \* of a truthe thys is a prophet: but other saied ¶ thys is Chryste. But some saied: shall Chryste come out of Galile? \* Sayth not ¶ scripture, that Chryste shal come of the seed of Dauid: and out of the toune of Bethleē where Dauid was? So was ther dissencion emong the people because of hym. And some of theym woulde haue taken hym: but no man laied hondes on hym. Then came the mynistrs to the hye prestes and pharises. And thei saied vnto them

thē: why haue ye not brought hym? The ministers answered: neuer man spake as this man doeth. Then answered thē the pharises: are ye also diseaued? Doth eny of the rulers or of þ pharises beleue on hym? But this comen people whiche know not the lawe, are cursed. Nicodemus sayth vnto thē ( \*he þ cam to Iesus by night, & was one of thē. ) Doth oure law iudge eny mā, before it hear hym, & knowe what he hathe done? They answered, and sayde vnto hym: arte thou also of Galile? Searche and loke, for out of Galile aryseth no prophet. And euery man went vnto his owne house. †

John. iiii. a

¶ The. viii. Chapter. †

Iesus went \* vnto moſte Dlyuete, & early in the mornyng he came again into the temple, and all the people came vnto hym, and he sate downe, and taught thē. And the scribes & pharysles brought vnto hym a woman takē in aduoutre: & when they had set her in the myddes, they say vnto him: Master, this woman was taken in aduoutre, even as the dede was a dooyng. \* Moſes in the lawe commaunded vs, that ſuche ſhould be stoned. But what sayest thou? This they said to tempt hym that they might accuse hym. But Iesus stouped doune, & with his synger wrote on the grounde. So, when they contynued askynge hym

Math. xxi. a.  
Marke. x. a.  
Luke. xix. e

Luke. xx. b



## The Gospell

he lift hym self vp, & said vnto them: let  
hym that is among you without synne,  
cast the firste stone at her. And againe he  
stowped doune, & wrote on the grounde.  
And asone as they hard this, they went  
out one by one, begynnynge at the eldest.  
And Iesus was left alone, & the woman  
stadyng in the myddes. Whē Iesus had  
lyft vp hym self, & sawe no man, but the  
woman, he said vnto her: woman, where  
are those thyne accusars? Hath no man  
condempned the? She sayde: No manne,  
Lorde. And Iesus said: Nether do I co-  
dempne the. Go and \*synne no more. &

John. 8. 9

\*Joh. 1. 9. p. 9  
and. xli. g

\*Then spake Iesus again vnto them  
sayng: I am the light of the world. He  
that foloweth me, doth not walke in dark-  
nes but shall haue the light of life. The  
pharysles therfore saide vnto hym: thou  
bearyste recorde of thy selfe, thy recorde  
is not true. Iesus answered, & said vnto  
them: though I beare recorde of my self  
yet is my recorde true: for I knowe  
whēce I cam, & whyther I go. But ye ca-  
not tell whēce I come, & whyther I go.  
Ye iudge after þe fleshe I iudge no man.  
And if I iudge, my iudgemēt is true. For  
I am not alone: but I & the father that  
sent me. \*It is also writte in your lawe  
that þe testimony of two mē is true. I am  
one þe beareth witnes of my self, and the  
father that sēt me, beareth witnes of me

Num. xxxv. 9  
Deut. xvi. 9  
and. xix. 9  
Deut. xvi. 9  
1. Cor. xiii. 9  
1. Tim. v. 9

Then

Then said they vnto hym: where is thy father? Iesus answered, ye nether know me, nor yet my father: Yf ye had knowen me, ye should haue knowen my father also. These wordes spake Iesus in þe treasury as he taught in the temple, & no mā layde hādes on hym \* for his houre was not yet come. & Thē said Iesus again vnto them: \* I go my way, & \* ye shal seke me, and shal dye in your synnes. Whyther I go thither can ye not come. Then said the Iewes: wyl he kyl hym self, because he sayth: whyther I go, thither can ye not come? And he said vnto thē: ye are from beneth, I am from aboue. Ye are of this worlde, I am not of this worlde, I said therefore vnto you, that ye shal dye in youre synnes. For \* yf ye beleue not þe I am he, ye shal dye in your synnes. Math. vi. d  
John. vi. e  
and. xlii. d  
Math. xvi. d  
John. ii. d

Then said they vnto hym: who art þe? And Iesus saith vnto thē: Euē the very same thyng þe I speake vnto you. I haue many thynges to say, & to iudge of you: Yee, & he þe I set me, is true. & And I speake in þe world, those thynges which I haue heard of hym. Howbeit they vnderstode not þe he spake of his father. Then sayde Iesus vnto thē: when ye haue lift vp an hylde the sonne of man, then shal ye know that I am he, and that I do nothyng of my self: \* but as my father hath taught me, euen so I speake these thynges: and John. xlii. d  
and. xlii. d

## The Gospell

John. vii. d

he that sett me, is w me. The father hath not left me alone, for I do alwaies those thynges that please hym. & As he spake these wordes, \* many beleued on hym.

Roma. vi. d  
and. viii. a

\* Roma. vi. c  
i. Peter. ii. d

\* Then saide Iesus to those Iewes, which beleued on hym: If ye continue in my word, then are ye my very disciples, and ye shal knowe the truth: & the truth shal make you free. Thei answered him: We be Abrahams seed, and were neuer bound to any man: how sayest thou then ye shalbe made \* free? Iesus answered them: verely, verely I say vnto you, that whosoever commytteth synne, is þ seruaunt of synne. And the seruaunte aby-  
deth not in the house for euer: but þ sone abydeth euer. If the sonne therfore shal make you free, then are ye free in dede. I know that ye are Abrahams seide: but ye seke meanes to kyll me, because my worde hathe no place in you. I speake þ which I haue sene with my father: & ye do that, whiche ye haue sene with youre father. They answered and sayde vnto hym: Abraham is our father. Iesus sayeth vnto them: Yf ye were Abrahams childre, ye would do the dedes of Abraham. But now ye go about to kyl me, a man þ hath tolde you the trueth, which I haue hard of God: this did not Abraham. Ye do the dedes of your father. Then said thei to him: we wer not borne of fornicacion.

We

Wee haue one father, euen God. Iesus saied vnto them: if God wer your father truly ye would loue me. For I proceded forth, and came from God. Nether came I of my self, but he sēt me: Why dooe ye not knowe my speache? Euen because ye cannot abyde the hearing of my woord.

Ye are of your father the deuell, and <sup>¶</sup> lustes of your father will ye serue. \* He was a murtherer from <sup>¶</sup> begynnyng and abode not in the trueth, because there is no trueth in hym. When he speaketh a lie, he speaketh of his owne. For he is a liar, and <sup>¶</sup> father of the same thyng: And because I tell you the trueth, therefore ye beleue me not. \* Whiche of you rebuketh me of synne? If I saie the trueth, \* why dooe not ye beleue? He <sup>¶</sup> is of God, heareth Godes woordes. Ye therefore heare theim not, because ye are not of God. The answered the Iewes, & saied vnto hym: Saie wee not well that thou art a Samaritan, and \* hast the deuell? Iesus answered: I haue not the deuell but I honour my father, and ye haue dishonoured me. I seke not myne owne praise: ther is one that seketh, & iudgeth.

Verely, verely, I saie vnto you: If a manne kepe my sayng, he shall neuer se death. Then saied the Iewes vnto hym: Now knowe we, that thou hast <sup>¶</sup> deuell Abraham is dedde, & the prophetes, and

v iii. thou

<sup>¶</sup> \* Gene. i. d. a.  
I. Ihon. iii. b.

\* Ihon. g. e.

\* Ihon. x. a.



## The Gospell.

thou saiest: if a man kepe my saying, he  
 ⁊ shall neuer taste of death. Art thou greater  
 then our father Abraham, whiche is  
 dedde? And þ̄ prophetes are dedde. Whō  
 makeste thou thy self? Iesus answered:  
 If I honoure my self, myne honoure is  
 nothyng. It is my father þ̄ honoureth  
 me, whiche ye saie, is your God, and yet  
 ye haue not knowen hym: but I knowe  
 hym. And if I saie, I knowe hym not, I  
 shal be a liar like vnto you. But I know  
 hym, and kepe his saying. Your father  
 Abraham was glad to see my daie: \*and  
 he sawe it, and reioysed, Then saied the  
 Jewes vnto him: thou art not yet fifty  
 yere olde, and haste thou sene Abraham?  
 Iesus saied vnto theim. Verely, verely,  
 I saie vnto you: yea Abraham was born  
 ⁊ I am. \*The toke thei vp stones, to cast  
 at hym. But Iesus hid hym self, and  
 \*went out of the temple. ⁊

Gene. xlii. a.  
 and. xlii. a.

\*Exod. iii. d.

\*Jhon. x. f.

\*Luk. iiii. e.

## The. ix. Chapter. ⁊

⁊ As Iesus passed by, he sawe a  
 manne whiche was blynd fro his  
 birthe. And his disciples asked  
 hym saying: Master, who did sinne, this  
 manne, or his father and mother, that he  
 was borne blynde? Iesus answered: Ne  
 ther hath this manne sinned, nor yet his  
 father and mother: but that the workes  
 of God should be shewed in hym. I must  
 worke the workes of hym that sent me,  
 while

while it is daie. The night cometh, whē  
no māne can worke. As lōg as I am in þ  
worlde, \* I am the light of the worlde.

35. l. a. biii. v  
and. xii. g.  
B

As ſone as he had thus ſpokē, he ſpatte  
on the grounde, and made clāie of þ ſpe-  
rle, and rubbed the clāie on the eies of þ  
blynde, and ſaied vnto hym: Goō waſhe  
thee in the pole of Siloe, whiche (by in-  
terpretacion) is as muche to ſaie: as ſent.  
He went his waie therefore, and waſhed  
and came again ſeyng. So þ nighboures  
and thei that had ſene hym before (how  
þ he was a begger) ſaied: is not this he þ  
ſat & begged? Some ſaied: this is he. A-  
gain other ſaid. (No but) he is like hym.

þ Eui. biii. b

He hymſelf ſaied: I am euen he. Ther-  
fore ſaied thei vnto hym: How are thyne  
eies opened? He answered and ſaied: the  
manne that is called Jeſus, made clāie,  
and anoynted myne eies, and ſaied vnto  
me: Goō to þ pole Siloe, and waſhe. And  
whē I went and waſhed, I receaued my  
ſight. Then ſaied thei vnto hym: where  
is he? He ſaied I cannot tell.

6

Thei brought to þ phariſes: hym that  
a litle before was blynde: and it was the  
\* Saboth daie, when Jeſus made clāie  
and opened his eies. Then again the  
phariſes alſo asked hym, how he had re-  
ceiued his ſight. He ſaied vnto theim:  
he putte clāie vpon myne eyes, and I  
waſhed, and dooe ſee. Therefore ſaied

\* Mat. xii. a.  
Mark. ii. b.  
Luke. vi. a.  
35. v. b. bii. c.

v iiii. Some

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36. vii. g. r. d. Some of the pharises, this manne is not of God, because he kepeth not ꝑ Saboth daie. Other saied: \* how can a manne ꝑ is a synner, dooe suche miracles? And ther was a strife emög them. Thei spake vnto ꝑ blinde manne again: What saiest thou of hym, because he hath opened thure eies? He saied: \* He is a prophet.

Jhon. vii. f.

But the Jewes did not belcve of the manne, (how that he had been blynde, & receiued his sight.) vntill thei called the father and mother of hym that had receiued his sight. And thei asked theim sayyng: Is this your soonne, whom ye saie was borne blynde? How dooeth he now see then? His father & mother answered them, and saied: wee knowe, that this is our soonne, and that he was borne blind. but by what meanes he now seeth: wee cannot tell: or who hath opened his eies can wee not tell. He is olde inough, aske hym, let him answer for hymself. Suche woordes spake his father and mother, because thei feared the Jewes. For ꝑ Jewes had conspired all redy, that if any manne did confesse ꝑ he was Christ, \* he should bee excommunicate out of ꝑ synagoge. Therefore saied his father & mother: he is olde inough, aske hym. Then again called thei the manne ꝑ was blind & saied vnto hym: geue God ꝑ praise: we knowe, ꝑ this manne is a synner. He answered

Jhon. xii. f.

were therefore, & saied: whether he bee  
a synner or no, I cannot tell: One thyng  
I am sure of: þ where as I was blynde  
now I see. Then saied thei to him again  
What did he to thee? How opened he  
thyne eyes? He answered them: I tolde  
you yet whyle, & ye did not heare. Where  
fore would ye heare it again? Will ye al  
so bee his disciples? Thei rated thei hym  
and saied: Bee thou his disciple. We are  
Moses disciples. We are sure, that God  
spake vnto Moses. As for this felow, wee  
knowe not fro whence he is. The manne  
answered and saied vnto them: this is  
a meruelous thyng, that ye wote not fro  
whence he is, and yet hath opened myne  
eyes. For we bee sure, þ God heareth not  
synners. But if any manne bee a worship-  
per of God, & obediēt vnto his will, hym  
heareth he. Sence the world began was  
it not heard, that any manne opened the  
eyes of one that was borne blind. If this  
man wer not of God, he could haue dooē  
nothyng. Thei answered, and saied vnto  
hym: þ art all together borne in synne: &  
dooest þ teache vs? And thei cast hym out.

Jesus hearde that thei had excommu-  
nicate hym: and whē he had founde hym  
he saied vnto hym: dooest thou beleue on  
the soonne of God? He answered & saied  
Who is it Lorde, that I might beleue on  
hym? And Jesus saied vnto hym: thou  
v v.                      hast



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**\*Jhon. iiii. d** **h**ast sene hym, \* & he it is þ̄ talketh wíth thee. And he saied: Lord I beleue, and he worshiped hym. **I** And Iesus saied vnto him: I am come vnto iudgemēt into this worlde: þ̄ thei whiche see not, might see: and that thei whiche see might bee made blinde. And some of the pharises whiche wer wíth hym, heard these woordes & saied vnto hym: are wee blynde also? Iesus saied vnto theim: \* if ye wer blynde, ye should haue no synne. But now ye saie: wee see, therefore your sinne remaineth.

### ¶ The. x. Chapter. \*

**B** **U**truly, verely, I saie vnto you: he that entreth not in by the doze into the shepefold, but climeth vp some other wate, the same is a thefe and a murtherer. But he that entreth in by þ̄ doze, is the shepeherde of the shepe: to hym the porter openeth, and the shepe heare his voyce, and he calleth his owne shepe by name, and leaðerh theim out. And when he hath sente forth his owne shepe, he gooeth before theim and the shepe foloe hym: for thei knowe his voyce. A straunger wil thei not foloe, but wil fle from hym: for thei knowe not the voyce of straungers.

**¶ Prouer. x. d.**

**B** This prouerbe spake Iesus vnto them but thei vnderstod not what thiges thei wer, whiche he spake vnto theim. Then saied Ies<sup>us</sup> vnto the again: verely, verely I saie

I saye vnto you: \* I am the doze of the shepe. All (euen as many as came before me) are theues and murtherers: but the shepe dyd not heare them. I am the doze by me yf eny mā enter in: he shalbe safe, and shall go in and out, and fynde pasture. A thefe cometh not but for to steale kill, and to destioie. I am come, that they myght haue lyfe, and that they myght haue it more abundantly. †

\* Job. x. vii. a

\* I am \* the good shepheerd A good shepheerd geueth his life for þ shepe. An hired seruaunt, & he which is not the shepheerd (nether the shepe are his awne) seeth þ wolfe commynge, & leaueth the shepe, and flieth and the wolfe catcheth, & scattereth the shep. The hired seruaunt flieth, because he is an hired seruaunt, & careth not for the shepe. I am þ good shepheerd \* & knowe my shepe, & am known of myne. † As my father knoweth me, euē so know I also my father. And \* I geue my lyfe for þ shep: & other shep I haue, whiche are not of this folde.

\* Ier. xliiij. f  
Mich. v. a.

i. Timo. ii. e.

† Mar. xi. d.  
Lu. x. d.

† Mat. x. f.

Them also must I bringe, and they shall heare my voice, and ther shall be one fold and one shepheerd. † Therfore doth my father loue me because I put my lyfe from me, that I myght take it agayne.

No man taketh it from me: but I put it awaye of my selfe. I haue power to put it from me, and I haue power to take

take

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\*Mat. ix. d.  
and. xij. b.  
Mat. iij. b.  
Lu. xi. b.  
John. viij. f.  
†John. viij. g.

take it agayne. This commaundement  
haue I receaued of my father. There  
was a diffencion therfore agayne amonge  
the Jewes for these sayinges, and many  
of them saide: \* He hath the deuyl, and  
is madde, why heare ye him? Other said  
† these are not the wordes of hym that  
hath the deuyl. Can the deuyl open the  
eyes of the blynde.

xij. Ae. vi. a  
Acte. iij. b.  
and. b. c

¶ And it was at Jerusalem the feaste  
of the dedicacion: & it was wynter: and  
Jesus walked in the temple, euen in \*  
Salomons porche. The cam the Jewes  
rounde aboute hym, and said vnto hym:  
How long dost thou make vs doute? If  
thou be Christe, tell vs playnly. Jesus  
answered them: I tolde you, and ye be-  
leue not. The workes that I do in my  
fathers name, they beare witnes of me.  
But ye beleue not, because ye are not of

\*John. viij. f

¶ my shepe. As I said vnto you: \* my shepe  
¶ heare my voice: and I knowe them, and  
they folowe me, and I geue vnto them  
eternal life, and they shal neuer perishe,  
neither shall eny man plucke them out of  
my hande. My father which gaue them  
me, is greater the all, and no man is able  
to take them out of my fathers hande, †  
I and my father are one.

\*Joh. xliij. a  
and. xliij. c.

\*Joh. viij. g.

\* Then the Jewes agayne toke vp  
stones, to stone him with all. Jesus ans-  
wered them: many good workes haue I  
shewed

asked you from my father: for whiche  
 of them do ye stone me? The Iewes an-  
 swered him, sayinge: For thy good wor-  
 kes sake we stone the not \* but for thy \* Iohn. 8. d  
 blasphemy, and because that thou being  
 a man, makest thy selfe God. Iesus an-  
 swered them: Is it not wyrtten in youre  
 lawe? I said, ye are Goddes? If he cal- \* psal. lxxxi.  
 led them Goddes, vnto whom the worde  
 of God was spoken (and the scripture  
 can not be broken concerninge him whō  
 the father hath sanctified, and sent into  
 the worlde) do ye saye that I blaspheme  
 \* because I said, I am the sone of God? \* mat. xxvi. f  
 † If I do not the workes of my father,  
 beleue me not. But yf I do, and yf ye be-  
 leue not me, beleue the workes: that ye  
 maye knowe and beleue, that the father  
 is in me, and I in him. † Lu. xlii. g.  
 † Iohn. ix. a.  
 and. xv. b.

\* Agayne they wēt aboute to take him  
 and he escaped out of their hande, & wēt  
 awaie agayne beyonde Iordan, into the  
 place where Iohn before had baptised,  
 and there he abode. And many resorted  
 vnto hī, & said: Iohn did no miracle but  
 \* all thynges þ Iohn spoke of this man  
 were true, & many beleued on him there. \* Iohn. i. d.

¶ The. xi. Capter. \*

Certayne man was sicke, named  
 Lazarus of Bethania the toune  
 of Mary, and her sister Martha  
 It was that Mary \* wyche anoynted \* Lu. vii. g.  
 Iesus



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Jesus with oynment, and wiped his fete  
with her heer, whose brother Lazarus  
was sicke. Therefore, his sisters sent un-  
to him, sayinge: Lorde, beholde, he whō  
thou louest, is sicke. When Ies<sup>s</sup> hearde  
that, he sayde: this infirmite is not vnto  
death but for the praise of God, that the  
\* John. ix. a. sonne of God \* myght be praised by the  
reason of it. Jesus loued Martha & her  
sister and Lazar<sup>s</sup>. When he had hearde  
therfore, that he was sick, he abode two  
daies still in þe same place where he was.

23 Then after that, sayde he to his di-  
sciples: let vs go into Jewry agayne.

His disciples sayde vnto hym: Master,  
† John. vii. d. the Jewes lately \* sought to stone the, &  
viii. g. & f. f. wilt thou go thither agayne? Jesus an-  
swered: are ther not twelue houres of þe  
daye? If a man walke in the daie he sto-  
bleth not, because he seeth the lyght of  
this worlde. But yf a man walke in the  
night, he stambleth, because ther is no  
light in him. This said he, and after that  
he said vnto them: oure frende Lazarus  
\* slepeth, but I goo to wake him out of  
slepe. Then saide his disciples: Lorde, yf  
he slepe, he shall do well ynough. How-  
beit, Jesus spake of his death: but they  
thought, that he had spoken of the na-  
turall slepe. Then saide Jesus vnto the  
playnly. Lazar<sup>s</sup> is deed, and I am glad  
for your sakes, that I was not there, be-  
cause

\* Mat. ix. c.  
Lu. vii. g.  
Mar. v. d.

cause ye maye beleue. Neuerthelesse, let  
 vs go vnto him. Then saide \* Thomas † Iohn. x. p. f.  
 whiche is called Didimus, vnto the di-  
 sciples: let vs also go, that we maye dye  
 with him. Then went Iesus, and folde  
 that he had line in his graue foure daies  
 already. Bethanye was nye vnto Ieru-  
 salem, aboute. xv. furlōges of, and many  
 of the Jewes came to Martha & Mary  
 to conforthe thē ouer their brother. Mar-  
 tha asone as she heard that Iesus was  
 compynge, went and met him: but Mary  
 sate still in the house.

\* Then sayde Martha vnto Iesus:  
 Lorde \* yf thou haddest bene here, my \* Iohn. xi. p.  
 brother had not died, neuerthelesse, now  
 I know, that what soeuer thou askest of  
 God, God will geue it the. Iesus saith  
 vnto her: Thy brother shall rise agayne.  
 Martha sayeth vnto him: I know that  
 he shall ryse agayne in the resurreccion  
 at the last daye. Iesus saith vnto her:  
 I am the resurreccion and the \* life. † He \* Iohn. i. a.  
 that beleueth on me, yee though he were and. xiii. a.  
 deed, yet shall he lyue: and who soeuer \* Iohn. iii. b.  
 lyueth & beleueth on me, shal neuer dye. Roma. i. b.  
 Beleuest thou this? She saide vnto him: Abacuc. i. a.  
 ye Lorde, I beleue, that thou art Chryste Ipe. x. g.  
 the sonne of God whith shuld come into  
 the worlde. †

And asone as he had so said she wēt her  
 waye, & called Marie her sister secretly  
 sayinge

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sayinge: The master is come, and calleth  
for the. As she hearde that: she a-  
rose quickly, and came vnto him. Iesus  
was not yet come into the towne: but  
was in that place where Martha met  
him. The Iewes then which were with  
her in the house, and comforted her (whē  
they sawe Mary, that she rose vp hasteli  
and wēt out) folowed her: sayinge, She  
goeth vnto the graue, to wepe there.

Then when Mary was come where  
Iesus was, and sawe him, she commeth  
nye vnto his fete, and sayeth vnto him:  
*John. xi. c.* **Lord, \* yf thou haddest bene here, my  
brother had not bene deed. When Iesus  
therfore sawe her wepe (and the Iewes  
also wepyng whiche came with her) he  
groined in the sprete, and was troubled  
in him selfe, & said: Where haue ye laied  
him? They saue vnto him Lord, come &  
\* *Luch. xix. f* se. And \* Iesus wepte. Then saide the  
Iewes: Behold how he loued him. And  
some of them saide: coulde not he which  
\* *John. ix. b.* \* opened þ eyes of the blynd, haue made  
also, that this man shuld not haue died?  
Iesus therfore agayne groined in hym  
selfe, & came to the graue. It was a caue  
and a stone laide on it.**

Iesus sayde, take ye awaye the sto-  
ne. Martha the syster of hym that was  
deed, sayde vnto hym: Lord: by thys  
tyme he stycketh, for he hath bene deed  
foure

fourte dayes: Iesus sayth vnto her: said  
I not vnto the: þ if thou diddest beleue,  
thou shouldest se the glory of God: Thē  
they toke away the stone from the place  
where he that had ben dead, was layde.  
And Iesus lift vp his eyes and saide: fa  
ther I thanke the, that thou haste heard  
me. Howbeit I knewe that thou hearest  
me alwayes, but \*because of the people Iohn. xii. b  
which stande by, I said it, that they may  
beleue, that thou hast sent me.

And whē he thus had spoken, he cryed &  
with a loude voyce: Lazarus, come forth  
\*And he þ was dead, came forth, bound Iohn. v. e  
hand & fote with graue clothes, and hys  
face was bound w a naphin. Iesus say  
eth vnto thē: lose hym, & let hym go, Thē  
many of the Jewes which came to Ma  
ry (and had sene the thynges which Je  
sus did) \*beleued on him. \*But some of Iohn. vii. f  
them went their wayes to the pharys  
es and tolde them what Iesus had done.

\*Then gathered þ hye prestes & the Math. xxvii. a  
pharysles a counsell, & said: þ what do we? Math. xiiii. a  
For this man doeth many myracles. If Luk. xxi. a.  
we let him scape thus, al men wil beleue þ Acte. xiii. a  
on hym, & the Romaines shall come and  
take away both our roume & the people.  
And one of thē named Cayphas (veyng  
the hye preste þ same yere) said vnto thē:  
Ye perceaue nothyng at al, nor consyder  
that \*it is expedient for vs, that one mā Iohn. xviij. b  
dye



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dye for the people, & not that all the people perish. This spake he not of him self but being hye prieste that same yere, he prophesied that Iesus shuld dye for the people, & not for the people onely, but þ he should gather together in one the children of God, þ were scattered abroad\* Then from that daye forth they take counsell together, for to put hym to death.

*Math. xxi. a*  
*Mark. xiii. a*

Iesus therfore walked nomore openly among the Iewes: but wente his waye thence vnto a countre nye to a wyldernes into a citie whiche is called Ephraim, & ther cōtynued with his disciples.\* And the Iewes easter was nye at hande, and many went out of the countre vnto Hierusalem before þ Easter to purifye themselves. Then sought they for Iesus, and spake among themselves, as they stode in the temple:\* What thynke ye, seynge he cōmeth not to the feast daye? The hye priestes and pharysees\* had geuen a commaundemente, that yf eny man knewe where he were, he should shewe it, that they might take hym. †

*Math. xxi. a*  
*Mark. xiii. a*

*Jhon. vii. b*

*Jhon. ix. c*

### The. xii. Chapter. †

¶ *H*e Iesus (sixe daies before easter) came to Bethany, where Lazarus had bene dead, whō he raysed from death. There they made hym a supper, & Martha serued: but Lazarus was one of them þ sate at the table with hym. † The  
toke

*Luke. vii. f*

toke Mary a pound of oynment (called  
Nardus) perfect & precious, & anoynted  
Jesus fete, & wyped his fete w her heer  
and the house was fylled with þ odoure  
of the oynment. \* Then sayd one of hys  
disciples (euē Judas Iscarioth Simōs  
sonne, which afterward betrayed hym)  
why was not this oynment sold for thre  
hundred pence, & geuē to the poore? This  
he said: not þ he cared for þ poore: but be  
cause he was a thefe, & \* had the bagge, &  
bare þ which was geuen. Then said Je-  
sus: Let her alone, against the day of my  
buryng hath she kept this. For the poore  
alwayes shall ye haue with you, but me  
haue ye not alwaye. Much people of the  
Jewes therfore had knowlage, þ he was  
there. And they came not for Jesus sake  
onely, but that thei might se Lazarus al-  
so, \* whom he rayled frō death. But the  
hye prestes helde a counsell, that they  
might put Lazar⁹ to death also, because  
that for his sake many of þ Jewes went  
awaye, and beleued on Jesus. ¶

\* On the next day much people þ were  
come to the feast, when they hearde that  
Jesus should come to Hierusalem, toke  
braunches of palme trees, & went forthe  
to mete hym, & cryed: Hosanna \* blessed  
is he that in the name of the Lorde, com-  
meth kyng of Israel. And Jesus gotte a  
yong asse, & sate thereon, as it is wrytten:

x ii feare

Mat. xxvi. a  
Mar. xiii. a

John. xiii. b

B

John. xi. b

Math. xxi. a  
Marke. xi. a

Isa. xlviii. b  
Luke. xix. f

## The Gospell

Mat. lxi. d  
 Mach. ix. b  
 Iohn. xi. s

\*feare not daughter of Syd: behold, thy kyng commeth, sittynge on an asses colt.  
**C** These thynges vnderstode not his disciples at þ first: but when Iesus was glorified, then remembred they þ suche thynges wer writtē of him, & that such thynges they had done vnto him. The people that was with hym (when he called Lazarus out of his graue, & rayled hym frō death) bare record: Therfore met hym þ people also, because they heard, þ he had done such a myracle. The pharises therfore said among thē selues: perceauē ye, how we preuayle nothyng? Beholde (all the whole) world goeth after hym.

Mat. xxv. b  
 ii. Para. vi. f  
 Actes. viii. e

\* There were certaine Brekes among thē that came to worship at the feast: the same came therfore to Philip (whych was of Bethsaida a citie in Galile) and desyred hym, sayng: Syr, we wold sayn see Iesus. Philip came & told Andrew, and agayn Andrew and Philip told Iesus. And Iesus answered them, sayng:

Iohn. xiii. d  
 and. xii. a

\* the houre is come, that the soonne of man muste be glorified.

Mat. xiii. d  
 i. Corin. xv. e

**D** \* Mercly, verely I saye vnto you: except the wheat corne fal into the grounde & dye it bydeth alone. If it dye, it bynggeth forth much frute. \* He that loueth his life, shall destroye it: and he that hateth his life in this worlde, shall kepe it vnto life eternall. Yf any man mynister vnto

Mat. x. e  
 and. xvi. d  
 Mark. viii. d  
 Luke. xii. b

vnto me, let hym folow me, and \* where I am, there shall also my mynister be. Iohn. viii. a and. xvi. b  
Yf any man mynister vnto me, hym wyl my father honoure. ¶

Now is my soule troubled, and what shall I saye? Father, deliuer me fro this houre: but therefore came I vnto this houre. Father, glorifye thy name. Then came there a voyce from heauen, sayng: I haue both glorified it, and will glorifye it again. The people therfore þat stode by and heard it, sayd that it thounded. Other said: an angell spake to hym. Jesus answered and sayd: this voyce came not because of me: \* but for youre sakes. Iohn. x. le

¶ Now is the iudgemēt of this world \* knowe shall the prince of this worlde be cast out. And I (yf I wer lyft vp fro the earth) will drawe al men vnto me. This he said signifyng, what death he should dye. The people answered hym: we haue heard out of the lawe, \* that Christe by death euer, and howe sayest thou: þat sonne of man muste be lyfte vp? Who is that sonne of man? Then Jesus sayde vnto them: yet a lytle whyle is the light with you. \* Walke while ye haue light, leaſt the darkenes come on you. He that walketh also in the darke, woteth not whither he goeth. Whyle ye haue lyght, beleue on the lyght, that ye maye bee the chyl dren of the lyght. ¶ Iohn. x. b and. xvi. b  
Psalm. cx. a  
Ezay. lx. b  
Dani. vii. d  
Wiche. b. a  
Ephes. v. a



## The Gospell

**¶** These thynges spake Iesus, & departed, & hyd him self from the. But though he had done so many miracles before the yet beleued not they on hym, & the say-  
 yng of Esaias the prophet might be fulfilled, which he spake: \*Lorde who shal beleue our sayng? And to whome is the arme of & Lord declared? Therefore could they not beleue, because & Esaias sayeth again: \*he hath blynded theyr eyes, and hardened their hert, that thei should not se with their eyes, & lest they should vnderstande with their herte, & should be conuerted, & I should heale the. Such thynges said Esaias, when he sawe his glorie and spake of hym. Neuerthelesse amonge the these rulers also, many beleued on hym. But (because of the pharysles) they wold not be knowe of it \*lest thei shulde be excommunicat. For they loued & prayse of men, more then the prayse of God.

Esay. liti. a  
Roma. x. c

Esay. vi. c  
Math. xlii. b  
Marke. iiii. b  
Luke. viii. b  
Acte. xxi. iij. f

John. ix. e  
John. v. g

**¶** Iesus cryed, and said: he & beleueth on me, beleueth not on me, but on hym that sent me. And he that seeth me, seeth hym that sent me. \*I am come \*a light into the worlde: that whosoever belueth on me, should not hyde in darkenes. And yf any man heare my wordes, & beleue not I iudge hym not. For \*I came not to iudge the worlde: but to saue the worlde. He that refuseth me, and receaueth not my wordes, hath one that iudgeth hym.

John. i. a. iij. c  
viii. b. & ix. a

John. iij. b

The

The woorde that I haue spokē, the same  
shal iudge him in þ last daie. For I haue  
not spoken of my self: but þ father whi-  
che sent me, he gaue me a cōmaundement  
what I should saie, and what I should  
speake. And I knowe that his commañ-  
dement is life euerlastyng. Whatsoeuer  
I speake therefore, euen as the father  
bade me, so I speake. ⁊

¶ The. xiii. Chapter. ⁊

**B**efore the feast of Easter, whē Je-  
sus knewe þ his houre was come,  
that he should departe out of this  
worlde vnto the father: When he loued  
his whiche wer in the worlde, vnto the  
ende he loued theim. And when supper  
was ended, after þ the deuell had putte  
in þ hearte of Iudas Iscarioth Simons  
soonne, to betraie hym: Iesus knowyng  
that þ the father had geue all thynges in  
to his handes, and that he was come fro  
God, and went to God: he rose from sup-  
per, and laied aside his vpper garmētes  
and when he had taken a towell, he gir-  
ded himself. After that, he poured water  
into a basen, and began to washe the di-  
sciples fete, and to whipe them with the  
towell, where with he was girded.

Thē came he to Simō Peter. And Pe-  
ter saied vnto hym: Lord dooest þ washe  
my fete? Iesus answered, & saied vnto  
hym: what I dooe, thou wotest not now  
x iiii. but

\*Mat. xxi. b.  
Mar. xiii. b.

\*Math. xi. b.  
and. xxviii. b.  
Luke. c. d.  
Ihon. iii. d.

## The Gospell.

but þ þalt knowe herafter. Peter saith vnto hym: thou shalt neuer walſhe my fete. Ieſus answered hym, if I walſhe thee not, þ haſt no parte with me. Simon Peter ſaith vnto him: Lord, not my fete onely: but alſo þ handes and the hed. Ieſus ſaith to him: he þ is walſhed, nedeth not, ſaue to walſhe his fete, but is cleane every whit. And ye are cleane \* but not all. For he knewe who it was þ ſhould betraie hym. Therefore ſaied he: ye are not all cleane. So after he had walſhed their fete, and receiued his clothes, and was ſet doune, he ſaied vnto them again whote ye what I haue dooen to you? Ye call me maſter and Lorde, & ye ſaie well, ſoꝝ ſo am I. If I then your Lorde and maſter haue walſhed your fete, ye alſo ought to walſhe one anothers fete. For

\* Ephe. v. a. \* I haue geuē you enſample, þ ye ſhould  
 1. Peter. ii. d. dooe, as I haue dooen to you. Verely,  
 \* Matth. x. c. verely, I ſaie vnto you: þ the ſcruaunt is  
 Luke. vi. f. not greater then his maſter, neither the  
 Iohn. xv. a. messenger greater thē he that ſent hym.  
 \* Luke. xi. d. If ye vnderſtād theſe thynges þ happy  
 are ye, if ye dooe theim. I ſpeake not of  
 \* Iſal. xli. b. þ the ſcripture maie bec fulfilled: \* he þ  
 \* Iſa. xlii. b. eateth brede w me, hath liſte vp his hele  
 and. p. d. againſt me. Now þ tell I you before it  
 come: þ whē it is come to paſſe, ye might  
 beleue þ I am he. Verely, verely, I ſaie  
 vnto

Of. S. Iohn. Fo. C. lxx.

vnto you: **H**e that receiueth whom soe- † Math. x. d.  
Luke. ix. c.  
Mark. ix. e.  
 uer I send, receiueth me. And he that re-  
 ceiueth me, receiueth hym that sent me.  
 Whē Iesus had thus saied, he was trou-  
 bled in **h** spirite, and testified and saied  
 verely, verely, I saie vnto you: that one  
 \* of you shall betraie me. Then the disci- Mat. xxvi. b.  
Mar. xiii. c.  
Luke. xxi. e  
 ples looked one on another, doubtyng of  
 whom he spake. There was one of Ies<sup>s</sup>  
 disciples (whiche leaned on hym) † euen Ihon. xix. e. g  
xx. a. g. xxi. f  
 he whom Iesus loued. To hym becke-  
 ned Simon Peter therefore, **h** he should  
 aske, who it was of whom he spake. He  
 then whē he leaned on Iesus brest, saied  
 vnto hym: Lord, who is it? Iesus answe-  
 red: he it is to whom I geue a soppe. And  
 he wette the brede and gaue it to Judas  
 Iscarioth Simōs sonne. And after the  
 soppe, Satan entred into hym: thē saied  
 Iesus to hym: **h** thou dooest dooe quickly  
 That wilt no manne at **h** table, for what  
 intent he spake vnto him. Some of them  
 thought (because † Judas had the bagge D  
Ihon. xii. a.  
 that Iesus had saied vnto hym: buye  
 those thynges that wee haue nede of a-  
 gainst the feaste: or that he should geue  
 some thyng to the poore. Aftone then as  
 he had receiued the soppe, he went imme-  
 diatly out and it was night. Therefore,  
 whē he was gone out. Iesus saied. Now  
 \* is the sonne of manne glorified. And Ihon. xii. d. g  
xvii. a.  
 God is glorified by hym. If God bee  
 glorified



## The Gospell.

glorified by hym, God shall also glorify  
 hym by hymself: and shall straight waie  
 glorify hym. \* Little children, yet a litle  
 \* *Jhon. vii. e* while I am with you. \* Ye shall see me  
 and as I saied vnto the Jewes, whither  
 I goo, thether can ye not come. Also to  
 \* *Jhon. xv. a.* you saie I now. † A new cōmaundement  
 geue I vnto you, þ̄ ye loue together, as I  
 haue loued you, that euen so ye loue one  
 \* *xi Jhon. ii. a.* another. † By this shall all menne knowe  
 that ye are my disciples, if ye haue loue  
 one to another. Simon Peter saied vnto  
 hym: Lorde, whether goest thou? Iesus  
 answered hym: whether I goo, thou canst  
 \* *Jhon. vi. f.* not folow me now, but \* thou shalt folow  
 \* *Actes. xii. e* me afterwarde. † Peter saied vnto  
 hym, Lorde, why cannot I folow thee  
 \* *Mat. xxvi. c.* now? \* I will icopardie my life for thy  
 \* *Mar. xiiii. c.* sake? Iesus answered hym: wilt thou  
 \* *Luke. xxii. d* icopardie thy lyfe for my sake? Verely,  
 \* *Jhon. xvi. e* verely, I saie vnto thee: \* the cocke shall  
 not crowe, till þ̄ haue denied me thise.

### ¶ The. xiiii. Chapiter. \*

**A**ND he saied vnto his disciples:  
 \* *J* lette not your heart bee troubled.  
 Ye beleue in God, beleue also in  
 me. In my fathers house are many mā-  
 sions. If it wer not so, I would haue  
 tolde you. I goo to prepare a place for  
 you. And if I goo to prepare a place for  
 \* *Jhon. xii. d.* you, I wil come again, & receiue you euē  
 \* *and. xvi. d.* vnto my self: that \* where I am, there  
 maie

maye ye be all so. And whither I go, ye knowe, and the waie ye knowe.

Thomas saith vnto him: Lorde, we know not whither thou goest. And how is it possible for vs, to knowe the waie?

Iesus saith vnto him: I am the waie and the trueth, and the \*lyf. A Roman cometh vnto the father, but by me Yf ye had knowen me, ye had knowen my father also: And now ye knowe hym, and haue sene hym.

\*Iohn. i. a  
and. xi. c.  
†Mat. xi. d.  
Iohn. vi. a.

Philip saith vnto him: Lorde, shew vs the father, and it sufficeth vs. Iesus saith vnto hym, haue I bene so longe tyme with you: & yett hast thou not knowen me? Philip: he that hath sene me, hath sene the father. And how sayest thou the: shew vs the father? Beleuest thou not that \*I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me is he that doeth the workes. Beleue me that I am in the father, and \*the father in me. Or els beleue me for the workes sake.

†Iohn. x. f.

\*Ioh. xvi. f.

Verely, verely I saye vnto you, he that beleueth on me, the workes that I do, the same shall he do also, and greater workes then these shall he do, because I go vnto my father. \*And what soeuer ye aske in my name, I wil I do, that the father maye be glorified by the sonne. If ye shall

\*Mat. xiii. a  
and. xxi. e.  
Mat. xi. d.  
Luc. xi. b.  
Iohn. xv. b.  
and. xvi. f.  
Iaco. i. b.

## The Gospell.

1. John. iii. d.  
and. b. c

Shall aske eny thyng in my name. I will do it. ✠✠ If ye loue me, kepe my commaundementes, and I will prais the father, and he shal geue you another comforter, that he maye byde with you for euer euen the sprete of truthe, whom the worlde cannot receaue, because þ worlde seeth him not, nether knoweth him. But ye knowe hym. For he dwelleth wyth you, & shalbe in you. \* I will not leaue you confortlesse: but will come to you.

Mat. xxviii.  
d.

Yet a lytell whyle and the worlde seeth me no more: but ye se me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father: and you in me, and I in you.

\* John. xv. a.  
1. John. v. a.  
ii. John. i. a.

**C** \* He that hath my commaundementes and kepeth them: the same is he that loueth me. And he that loueth me, shalbe loued of my father: & I will loue hym, and will shewe myne awne selfe to him.

Act. xv. d.

\* Judas saith vnto him (not Judas Iscarioth) Lorde what is done that thou wilt shewe thy selfe vnto vs, & not vnto the worlde? Ihes<sup>s</sup> answered, & saide vnto them: yf a man loue me, he will kepe my sayinges, & my father wil loue him, & we wil come vnto him, & dwel with him. He that loueth me not, kepeth not my sayinges. And the word which ye heare, is not myne, but the fathers which sent me.

These thynges haue I spoken vnto you,

Of S. Iohn. Fol. C. lxxvii.

you, beyng yet present with you. But the comforter whiche is the holy goost \* \* Iohn. xv. d. and. xvi. b. Actes. ii. a whom my father wil sende in my name, he shall teache you al thynges, & brynge all thynges to your remembraunce what soeuer I haue saide vnto you.

Peace. I leaue with you, my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not your hartes be greued, nether fear. Ye haue heard how I sayde vnto you: I go, and come agayne vnto you. If ye loued me, ye wolde verely reioyce, because I sayde: I go vnto the father. For the father is greater then I \* And now we haue I shewed you \* Ioh. xiii. c. and. xvi. a. before it come, that when it is come to passe, ye might beleue. Here after will I not talcke many wordes vnto you. For the pryncce of this worlde cometh, and \* hath naught in me, But that the worlde \* Iohn. xii. g and. xvi. b. maye knowe that I loue the father. And as the father gaue me commaundement, euen so do I. & ryse, let vs go hence.

The. xv. Chapter. ✕

**I** Am the true vyne, and my father is the husbande man. Every braū Ecol. xxi. a. che that beareth not frute in me, he will take awaie. And every braunche that beareth frute, will he pouрге, that it maye brynge forth more frute. \* Now \* Ioh. xiii. b. Act. xv. b. are ye cleane thorow the wordes whiche I haue spokē vnto you. Bide in me, and I in



## The Gospell.

I in you. As the braunch cannot beare frute of it selfe, except it bide in the vine, nomore can ye, excepte ye abyde in me, I am the vyne, ye are the brāunches. He that abydeth in me, and I in him, the same bryngeth forth moche frute. For without me can ye do nothyng. If a man bide not in me, he is cast forth as a brāuche, and is wythered: and men gather them: and caste them into the fire, and they burne. \* If ye byde in me, and my wordes abyde in you: aske what ye wil, and it shalbe done for you. & Here in is my father glorified, that ye beare moche frute, and become my disciples.

\* mat. xxi. c.  
i. John. iii. d.  
Mar. xi. c.  
John. xvi. f.  
Jacobi. i. a.

As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. If ye kepe my commaundementes, ye shall byde in my loue, euen as I haue kept my fathers commaundementes and byde in his loue. These thinges haue I spokē vnto you, that my ioye might remayne in you, & that youre ioye might be full.

\* John. xiii. d.  
i. John. iii. b.

✠✠ This is my commaundement: that ye loue together, as I haue loued you. Greater loue hath no man, thē this: that a man bestowe his life for his frendes. Ye are my frendes, yf ye do what socuer I commaunde you. Hence forth call I you not setuauntes: for the seruānt knoweth not what his Lord doeth.

But

Of S. Iohn. Fol. C. lxxviii.

But you haue I called freundes: for all thinges that I haue hearde of my father haue I opened to you.

Ye haue not chosen me, but I haue chosen you, and ordeyned you, to goo and brynge forth frute, and that your frute shulde remayne that what soeuer ye aske of þe father in my name, he maye geue it you. \*

\* This commaunde I you, that ye loue together. If the worlde hate you ye knowe that he hated me before it hated you. If ye were of the worlde, the world wolde loue his awne howbeit, because ye are not of the worlde: But I haue chosen you out of the worlde therfore \* \* Joh. xvi. c.  
the worlde hateth you. Remember the worde that I sayde vnto you: the seruaunt is not greater then the Lorde \*  
If they haue persecuted me, they wyll also persecute you. If they haue kept my sayinge, they wyll kepe your alse.

\* But all these thynges wyll they do vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto the, they shulde haue had no synne, but now haue they nothyng to cloke their synne withal. He that hateth me, hateth my father also: If I had not done among the þe  
woikes

\* Mat. x. c.  
Luk. xxi. c.  
Mat. x. c.  
Iohn. xvi. c.  
D

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\*.101. xxxv. s.  
and. lxx. a.  
\*Joh. xliii. d.  
and. xvi. b.  
Actes. ii. a.

workes which none other man did, they  
shuld haue had no synne. But now haue  
they both sene, and hated: not onely me  
but also my father: But this happeneth  
that the saying myght be fulfilled, that  
is writtē in their lawe: \*they hated me  
without a cause. †† But when the con-  
forter is come †whom I will sende vnto  
you from the father (euen the sprete of  
truthe, whiche proceedeth of the father)  
he shall testifie of me. And ye shall beare  
witnes also, because ye haue bene with  
me from the begynnynge.

### ¶ The. xvi. Chapter.

\*Mat. x. d.  
Mar. xlii. b.  
Lu. xxi. c.  
\*Actes. ix. a

**T**hese thynges haue I saide vnto  
you because ye shuld not be offen-  
ded. \* They shall excommunicat  
you: yee the tyme shall come, that †who-  
soeuer kylleth you, will thynke that he  
doeth God seruice. \* And suche thynges  
wil they do vnto you, because they haue  
not knowen the father, nether yet me.  
But these thynges haue I told you, that  
when the tyme is come, ye maie remēber  
them, that I tolde you. † These thynges  
saide I not vnto you at the begynnynge  
because I was present with you.

\*Joh. xv. d.

**B**ut now I go my waye to hym  
that sent me, and none of you asketh me  
wither I go. But because I haue saide  
such thynges vnto you, youre hertes are  
ful of sorowe. Neuerthelesse I tel you †  
trueth,

trueth, it is expedient for you, that I go  
awaye. For yf I go not awaye, that con-  
forter wyll not come vnto you. But yf I  
departe. \* I wyll sende hym vnto you.  
And when he is come, he wyll rebuke the  
world of synne, and of ryghteousnes, &  
of iudgement. Of synne, because they be-  
leue not on me: of righteousnes, because  
I go to my father, and ye shall see me no  
more. Of iudgement, because \* the prince  
of this world is iudged already.

Iohn. xiiij. d  
and. xv. b  
Actes. ii. a

Iohn. xij. e.

I haue yet many thynges to say vnto  
you, but ye cannot beare they away now.  
howbeit when he is come (whiche is the  
spyte of trueth) he wyll lead you into al  
truth. He shall not speake of him self, but  
whatsoeuer he shall heare, that shall he  
speake, and he wyll shewe you thynges  
to come. He shall glorify me, for he shall  
receaue of myne, & shall shewe vnto you  
\* Al thinges þ the father hath are mine.  
Therefore sayd I vnto you, that he shall  
take of myne and shewe vnto you. I

Math. xi. d.  
and. xxviii. d  
Luke. c. d.  
Iohn. iii. d

\* \* After a while ye shall not see me, &  
again after a while ye shall see me: for I  
go to the father. Then saied some of his  
discyples betwene them selues: what  
is this þ he sayth vnto vs, after a while  
ye shall not see me, & again after a while  
ye shall see me: & that I go to the father?  
They said therefore: what is this that he  
sayth: after a while: we cannot tell what

Iohn. vii. d



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he sayth. Iesus perceaued, þ̄ thei would aske hym, & said vnto thē: Ye enquire of this betwene your selues, because I said after a while ye shall not se me, & agayn after a while ye shall se me. Verely, verely, I say vnto you: ye shall wepe and lament, but contrary wise, the world shall reioyse. Ye shall sorowe, but \*your sorowe shall be turned to ioye.

John. xx. e

¶ A woman whē she trauaileth, hath sorowe, because her houre is come. But as sone as she is deliuered of the childe, she remembreth no more the anguy she, for ioye that a man is borne into the world. And ye now therfore haue sorowe: but I wyl se you again, & your hartes shall reioyse, and your ioye shall no mā take frō you. ¶ And in þ̄ day shall ye aske me no questio. ¶ Verely, verely, I say vnto you: \*what soeuer ye shall aske þ̄ father in my name he wyl geue it you. Hitherto haue ye asked nothyng in my name. Aske, & ye shall receaue: that your ioye maye be full.

Math. vii. a

and. xxi. o

Marke. xi. d

Luke. xi. b.

Thon. xiii. b

and. xv. b

Jacobi. i. a

i. John. iii. a

and. v. c

Math. xiii. a

¶ These thinges haue I spcke vnto you by prouerbes. The tyme wyl come, whē I shall no more speake to you by prouerbes: but I shall shewe you playnly from my father. At that daye shall ye aske in myne name. And I saye not vnto you þ̄ wyl speake vnto my father for you. For the father hym selfe loueth you, because ye haue loued me, & haue beleued, þ̄ I ca  
out

out fro God. I went out from þ father,  
and cam into the worlde. Again, I leaue  
the world, and \* go to the father.

Iohn. xxi. d.

His disciples said vnto hym: lo, now  
talkest thou playnlye, & speakest no pro-  
uerbe. Nowe are we sure, þ \* thou knowest  
all thynges, & nedest not, þ any man  
should aske the any questiō. Therefore be-  
leue we, þ thou camest fro God. & Iesus  
answered thē. Nowe ye do beleue. \* Be-  
hold, þ houre draweth nye & is alreadye  
come, that ye shalbe scatered euery mā to  
his owne, & shal leaue me alone. And yet  
am I not alone: for \* þ father is w me.

Iohn. xxi. e.

Zacha. xiii. c

Math. xvi. c

Math. xliii. c

Iohn. xliii. b

These wordes haue I spokē vnto you,  
that in me ye might haue peace. For in þ  
world shal ye haue tribulaciō: but be of  
good cheare, I haue ouercome þ worlde.

¶ The. xviij. Chapter. \*

These wordes spake Iesus, and lyft  
þp his eyes to heauen, & said: father

\* the houre is come: glorify thy sōne  
that thy sonne also may glorify the: as þ  
hast geuē hym power ouer al fleshe, þ he  
should geue eternal life to as many as þ  
hast geuen hym: This is \* life eternall, þ  
they might knowe the, þ onely true God  
and Iesus Christ whom thou hast sente.

Iohn. xliii. d

Ioh. i. a

I haue glorified the on þ earth: I haue  
fynished the worke, whiche thou gaueste  
me to do. And nowe glorifye thou me (O  
father) with thyne owne selfe, with the

Iohn. xxi. f

## The Gospell

glory, which I had in the, yet the world was, I haue declared thy name vnto the men, whiche thou gauest me oute of the worlde. Thyne they were & thou gauest thē me, & they haue kept thy word. Now they haue knowen, & all thynges whatsoeuer thou haste geuen me, are of the: For I haue geue vnto them the wordes, which thou gauest me, and they haue receaued them, and haue knowen surely, that I came out from the: and they haue beleued, that thou dyddest send me.

1. Iohn. ii. c.  
¶ 2. Ioh. viii. d

I praye for thē, I praye not for \* the world but for thē which thou hast geue me, for they are thyne. And al myne are thyne, & thyne are myne, & I am glorified in thē: And now am I not in the worlde, & they are in the world, & I come to the. ¶ Holy father, kepe thou owe thyne owne name, them which thou hast geue me, & thei also maye be ene, as we are. While I was with thē in the world, I kept thē in thy name. \* Those & thou gauest me haue I kept, & none of thē is lost, but & lost child \* that the scripture might be fulfilled.

Iohn. xviii. b

Psal. cix. a  
c

Now come I to the, and these wordes speake I in the worlde, that they might haue my ioye full in them. I haue geuen them thy word, & \* the world hath hated them, because they are not of the worlde euen as I also am not of the worlde: I desire not that & shouldest take thē oute of the  
the

Iohn. xv. c  
Sapien. ii. d

Of S. Iohn. Fol. C. lxxi.

the world: but \* that thou kepe the from euill. They are not of the world, as I also am not of the worlde. Sanctifie the thorough thy truth. Thy word is the truth. As thou dydest send me into the world, euen so haue I also sent the into the world and for their sakes sanctifye I my selfe, that they also might be sanctified thorough the truth. Neuertheles, I praye not for them alone, but for them also whiche shall beleue on me thorough their preaching: that they al may be \* one, as thou father art in me & I in the, & that they also maye be one in vs: that the world maye beleue, that thou hast sent me. And the glorie which thou gauest me, I haue geuen the that they may be one, as we also are one: I in them and thou in me, that they may be made perfecte in one, and that the world may know that thou hast sent me, & hast loued them as thou hast loued me.

Father, I wil, that they which thou hast geue me \* be with me where I am, that they maye see my glory, which thou hast geue me. For thou louedest me before the making of the world. \* O righteous father, the worlde also hath not known the: but I haue known the, & these haue known, that thou hast set me. And I haue declared vnto the thy name, and wyll declare it, that thou loue wherewith thou hast loued me, maye be in them, and I in them. R

Math. xi. b.  
Luke. xi. a

Gala. iii. b

John. xii. b  
and. xiii. a

Math. xi. b  
Luke. x. b



# The Gospell

## The. xviii. Chapter.

**A** Math. xxvi. d  
Mark. xiii. d  
Luke. xxii. d

**W**hen Iesus had spoken these wordes, \* he went forth with his disciples ouer the broke Cedron, where was a garden, into the whiche he entred and his disciples. Judas also which betrayed him, knewe þ place: for Iesus oft tymes resorted thither with his disciples. Judas then after he had receaued a bond of men (& mynisters of þ hye prestes & pharises) came thither with lanterns, & fyrebrādes, & wepens. And Iesus knowyng all thynges that shoulde come on hym, went forth & said vnto thē: whō seke ye? They answered hym: Iesus of Nazareth. Iesus sayeth vnto thē: I am he. Judas also whiche betrayed hym, stode with them. Aftone then as he had said vnto them: I am he, they wēt backwarde and fell to the grounde. Then asked he them again: whom seke ye? They said: Iesus of Nazareth. Iesus answered: I haue told you, that I am he. Yf ye seke me therfore, let these go their way. That the saynge mighte be fulfyllled whiche he spake: \* of them whiche thou gauest me, haue I not lost one.

**John. xvi. d**

**Math. xxvi. c**  
**Gene. ix. a**

Then Symon Peter hauyng a sword, dꝛue it, and smote the hye prestes seruaūt, and cut of hys ryght eare. The seruaūtes name was Malchus. Therfore sayeth Iesus vnto Peter: \* put vp thy swerde

swerde, into þ sheath: Shall I not drinke  
of the cup, whiche my father hath geuen  
me? Then the compaignie & the capitain  
and ministers of the Jewes toke Iesus,  
and bounde hym, and led hym a waie to  
Anna first: for he was father in lawe vn  
to Cayphas, whiche was the hie preeste  
that same yere. Cayphas was he, which  
gaue counsaill to the Jewes, \* that it  
was expediente, that one manne should  
die for the people. \* Iohn. xi. f.

† And Simon Peter folowed Iesus, and  
so did another disciple: þ disciple was  
known vnto the hie preeste, and went in  
with Iesus into a palace of the hie prest  
But Peter stode at þ doze without. The  
wēt out that other disciple (whiche was  
known vnto the hie preeste) and spake to  
the damosell þ kepte the doze, & brought  
in Peter. Then saied the damosell that  
kepte the doze, vnto Peter: Art not thou  
also one of this māns disciples? He saied  
I am not. The seruauntes and the mini-  
sters stode there, whiche had made a fire  
of cooles: for it was colde, and thei war-  
med theimselfes. Peter also stode emōg  
theim, and warmed hym. C  
Mat. xxi. f.  
Mar. xiii. f.  
Luke. xxii. f.

\* The hie preeste then asked Iesus of  
his disciples and of his doctryne. Iesus  
answered him: I spake opely in þ world  
I neuer taught in the sinagoge, and in the  
temple, whether all the Jewes resorted  
p. iiii. and D  
Mar. xiii. f.  
Luke. xxii. g

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¶ In secreete haue I saied nothyng? Why askest thou me? Aske them whiche heard me, what I haue saied vnto theim. Beholde, thei can tell what I saied. When he had thus spoken, one of the ministers whiche stode by, smote Iesus on the face  
*Mat. xxiii. a* saiyng: ¶ answerest thou the hie prest so? Iesus answered hym: ¶ If I haue euill spoken, beare witnes of the euill: But if I haue well spoken, why smitest thou me? And Annas sente hym bounde vnto Chaphas the high preeste.

¶ Simon Peter stode, and warmed hym self. Then saied thei vnto hym: art not þ also one of his disciples? He denied it, & saied: I am not. One of the seruantes of þ hie prestes (his colin whose eare Peter smote of) saied vnto hym: did not I see thee in the garden with hym? ¶ Peter therefore denied again: and immediately the cocke crowe. \* The led thei Iesus from Chaphas into the hall of iudgement. It was in the mornyng, and thei theim selues went not into þ iudgement hall, lest thei should bee defiled, but that thei might eate passeouer. Pilate then went out vnto them and saied: what accusation bryng ye against this manne? Thei answered & saied vnto hym: ¶ If he wer not an euill doer, wee would not haue deliuered him vnto thee. The saied Pilate vnto theim: take ye hym, & iudge hym  
*¶ Ihon. xiii. b*  
*Mat. xxvii. a*  
*Mark .xv. a.*  
*Luk. xxiii. a.*

**Of S. Ihon. fol. C. lxxiii.**

hym after your owne lawe. The Iewes  
therefore saied vnto hym: It is not law-  
full for vs to putte any manne to death:  
That the woordes of Iesus might bee  
fulfilled, \* whiche he spake, signifiyng, \**Math. xx. c.*  
what death he should die. † Then Pilate †*Mark. xv. c.*  
entred into the iudgemente hall again, *Mat. xxvii. v.*  
and called Iesus, and saied vnto hym: *Luk. xxiii. b.*  
art thou the kyng of the Iewes? Iesus  
answered: saiest thou that of thy self, or  
did other tel it thee of me: Pilate answer-  
ed: Am I a Iewe? Thyne owne nacion  
and hie prestes haue deliuered thee vnto  
me. What hast thou dooe? Iesus answer-  
ed: my kyngdom is not of this worlde.

If my kyngdō wer of this worlde then **6**  
would my ministers suerly fight, that I  
should not bee deliuered to the Iewes,  
but now is † my kyngdom not frō hence. \**Ihon. vi. b.*  
Pilate therefore saied vnto hym: Art thou  
a kyng thē? Iesus answered: thou saiest  
that I am kyng. For this cause was I  
borne, and for this cause came I into the  
worlde, that I should beare witnes vnto  
the trueth. And all that are of the trueth  
heare my voyce. Pilate saied vnto hym:  
what thyng is trueth? And when he had  
saied this, he went out again vnto † Je-  
wes, and saiethe vnto theim: \* I finde in *Mat. xxviii. c.*  
hym no cause at all. Ye haue a custome, *Mark. xv. a.*  
† I should deliuer you one loose at Pa- *Luke. xxi. c.*  
ster. Will ye that I loose vnto you the  
p b. kyng



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Actes.iii.c. kyng of the Jewes: Then cried thei all again, sayng: † Not him, but Barrabas the same Barrabas was a murtherer.

## The. xix. Chapter.

**A** **C**hen Pilate toke Iesus therefore and scourged hym. \* And the soul dyours wounde a crowne of thornes, and putte it on his hedde. And thei did on hym a purple garmente, (and came vnto hym) and saied: Haill kyng of the Jewes: and thei smote him on the face. Pilate wente forth again, and saied vnto theim: behold I bryng hym forth to you that ye maie knowe, þ I fynde no faute in hym. The came Iesus forth, wearyng a crowne of thorne, and a robe of purple. And he saieth vnto theim: beholde the manne. \* When the hie prestes therefore and ministers sawe hym, thei cried sayng: crucifie hym, crucifie hym. Pilate saieth vnto theim: Take ye hym, and crucifie hym (for I fynde no cause in hym.)

**B** **T**he Jewes answered hym: wee haue \* a lawe, and by our lawe he oughte to die: because þ he made himself the soonne of God. Whē Pilate hearde that sayng he was the more afraied, and wēt again into the iudgement hall, and saieth vnto Iesus: whēce art thou? But Iesus gaue hym none answer. The saied Pilate vnto hym: Speakest þ not vnto me. Knoweste thou not that I haue power to crucifie

Mat. xxviii.c.  
Marke. xv.b.  
Luke. xxv.b.

Luke. xliii.c  
† Ihon. v.b.

crucifie thee, & haue power to loose thee: Ie-  
sus answered: Thou couldeste haue no  
power at all against me, \* except it wer  
geue thee from aboue. Therefore he that  
deliuered me vnto thee, hath the more  
synne. † And fro thence forth sought Pi-  
late meanes to loose him: but the Iewes  
cried, sayng: if thou lette hym goo, thou  
art not Cessars frēd. For: whosoever ma-  
keth hymself a kyng, is against Cesar.

Sapient. vi. a  
Ihon. iij. e.  
Roma. xiii. a  
Mat. xxvii. a  
Marke. xv. c.  
Luk. xxiii. c.  
Acte. xviij. b.

When Pilate hearde that sayng, he  
brought Iesus forth, and sette doune to  
geue sentence, in a place that is called  
pauement: but in the Hebrew toungue,  
Gabbatha. It was s̄ preparyng daie of  
the Easter, aboute s̄ sixte houre. And he  
saith vnto s̄ Iewes: behold your kyng  
Thei cried, awaie with him, awaie with  
hym, crucifie hym. Pilate saith vnto  
theim: Shall I crucifie your kyng? The  
hie prestes answered: wee haue no kyng  
but Cesar: \* Then deliuered he hym vn-  
to theim to bee crucified. And thei toke  
Iesus, and led hym awaie. And he bare  
his crosse, \* and went forth into a place,  
whiche is called the place of dedde men-  
nes sculles. But in Hebrue, Golgotha:  
where thei crucified hym, & twoos other  
with hym, on ether side one, & Iesus in s̄  
middles. And † Pilate wrote a title & put  
it on s̄ crosse. The writyng was. Iesus  
of Nazareth kyng of the Iewes. This  
title

Mat. xxvii. d  
Marke. xv. c.  
Luk. xxiii. e  
Hebr. xiii. c  
Mat. xxvii. d  
Mark. xv. c.  
Luk. xxiii. c.

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title red many of þ̄ Jewes. For the place where Iesus was crucified, was nie to the citee. And it was written in Hebrue, and Greke and Latin. Thē saied the hie prestes of the Jewes to Pilat: wryte not kyng of the Jewes, but that he saied, I am kyng of the Jewes. Pilat answered what I haue written þ̄ haue I written.

¶ Then the souldiours, \* when thei had crucified Iesus, toke his garmētes and made foure partes, to euery souldiour a parte, and also his coote. The coote was about seme, wrought vpon throughout. Thei saied therefore among themselves Lette vs not deuide it, but cast lottes for it, who shall haue it. That the scripture might be fulfilled sayng: \* Thei parted my rayment among them, & for my coote did thei cast lottes. And the souldiours did suche thynges in deede. There stode by the crosse of Iesus his mother, and his mothers sister, Mary þ̄ wife of Cleophas, and Mary Magdalene. When Iesus therfore saw his mother, & the disciple ple standyng to wh̄ he loued, he saith vn to his mother: womā: behold thy soonne. Then saied he to the disciple: behold thy mother. And from that houre þ̄ disciple toke her for his owne. After these thynges, Iesus knowyng that all thynges wer now performed: that \* the scripture might be fulfilled: he saith I thyrst. So there

Mat. xxviii. d

Marke. xv. c.

Luke. xxiii. c

Isal. xlii. d.

¶ Ihon. xiii. a

¶ Isal. li. c.

Of S. Iohn. Fol. C. lxxv.

ther made a vessel by, full of veneger.

¶ Therefore they fylled a sponge wyth  
 vyner, and wounde it about with yse- \*mat. xxvii. f  
 pe, and put it to his mouth. \*Mat. xxv. d.  
 Allone as  
 Iesus then receaued of the veneger, he  
 said: \*It is finished, & bowed his heed, \*Ioh. xvii. a.  
 and gaue vp the goost. The Jewes ther-  
 fore because it was the preparyng of the  
 Sabboth, that the bodies shulde not re-  
 mayne vpon the crosse on the Sabboth  
 daye (for that Sabboth daie was an hye  
 daye) besought Pilate, that their legges  
 might be broken & þ they might be taken  
 downe. The came þ souldiers, & brake the  
 lagges of the first, & of the other whiche  
 was crucified with him. But when they  
 came to Ies<sup>s</sup>: and sawe that he was deed  
 already, they brake not his legges: but  
 one of the souldiers with a speare, thrust  
 hym into the syde, and forthwith came  
 ther out bloud and water.

And he that sawe it, bare recorde, & his  
 recorde is true. And he knoweth that he  
 saieth true, þ ye myght beleue also. For  
 these thinges were done that þ scripture  
 shuld be fulfilled. ¶ Ye shal not breake a  
 bone of him. And agayne another scrip-  
 ture saieth: \*they shal loke, on him who  
 they pearled \*After this, Ioseph of Ara-  
 mathia (whiche was a disciple of Iesus:  
 but secretly for feare of the Jewes) be-  
 sought Pilate, þ he myght take downe  
 the

\*Cro. xli. g.  
 \*An. ix. b.  
 \*zach. xii. c.  
 \*Mat. xxvii. g.  
 \*mat. xxv. d.  
 \*Luc. xxiii. g.



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the body of Iesus. And Pilate gaue him licence. (he came therfore, and toke the body of Iesus) And ther came also Nicodem<sup>9</sup> (which at the begynnyng came to Iesus by nyght) and brought myrrre and aloes myngled together, aboute an hundred pounce waight. Theſe toke they the body of Iesu, and wounde it in linnen clothes with the odores, as the manner of the Iewes is to bury. And in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was neuer man laide, There laide they Ieſ<sup>9</sup> therfore, because of that preparing of the Sabbath of the Iewes for the sepulchre was nye at hande. &

### The. xx. Chapter. †

**A**  
\*mat. xxviii.  
a.  
Lu. xxiii. a.  
Mar. xvi. f.

\*Joh. xlii. e.  
and. xli. e.  
and. xxi. f.

**C** He firste daye of the Sabbathes  
cā Mary Magdalene early (whē  
it was yet darke) vnto the sepul-  
chre, and sawe the stone takē awaye fro  
the graue. Then she ranne, and came to  
Simon Peter, and to the other disciple  
\* whom Iesus loued, and sayeth vnto  
them: They haue taken awaye the Lord  
out of the graue, & we cannot tell where  
they haue layde him. Peter therfore wēt  
forth, and that other disciple, and came  
vnto the sepulchre. They ranne both to-  
gether, and that other disciple dyd out-  
runne Peter, and came fyrste to the se-  
pulchre And whā he had stowped downe  
he

he sawe the linnen clothes lyenge, yet  
went he not in. \* Then came Simon Peter <sup>\* Lu. xxi. a</sup>  
ter, folowynge him, and wēt into the se-  
pulchre, and sawe the linnē clothes lye,  
and the napyu that was about hys  
heed, not lyinge wyth the linnen clo-  
thes, but wrapped together in a place by  
it selfe. Then went in also that other di-  
sciple, which came first to the sepulchre,  
and he sawe and beleued. For as yet  
they knew not the \* scripture, that he  
shulde rylse agayne from deeth. † Then <sup>\* Ioh. xvi. b</sup>  
the disciples went awaye agayne vnto <sup>Actes. u. d.</sup>  
therr awne home. <sup>III. c. xlii. f.</sup>

† Mary stode without at the se- <sup>Lu. xxiii. a.</sup>  
pulchre wepyng. So as she wepte, she  
bowed her selfe into the sepulchre, and  
seeth two angels clothed in whyte, syt-  
tyng, the one at the heed and the other  
at the fete, where they had layde the bo-  
dy of Iesus. They saye vnto her: wo-  
man, why wepest thou? She sayeth vn-  
to them: for they haue taken awaye my  
Lorde, and I wote not where they haue  
layde hym. When she had thus sayde,  
she turned her selfe backe, and sawe  
Iesus standyng, and knewe not that it  
was Iesus. Iesus sayeth vnto her: wo-  
man, why wepest thou? whom seekest  
thou? She supposyng that he had be-  
ne a gardener, sayeth vnto him, Syr: yf  
thou haue borne him hence, tell me wher  
thou

## The Gospell.

thow hast laide him, and I will fet him.  
 Ihes<sup>s</sup> saith vnto her. Mary. She turned  
 her selfe, and saide vnto him: Rabbony,  
 whiche is to saye master. Iesus sayeth  
 vnto her, touche me not, for I am not yet  
 ascended to my fathcr. But go to \* my  
 brethren, and saye vnto them: † I ascēde  
 vnto my fathcr and youte fathcr: and to  
 my God, & your God. \* Mary Magda:  
 lene came and tolde þ̄ disciples, that she  
 had sene the Lorde, & that he had spoken  
 soche thynges vnto her. †

\* Ioh<sup>n</sup>. xvi. c.  
 Heb. ii. c.  
 † Ioh<sup>n</sup>. xvi. f  
 \* Lu. xxi. a

Lu. xxi. d.

† \* The same daye at nyght: whiche  
 was the first daye of the Sabothes, whē  
 the doores were shut (where the disciples  
 were assembled together for feare of the  
 Jewes) came Iesus, & stode in the midde  
 and saith vnto them: peace be vnto you.  
 And whē he had so saide, he shewed vnto  
 them his handes, and his syde. Then \*  
 were the disciples glad when they sawe  
 the Lorde. Then said Iesus to thē agay:  
 ne: peace be vnto you. As my fathcr \* sēt  
 me, euen so sende I you also. And when  
 † he had saide those wordes, he brythed on  
 them and saith vnto them: Receaue the  
 holy goost. Whosoeruers synnes ye re:  
 mitte, they are remitted vnto them. And  
 whosoeruers synnes ye retayne, thy are  
 retayned, †

\* Ioh<sup>n</sup>. xvi. d  
 \* Esa. lxi. a.  
 Mat. xi. a.  
 Lu. xiii. c.  
 Ioh<sup>n</sup>. xvi. c.

\* Ioh<sup>n</sup>. xi. d.

† \* But \* Thomas one of the twelue  
 (whych is called Wydymus) was not  
 with

With them, whē Iesus came. The othes  
disciples therefore saide vnto hym: we  
haue sene the Lord. But he said vnto the  
excepte I se in his handes, the prynte of  
the nayles, and put my fyrngert into the  
pynt of the nayles, & trust my hande in-  
to his syde, I will not beleue. And after  
eyght dayes, agam his disciples were th  
in, and Thomas with them. Then came  
Iesus whē the doores wer shut, & stode in  
the myddes, and said: peace be vnto you.  
After that said he to Thomas: bring thy  
fyrngert hether, and se my hādes, & teache  
hether thy hande, and thruste it into my  
syde, and be not faythlesse, but beleuyng  
Thomas answered, and said vnto hym:  
my Lorde, and my God: Iesus sayth vnto  
hym: Thomas, because thou hast sene  
me, thou hast beleued: blessed are they  
haue not sene, and yet haue beleued. ¶

\* And many othe sygnes trulye dyd Iesus in the presence of his discyples,  
whiche are not wyrtten in this booke.  
These are wyrtten, that ye myghte be-  
leue, that Iesus is Christe the sonne of  
God, & that (in beleuyng) ye might haue  
lyfe thowowe his name.

The. xxi. Chapter. \*

Afterwarde byd Iesus shewe hym  
A selfe agayn, at the see of Tyberias.  
And on this wyse shewed he hym  
selfe. There were together Symon Peter



## The Gospell

John. i. 7

ter and Thomas (which is called Didymus) & Nathanael of Cana in Galile, and the sonnes of Zebedei & two other of his disciples. Symon Peter sayth vnto them: I wil go a fishyng. They say vnto hym: we also wil go with the. They wēt their way & entred into a ship immediatly, and that night caught they nothyng.

But when þ morning was now come Iesus stode on þ shore: neuertheles the disciples knew not þ it was Iesus. Iesus sayth vnto them: Children, haue ye any meate? They answered hym, no. And he sayth vnto them: \*cast out the net on the right syde of the ship, and ye shall fynd. They cast out therfore, & anon they wer not able to drawe it for the multitude of

Luke. v. 9

John. xlii. e  
and. xix. e

fishes. Then said the disciple \*whō Iesus loued vnto Peter: it is þ Lord: when Symon Peter hard that it was þ Lorde he gyjde his coate vnto hym (for he was naked) and sprang into þ see. The other disciples came by shyp for they were not farre from land, but as it wer two hundred cubites, and they drew the net with fishes. Aftone then as they were come to lande, they sawe hote coles, & fishe layd thereon, and bread. Iesus sayth vnto thē,

Luk. xxiii. f.

\*bryng of the fishe which ye haue nowe caught: Symon Peter went by, & drew the net to lande full of great fishes, an hundred and. liii. And for all there were so

so many, yet was not the net broken. Iesus sayeth vnto them: come & dyne. And none of the disciples durste aske hym: what arte thou? For they knewe that it was the Lorde. Iesus then came, & toke bread, and gaue them, and fische likewise. This is now the thyrde tyme that Iesus appeared to his disciples, after that he was ryssen again from death: R

So when thei had dyed, Iesus sayth to Symō Peter: Symon Ioaanna, louest thou me more then these? He saide vnto hym: yee Lorde, thou knowest, that I loue the. He sayth vnto hym: fede my lambes. He sayth to hym again the second tyme: Symō Ioaanna, louest thou me? He sayth vnto hym: yee Lorde, thou knowest that I loue the. He saide vnto hym: fede my shepe. He said vnto hym the thyrde tyme: Symon Ioaanna, louest thou me? Peter was sorre, because he said vnto hym the thyrde tyme: louest thou me, and he said vnto hym: Lorde, thou knowest al thynges, thou knowest that I loue the. Iesus sayth vnto hym: fede my shepe.

John. xvi. g

Verely, verely, I saye vnto the: when thou wast yong, thou geveddest thy selfe, and walkedst whyther thou wouldest: but when thou art olde, thou shalt stretch forth thy handes, and another shal gyrd the, and leade the whyther thou woldest not. That spake he, signifiyng by what

John. xiii. v.  
Actes. xii. a

## The Gospell

death he should glorifye God.

*Jhon. xiii. c.*  
*xix. c. & xx. a*  
And when he had spokē this, he sayth  
vnto hym: & folowe me. Peter turned a-  
boute, and sawe the disciple whom Jhesus  
loued, folowynge (whiche also leane  
on his breste at supper, and sayd: Lorde,  
whiche is he that betrayeth the?) When  
Peter therefore sawe hym, he sayeth to  
Jhesus: Lorde: what shall he here do? Jhesus  
sayeth vnto hym: Yf I wyl haue  
hym to tary tyll I come, what is that to  
the? foloe thou me. Then went this say-  
yng abroad among the brethren, that the  
disciple should not dye. Yet Jhesus sayde  
not to hym, he shal not dye: but yf I wyl  
that he tarye tyll I come, what is that  
to the? The same disciple is he, whiche  
testifieth of these thynges, & wrote these  
thynges. And we knowe, that his testy-

*Jhon. xx. 9*

mony is true. & \* There are also many  
other thynges whiche Jhesus  
did, & which yf they should  
be wrytten euery one, I  
suppose the worlde  
could not contayn  
the bookes that  
shoulde be  
writte.

Here endeth the Gospell  
of S. Jhon

The

**The actes of the**      **fol. l. lxxix.**  
**Apostles.**

**The first Chapiter. \***

**I**n þ former treatise (deare  
 Thiophilus) we haue spo-  
 ken of all þ Jesus began to  
 dooe and teache, vntill the  
 daie in which he was takē  
 vp, after that he through þ  
 holy ghooft, had geuen commaundemen-  
 tes vnto þ Apostles, whō he had chosen:  
 to whō also he shewed hymself a liue af-  
 ter his passiō ( and that by many tokēs )  
 appearing vnto theim fourty daies, and  
 speaking of the kyngdom of God, & ga-  
 thered theim together, \* & commaunded  
 theim, þ thei should not departe frō Je-  
 rusk: but to waite for the promis of þ fa-  
 ther: whereof (saierh he) ye haue hearde  
 of me. For \* Ithon truly baptised w wa-  
 ter: but ye shalbe baptised with the holy  
 ghooft after these few daies. Whō thei  
 therefore wer come together, thei asked  
 of hym, saipng: Lord, wilt þ at this tyme  
 restore again the kingdō of Israell. And  
 he saied vnto them: It is not for you to  
 knowe the tymes, or the seasons, whiche  
 the father hath put in his owne power:  
 but \* ye shall receiue power after that þ  
 holy ghooft is come vpon you. And I ye  
 shalbee witnesses vnto me, not onely in  
 Ierusalem, but also in all Iewry and in  
 Samary, & euen vnto the worldes ende.

3 iii. And

† Ihon. ix. a.  
 and. xxi. a.

Luk. xxiii. g

† Ihon. iiii. d  
 ch. d. cxi. b.  
 \* Ihon. i. e.  
 Actes. i. a.  
 Mat. iii. d.  
 Luke. iii. c.

Mat. xxiii. e

Luk. xxiii. g  
 Actes. ii. a.  
 † Actes. ii. e.  
 Ihon. x. b. d.



## The Actes.

**B** And whē he had spoken these thynges  
¶ Mat. xvi. d. while thei behelde, **¶** he was taken vp an  
Luk. xxi. g. hie, and a cloude receiued hym vp out of  
their sight, And while thei looked stedfa-  
stly vp towarde heauen, as he went, be-  
holde, twoo mēne stode by them in white  
apparell, whiche also saied: ye menne of  
Galile, why stāde ye gaspyng vp into hea-  
uen? This same Iesus whiche is taken  
vp from you into heauen, **¶** shall so come,  
euē as ye haue seene him go into heauē. **¶**  
¶ Dan. vii. d. Then returned thei vnto Ierusalem frō  
Mat. xxiii. c. the mount (that is called Oliuete) whi-  
and xxv. c. che is from Ierusalem, a Saboth daies  
Mark. xiii. c. iorney. And when thei wer come in, thei  
Luke. i. vi. e. went vp into a parler, where abode both  
and xxi. c. **¶** Peter and James, **¶** Iohn, and Andrew,  
Apoc. i. b. Philip **¶** Thomas, Barthelemew **¶** Mat-  
¶ Matth. x. a. thew, James **¶** sōne of Alphaeus, **¶** Simō  
Marke. iii. d. zelotes, **¶** Judas the brother of James.  
Luke. vi. c. These al cōtinued in one accord in praier  
**¶** supplicacion in the womens Mary the  
mother of Iesu, and with his brethzen.

**C** **¶** And in those daies Peter stode vp in  
the middes of the disciples, **¶** & saied ( the  
nombre of names that wer together, wer  
about an hūdred and twenty. ) Ye menne  
and brethzen, this scripture muste nedes  
been fulfilled, whiche the holy ghooke  
through **¶** mouth of Dauid spake before  
Mat. xxvi. b. e. of Judas, **¶** whiche was gyde to theim **¶**  
Mark. xiii. e. toke Iesus. **¶** For he was nombred with  
Luke. xxi. e. vs, and had obtained felloshyp in this mi-  
¶ Matth. x. a. nistracion  
Marke. i. c.  
Luke. iii. e.

Of the Apostles. Fol. C. lxxx.

ministracion. And the same hath now possessed a plat of ground with the reward of iniquite: and when he was \* hanged, burst a sonder in the middes, and all his bowels gushed out. And it was knowen unto all the inhabiteurs of Ierusalem: in so muche that the same felde is called in their mother tongue, Acheldama, that is to saie, þ bloodde felde. For it is written in þ booke of psalmes: þis habitaciõ be boyde, & no manue bee dwelling therein \* and his bishoprike lette another take.

Mat. xxviii. a  
ii. re. xxviii. d.

þ psal. lxxv. r.

\* psal. cxxv. a.

Wherefore of these men which haue accompanied vs (all þ tyme þ the Lord Iesus had al his conuersacion among vs, beginning at þ baptisme of Ihs, vnto that same daie þ he was take vp fro vs) must one bee ordeined, to bee a witness w vs of his resurrecciõ. And thei apointed, ii. Joseph which is called Barsabas (whose sic name was Justus) & Mathias. And when thei prayed thei saied: þ Lord, which knowest þ heartes of all men, shewe vnto thet of these two þ hast chosen: þ he maie take þ rounne of this ministraciõ & Apostleship, fro which Judas by trasgrediõ fel, þ he might go to his owne place. And thei gaue forth their lottes, & the lot fell on Mathias, & he was collipted w the eleven Apostles. ¶ The. ii. Chapter. \*

i. ps. cxxviii. b  
ps. lxxv. vii. c

**W**hen \* the fiftie daies were come to an ende, thei were all with one accorde together in one place.

A  
Deut. xxi. b.  
Leut. xxiii. r

3 lxx. And

### The Actes.

And suddenly there came a sounde from  
heauen, as it had been the commyng of a  
mightie wynde, and it filled the house  
where thei satte. And there appeared vnto  
them clouen tounge, like as thei  
been of fire, and it satte vpon eache one  
**Act. ii. d. xi. b** of them: \* and thei wer all filled with  
the holy ghooste, and beganne to speake  
with other tounge, euen as the same  
spirite gaue theim vtteraunce.

**20** There wer dwelling at Ierusalem,  
Iewes, deuoute menne, out of euery na-  
cion of theim þ are vnder heauen. When  
this was noyed aboute, the multitude  
came together, and wer astonied, because  
that euery manne hearde theim speake  
with his owne language. Thei wondred  
all, and marueiled, sayng among theim  
selues: beholde, are not all these whiche  
speake of Galile? And how heare wee e-  
uery manne his owne tounge wherein  
we wer borne? Parthians & Medes and  
Elamites, & the inhabiteurs of Mesopo-  
tania, and of Iury, and of Capadocia, of  
Pontus & Asia, Phrygia, and Pamphilia,  
of Egypt, and of þ parties of Libia whi-  
che is besyde Syren, and straungers of  
**Act. ii. d. xii. b** Troome, Iewes and Proselytes, Grekes  
and Arabians: wee haue hearde theim  
speake in our owne tounge the greate  
workes of God. & Thei wer all amased,  
and wondred, sayng one to a nother:  
what

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what meaneth this? Other mocked, saying: these menne are full of new wyne.

\* But Peter stepped forth with the eleuen, and lift vp his voice, and said vnto theim: Ye menne of Iewrie, and all ye that dwell at Ierusalem, be this knowen vnto you, and with your eares heare my woordes. For these are not droncken, as ye suppose, seyng it is but the thirde houre of the daie. But this is that whiche was spoken by the prophete Iohell: And it shal bee in the laste daies, saith God: Of my spirite I will poore out vpon all fleshe. \* And your sonnes and your daughters shal prophesie, and your young menne shal see visions, and your olde menne shal dreame dreames. And on my seruantes, and on my hand maidens I will poore out of my spirite in those daies, & thei shal prophesie. And I will shewe wonders in heauen aboue, and tokens in the earth beneth, bloodde & fire, and þ vapour of smoke. The sunne shal bee turned into darckenes, and the mone into bloodde, before that greate and notable daie of the Lorde come. And it shal come to passe, that whoso euer shall call on the name of þ Lorde, shal bee saued.

\* Joel. ii. g.

Mar. x. xlii. e  
Luk. xxiii. f.

\* Roma. x. c.

\* Ye menne of Israell, heare these woordes: Iesus of Nazareth a manne proued of God among you with miracles, wonders and signes, whiche God did by him



## The Actes.

in the middes of you ( as ye your selues knowe ) hym haue ye takē by the handes of vnrighuous persones , after he was deliuered by the determinate counsaill & fore knowlage of God , & haue crucified & slain him: whom God hath raised vp: & loosed the sorowes of deathe , because it was vnpōssible, that he should bee holdē of it. For Dauid speket of hym: † *Psal. xvi. c.* Afore hande I sawe God alwaies before me: for he is on my right hāde, & I should not bee moued . Therefore did my hearte reioyse, & my tounge was glad. Moreover also my flesh shall reste in hope, because thou wilt not suffre thyne holy to see corrupcion . Thou hast shewed me the waies of life: Thou shalt make me full of ioye with thy countenance. †

¶ Ye menne and brethren , lette me frely speake vnto you of † Patriarke Dauid. *iii. Reg. ii. c.* \* For he is bothe dedde and buried , and his sepulchre remaineth w vs vnto this daie. Therefore, seying he was a prophet & knewe † God had sworne with an oth to hym, that Christe ( as concernyng the flesh ) should come of the frute of his loynes, & should sitte on his seate, he knowyng this before , spake of the resurreccio of Christe , that his soule should not bee lefte in hell: neither his flesh should see corrupcio. This Iesus hath God raised vp, \* *Actes. i. c.* whereof wee all are witneses.

Sence

of the Apostles. Pol. C. lxxxii.

Sence now that he by the ryght hāde  
of God exalted is, and hath receaued of  
the father the promyse of the holy ghost  
he hath shewed forth this (gifte) which ye  
now se and heare. For Dauid is not ascē  
dyd into heauen, but he saith: \* The  
Lorde saide to my Lorde: syt thou on my  
right hande, vntil I make thy foes thy  
fote stole. So therfore, let al the house of  
Israel knowe for a suerty, ꝑ God hath  
made that same Iesus (whom ye haue  
crucified) Lorde and Christ.

\*. 10 sal. cc. a.  
Mat. xii. d.

When they hearde this, they were  
pricked in their hertes, and said vnto Pe  
ter, and vnto the other Apostles: Ye men  
and brethren, \* what shall we do? Peter  
saide vnto them, repent of youre synnes,  
and be baptysed euery one of you in the  
name of Iesus Christe for the remission  
of synnes, and ye shall receaue the gyfte  
of the holy ghost. For the promyse was  
made vnto you & to youre children, & to  
al that are a farre of, euen as many as ꝑ  
Lord oure God shal cal. And with many  
other wordes bare he witnes, and exhor  
ted them, saying: Saue youre selues frō  
this vntowarde generacion. Then they  
ꝑ gladly receaued his preachynge, were  
baptised, & ꝑ same day, there were added  
vnto thē about thre thousande soules.

Lucke. tit. b

And they continued in the Apostles  
doctryne & felowshyppe, & in breakynge  
of

### The Actes

of breed, and in prayers. And feare came ouer euery soule. And many wōdres and signes were shewed by the Apostles, (at Hierusalem. And great feare came vpo all men.) And al that beleued, kept them selues together, and had all thynges cōmen, and solde their possessions and gooddes, and parted them to al men, as euery man had neade. And they cōtynued dayly wpyth one accorde in the temple, and brake bread frō house to house, and dyd eate their meate together, with gladnes and singlenes of herte, praysynge God, and had fauour with all the people. And the Lordc added to the cōgregation dayly, soche as shulde be saued.

### The.iii. Chapter. 4

**A**fter and Jhon went vp together into the temple at the nyynth house of prayer. And a certayne man that was halt from his mothers wombe was brought, whom they laide dailie at the gate of the temple (whiche is called beutiful) to aske almes of them that entered into the tēple. When he sawe Peter and Jhon, that they wolde into the temple, he desired to receaue an almes. And Peter fastened his eyes on hi with Jhon and sayde: loke on vs. And he gaue hede vnto thē, trustyng, to receaue some thing of them. Thē said Peter: Siluer & golde haue I none, such as I haue, geue I the.

An

of the Apostles. Fol. C.lxxxiii.

In the name of Iesus Christ of Nazareth \* rise vp and walke. And he tok him by the right hande and lifte him vp. And immediatly his fete and ancle bones receaued strength. And he sprange, & rode, & walked, and entred wpth them into the temple, walkinge, and leapyng, & pray-  
syng God.

Mat. ix. a.  
B

And all the people sawe hym walke and prayse God. And they knewe him, & it was he, whiche sate and begged at the beutyfull gate of the temple. And they wondred and were sore astonied at that whiche had happened vnto him. And as the halt which was healed, helde Peter and Ihon, all the people ranne amased vnto them in \* the porche that is called Salomons.

iiij. Reg. vi. a.  
Joh. n. r. e.  
Actes. v. s.

When Peter sawe that, he answered vnto the people. \* Ye mē of Israel, why murualc ye at this, or why loke ye so on vs, as though by oure awne power or strength we had made this man go? The God of Abraham, and of Isaac and of Iacob, the God of oure fathers hath glorified his sonne Iesus, whom ye deluy-  
red, \* and denyed in the presence of Pilate, whē he had iudged him to be loosed. But ye denyed the holy & iust, & and despyed a murderer to be geuen you, and kylled \* the Lord of lyfe, whō God hath rayled from deeth, of the whiche we are  
witnesses

Mat. xxvii. a.  
Math. xv. a.  
Luc. xliii. a.

† Mat. xxvii. s.  
† Joh. xviii. s.



### The Actes

witnesſes. And his name thorow the fayth of his name, hath made this man ſounde, whom ye ſe and knowe. And the fayth which is by him, hath geue to him this health in the preſence of you all.

And now brethre, I wote that thorow ignoraunce ye dyd it, as dyd alſo your rulers. But God (which before had ſhewed, by the mouth of all his Prophetes, how that Chriſt ſhulde ſuffre) hath thus wiſe fulfilled. Let it \*repente you therefore, and conuerſe, & your ſynnes maye be done awaye.

**Mat. iii. c.**

\* When the tyme of reſtreſhyng cometh, which we ſhall haue of the preſence of the Lorde, and when God ſhall ſende hym, which before was preached vnto you, & is to baptiſe Jeſus Chriſt whiche muſt receaue heauen vntill the tyme that all thynges, which God hath ſpoken by the mouth of all his holy Prophetes, ſence the worlde began, be reſtored agayne.

**Deu. xliii. c.**

**Actes. vii. c.**

Moses trulye ſaid vnto the fathers: \* a Prophet ſhall the Lorde your God ſayle vp vnto you, even of your brethre lyke vnto me: hym ſhall ye heare, in all thynges what ſoeuer he ſhall ſaye vnto you. For the tyme will come, that euer ſoule whiche will not heare that ſame Prophet, ſhalbe deſtroyed from amonge the people. All the Prophetes alſo from Samuell and thenceforth (as many as haue

of the Apostles. Fol. C.lxxviii.  
haue spoken) haue in lykewyse tolde of  
these dayes.

**Ye are the children of the Prophetes,  
and of the couenaunt, which God made  
vnto oure fathers, sayinge to Abraham:**

\* But in thy seed shall all the kyndredes  
of the earth be blessed. For when God  
had rayled vp his sonne Iesus vnto you  
he sent him to bleſſe you, that euery one  
of you ſhould turne fro his wickednes. &

Gene. xii. 8.  
and. xiii. 7.

**The.iii.Chapter.**

**A** S they spake vnto the people, the  
Prestes and the rules of the tem-  
ple, and the Saduces, came vpon  
them, takynge it greuously, that they  
taught the people, and preached in Ier<sup>u</sup>  
the resurreccyon from deeth. And they  
layde handes on them, and put them in  
holde vntyll the nexte daye: for it was  
now euentyd. How be it many of them,  
whiche hearde the wordes, beleued, and  
the nombre of the men was aboute fyue  
thousande.

And it chanced on the morowe, that their rulers and elders and Scribes, (& Annas the chiefe Priest, & Cayphas, and John, and Alexander, and as many as were of the kyured of the hye Priestes) gathered together at Hierusalem. And whā they had set them before them, they asked \* by what power, or in what name haue ye done this?

\*Exod.ii.8  
Mat.xxi.8  
Actes.vii.8.

# Then

## The actes

† Then Peter full of the holy ghost  
sayde vnto them: ye rulers of the people  
and elders of Israel, yf we this daye be  
examined of the good dede that we haue  
done to the sycke man, by what meanes  
he is made whole: be it known vnto al,  
and to all y people of Israel, that by the  
name of \* Ihes<sup>s</sup> Christ of Nazareth, whō  
ye crucified, whom God rayled agayne  
from death: euen by hym doth this man  
stande here present before you whole. \*  
This is the stone whiche was cast asyde  
of you buylders, whiche is become the  
chefe of the corner. Neither is there salua  
cion in eny other. \* For amonge men vn  
der heauē there is geuen none other na  
me, wherein we must be saued. †

When they sawe the boldnes of Pe  
ter and John, and vnderstode that they  
were vnlerned and laye men, they mar  
ueled, and they knewe thē, that they had  
bene with Iesu: and beholdinge also the  
man, (which was healed) stādyinge with  
thē, they coulde not saye agaynst it: but  
commaunded them to go asyde out of the  
counsell, and conceled amonge them sel  
ues, sayinge: \* what shall we do to these  
men? For a manifest signe is done by thē  
and is openly known to all them that  
dwel in Ierusalē, and we cannot denye  
it. But that it be noised no farther amōg  
the people, let vs threaten and charge  
them;

\* Mat. i. c.  
Philip. ii. b.

\* Met. xxi. b.  
Mar. xii. a.

\* Lu. xx. c.

C

\* Mar. i. c.  
Philip. ii. b.

\* Iohn. xi. f

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them, that they speake hence forth to no manne in thys name.

And they called them & commaunded the, that in no wise thei shuld speake nor teache in the name of Iesu. But Peter & Iohn answered and said vnto the: whether it be right in  $\phi$  sight of God, to hearken vnto you more then to God, iudge ye. For we canot but speake, that which we haue sene and herde. So threatened thei them, & let them go, and found nothyng how to punishe them, because of the people. For all mē praysed God because <sup>Actes. v. 9</sup> of that whiche was done: for the man was aboue fourtie yere olde, on whome thys myracle of healyng was shewed. <sup>Actes. iiii</sup>

Asone as they wer let go, they cam to & their feloes, and shewed all that the hye prestes & elders had said. And when thei herde that, they lyfte vp their voyces to God with one accorde, and saide: Lorde, thou art God, whiche hast made heauē & earth, the see, & al that in them is, which (in the holy goos) by the mouth of thy seruant Dauid (our father) hast said: <sup>psal. li. 4</sup> Why did  $\phi$  heathen rage, & the people ymagin bayne thinges? The kynges of the earth stode vp & the rulers came together against the Lorde & against his anoynted.

For of a truth, against thy holy childe Iesus (whom thou hast anoynted) both Herode & also Poncius Pilate, with the  
A Gentyls



## The Actes

Gentils & the people of Israel, gathered  
thē selues together (in this citie) for to do  
whatsoever thy hand & thy counsell de-  
termyned before to bee done. And nowe  
Lorde, beholde their threatenynge, and  
grasit vnto thy seruauntes, & with all cō-  
fidence thei may speake thy worde. So &  
thou stretch forth thyne hand, that hea-  
lyng and signes and wōders be done by  
the name of thy holy childe Iesus. And  
asone as they had prayed & the place mo-  
ued, where they wer assembled together  
\*and they wer fylled with & holy goste  
and they spake the word of God boldly.

Actes. xvi. f

Actes. ii. a  
and. xix. b.

Actes. ii. g  
and. v. b

† And the multitude of them & beleued  
† wer of one hert, & of one soule. Neither  
saied any of thē, that ought of the thyng-  
ges whiche he possessed, was his owne:  
but thei had al thynges commen. And w  
great power gaue the Apostles wytnes  
of the resurreccion of & Lorde Iesu. And  
great grace was with them all. Neither  
was ther any among them that lacked.  
For as many as wer possessers of landes  
or houses, solde them, and broughte the  
pryce of the thynges that wer solde, and  
layed it downe at the Apostles fete. And  
distribucion was made vnto euery man  
accoṛdyng as he had neede. †

Actes. i. d

And \* Ioses, whiche was also called  
of & Apostles, Barnabas (that is to saye  
the sonne of consolaciō) beyng a Leuite.  
and

Of the Apostles. Fol. C. lxxxvi.  
and of the countre of Cypers, when he  
had lande, solde it, and layde the pryce  
downe at the Apostles fete.

The. v. Chapter.

Certayn man named Ananias with a  
Sapbyra his wife solde a possessiō,  
and kept awaye parte of the pryce  
(his wife also beyng of counsell) and  
brought a certain parte, & layde it downe  
at the Apostles fete. But Peter said: A-  
nania, how is it, that Sathan hath fyl-  
led thyne herte, that thou shouldest lye  
vnto the holy goste, and kepe awaye part  
of the pryce of the lāde: perpeyned it not  
vnto the onely? and after it was solde,  
was it not in thyne owne power? Why  
hast thou conceaued this thyng in thyne  
herte? Thou hast not lyed vnto men, but  
vnto God. When Ananias hearde these  
wordes, he fell doun, & gaue vp þe goste.  
And great feare came ouer al them, þe herd  
these thynges. And the yong mā rose vp,  
and putte hym a patte, and caried hym  
out, and buryed hym.

And it fortuneth, that (as it wer about  
the space of thre houres after) his wife  
came in, ignoraunte of that whiche was  
done. And Peter said vnto her: Tell me,  
soldest thou the lande for so muche? And she  
sayd: yee, for so muche. Then Peter said  
vnto her: why haue ye agreed together,  
to tempt the sprite of the Lord? Beholde

A ii the

## The Actes

the fete of them whiche haue buryed thy husband, are at the doore, & shall cary the out. Then fel she doune strayght way at his fete, & yelded vp þ̄ goost. And þ̄ yong men came in, & found her dead, and caryed her out, & buryed her by her husband. And great feare came on all the congregation, and on as many as herde it.

**C** By the handes of the Apostles \* were many sygnes & wonders shewed among the people. And they were altogether in one accorde in \* Salomōs porche. And of other, durst no mā ioyne hym selfe to the neuerthelesse the people magnified thē. The nombre of them that beleued in the Lorde bothe of men and women, grewe more & more: in so much þ̄ thei brought þ̄ sycke into the stretes, and layde them on beddes and couches, that at the lest way the shadowe of Peter when he came by, might shadow some of them (and that they might all be deliuered from their infirmities.) There came also a multitude oute of the cyties rounde aboute, vnto Ierusalem, bryngyng sicke folkes, and them whiche were vexed with vncleane spytes. And they were healed euery one.

**Actes. iiii. a** \* Then the chiefe preste rose vp, and all they that wer with hym (whiche is the secte of the Saduces) and wer ful of indignacion, and layd handes on the Apostles, and put them in the comen prison.

\* But

Of the Apostles. Fol. C. lxxxviii.

\*But the angell of the Lorde by nighte Actes. xlii. a  
opened the prison doores, & brought them and. xvi. f  
forth, & sayde: go, and stande, and speake  
in the temple to the people all the wor-  
des of this life. When they herde þ, they  
entred into the temple early in the mor-  
nyng: & taught. But the chiefe preste cam  
and they that wer with hym, and called  
a counsell together, and all the elders of  
the children of Israel, & sent men to the  
prison, to fet them. When the mynisters  
came, and found them not in the prison,  
they returned and tolde, sayng: the pre-  
son truly found we shut with al diligēce  
and the keepers standyng without before  
the doores. But when we had opened, we  
found no mā within. When þ chiefe prest &  
and the ruler of the temple, and the hye  
prestes harde these thynges, they doubted  
of them, wherunto this would growe.

Then came one & shewed them: behold  
the men that ye put in prison, stande in þ  
temple, and teache the people. The went  
the ruler of the temple, with ministers, &  
brought them without violēce. For they  
feared the people, lest they should haue  
bene stoned. And when thei had brought  
them, they set them before the counsell:  
And the chiefe preste asked them, sayng:  
\*dyd not we straytlye commaunde you, Actes. xlii. b  
that ye should not teache in thys name?  
And beholde, ye haue fylled Ierusalem  
A iii      with



## The Actes

with your doctrine, and intend to bypnyng  
\*this mans bloude vpon vs.

Mat. xxvii. c

**P**eter and the other Apostles answered,  
and said: \*

Actes. iiii. d

We ought more to obey  
God then men. The God of our fathers  
rayled vpon Iesus, whom ye slewe, & han-  
ged on tre. hym hath God lyst vp wryth  
his right hand, to be a ruler and a sauy-  
our, for to geue repentance to Israel, &  
for geuene of synnes, And we are recorde-  
des of these thynges which we saye, & so  
is also the holy goste, whome God hath  
geue to them that obey hym. When thei  
hearde þ, they claue asunder and sought  
meanes to slaye the, Then stode there vp

Actes. xlii. a

one in þ counsell, a pharyse, named \*Ga-  
malyci, a doctoure of lawe (had in repu-  
tacion amōg al the people) & commaun-  
ded the Apostles to go aside a litle space  
and said vnto the: Ye mē of Israel, take  
hede to your selues, what ye entende to  
do, as touchynge these men. For before  
these dayes rose vp one Iudas, boas-  
tyng him self, to whō resorted a nombre  
of mē, about a foure hundred, which was  
slain: & they all which beleued hym, wer  
scattered abroad, & brought to nought. Af-  
ter this mā, was ther one Iudas of Ga-  
lile in the dayes of the tribute, & drew  
awaye muche people after hym. He also  
perpyshed and all, euen (as many as har-  
kened to hym) were scattered abroad.

Luke. xlii. a

And

Of the Apostles. Fol. C. lxxxviii.

And now I saie vnto you: refrain your  
selues from these menne, and lette theim  
alone. For if this counsaill or this worke  
bee of mēne, it will come to naught. But  
and if it bee of God, ye cannot destroy it,  
lesse haply ye bee found to strue against  
God. And to hym agreed the other: and  
when thei had called the Apostles, thei  
bette theim, \*and commaunded, that thei *Actes. iiii. v.*  
should not speake in the name of Iesu,  
and lette theim go. And thei departed  
from the counsaill, *† Matth. v. b.* freiof syng, that thei  
wer coumpted worthy, to suffre rebuke  
for his name. And dailie in the temple  
and in euery house thei ceased not, to  
teache and preache Iesus Christe.

The. vi. Chapter.

**I**n those daies (when the nombre  
of the disciples grew) there arose  
a grudge among *†* Grekes against  
*†* Hebrues, because their widdowes wer  
dispyed in the daily ministracion. Then  
the twelue called the multitude of *†* di-  
sciples together and saied, it is not mete  
that wee should leaue *†* woorde of God,  
& serue tables. Wherefore brethren loke  
ye out among you seuē menne *†* of honest *i. Tim. iii. v.*  
reporthe, & full of *†* holy ghoost and wise  
dom, to whō we maie comit this busines  
But we wil geue our selues continually  
to praier & to *†* ministracion of *†* woord.  
And *†* saipng pleased *†* whole multitude

A iiii. And

## The Actes.

And thei chose Steuen , a manne full  
 of faith and of the holy ghoost, and Philip,  
 \* Apoc. ii. b. and Procorus, and Nicanor and Ti-  
 mon, and Permenas, and \* Nicholas a  
 conuert of Antioche. These thei sette be-  
 fore the Apostles : & when thei had prai-  
 sed thei & laied their handes on theim.  
 An. xxvii. a. And the woorde of God encreased, and  
 1. Tim. iii. c the nombre of his disciples multiplied in  
 ii. Timo. i. b. Jerusalem greatly , and a greate com-  
 paignie of the prestes wer obediēte to his  
 faith: & And Steuen, full of faith and  
 power, did great wonders and miracles  
 among the people. Then there arose cer-  
 tain of the sinagoge , whiche is called his  
 sinagoge of the Libertines and Sireni-  
 tes, and of Alexandria, and of Cecilia and  
 \* Luk. xxi. a. of Asia disputyng with Steuen . \* And  
 D thei could not resist the wisdom, and his  
 7. Math. x. e. spirite, & whiche spake. & Then sent thei  
 in menne, whiche saied: wee haue hearde  
 hym speake blasphemous woordes aga-  
 inst Moses , and against God . And thei  
 moued the people & the elders & the scri-  
 bes : and came vpon hym & caught hym,  
 & brought hym to the counsaill & brought  
 forth false witnesses whiche saied, This  
 manne ceaseth not to speake blasphe-  
 mous woordes against this holy place &  
 his lawe: for wee hearde hym saie: this Je-  
 sus of Nazareth shall destroy this place  
 & shall chaunge the ordinaunces whiche  
 Moses

Of the Apostles. Fol. C. lxxxix.  
Moses gaue vs. And all þ sat in þ coun-  
saill, looked stedfastly on hym, & sawe his  
face as it had been the face of an angell.

The. vii. Chapiter.

Ben saied the chief preste, is it euē a  
C lo? And he saied: ye mēne, brethre  
and fathers, harken: The God of  
glory appeared vnto our father Abrahā  
whē he was in Mesopotamia, before he  
dwelte in Charran, and saied vnto hym:  
†Get thee out of thy countree, & from thy Gene. vii. a.  
kynred, & come into the lande, whiche I  
shall shewe thee. Thē came he out of the  
lande of Chaldey, and dwelt in Charran  
And from thence, when his father was  
dedde, he brought hym into this land in  
which ye now dwell, & he gaue him none  
inheritaunce in it, no, not the bredeth of  
a fote: \* And promised that he would Gene. xii. b.  
geue it to hym to possesse and to his sede xiii. c. xvi. b.  
after hym, when as yet he had no childe. and. xxi. a.

God verely spake on this wise \* that  
his seede should so gouerne in a straunge  
lande, and that thei should kepe them in  
bondage, and †intreate them euill foure  
hundred yeres. And the naciō (to whom  
thei shalbe in bōdage) wil I iudge, saied  
God. And after þ, shall thei come forth &  
serue me in this place. †And he gaue him Gene. xvi. b.  
the couenaunt of circumcision. And he be- and. xxi. a.  
gat Isaac, & circūcised hym þ eight daie  
\* Isaac begat Jacob & † Jacob begat þ

A v. twelue \* Ge. xxi. c.  
† Ge. xxix. xxi



## The Actes.

*Ge. xxxviii. f.* twelue Patriarkes. † And þ þatriarkes  
*Sapient. ii. c.* haupng indygnaciō solde Ioseph into  
 Egypt. And God was w him, & deliuered  
 him out of al his aduersites, & gaue hym  
 fauour & wisedd in the sight of þharao  
 † *Gene. xi. c.* kyng of Egypt: and he made hym gouer  
 nour ouer Egypt, & ouer al his household  
 \* *Gene. xli. g.* \* But there came a dearth ouer all þ lād  
 of Egypt & Canan, & greate affliction, þ  
 our fathers founde no sustenance. But  
*Gene. xlv. a.* when Iacob heard þ there was corne in  
 Egypt, he sent our fathers first. \* And at  
 þ second time, Ioseph was knowē of his  
 brethre, & Iosephs hired was made kno  
 wē vnto þharao. The sent Ioseph a mes  
 sage, & caused his father to be brought, &  
*Gene. xlvii. a.* all his kinne. lxxv. soules. \* And Iacob  
 † *Ge. xlix. d.* descended into Egypt † and died bothe he  
 and our fathers, and wer caried ouer in:  
*Ge. xliii. d.* to Sichem, and laied in the sepulchre † þ  
 Abraham bought for money of þ loonne  
 of Emor, the loonne of Sichem.

**C** But whē the time of the promes drew  
 nie whiche God had sworne to Abrahā  
 \* *Exod. ii. a.* \* the people grew & mutiplied in Egypt  
*Psalm. cxv. c.* til another kyng arose whiche knew not  
 of Ioseph. The same dealt subtelly with  
 our kinned, & euil intreated our fathers  
 & made them to cast out their young chil  
 dren, that thei should not remaine aliue.  
 \* *Exod. ii. a.* \* The same tyme was Moyses borne  
*Hebre. xi. c.* and was acceptable vnto G D D, and  
 nourished

of the Apostles. **fol. lxx.**

nourished vp in his fathers house three monethes. When he was cast out, Pharoos daughter toke hym vp, & nourished hym vp for her a lone sonne. And Moses was learned in al maner wisdom of the Egyptians, and was myghty in dedes and in wordes.

And whā he was ful forthy ycare olde, it came into his hert, to viset his brethre the children of Israel. And whē he sawe one of them suffer wronge, he defended him, & auenged his quarrel that had the harme done to hym, and smote þe Egyptian. For he supposed his brethren wold haue vnderstande, how that God by his hande shulde deliuer thē. But they vnderstode not.

And the next daye he shewed him selfe vnto thē as they stroue, and wolde haue set them at one agayne sayinge Sirs, ye are brethren, why hurte ye one another? But he that dyd hys neyghboure wronge thrust him awaye, sayinge: \* who made the a ruler & a iudge ouer vs? wilt thou kyll me, as thou dyddest the Egyptian yesterdayer? Then fled Moses at that sayinge, and was a straunger in the lāde of Madian, where he begat two sonnes.

\* And when fourtie yeaeres were expired, ther appeared to him in þe wildernes of moũte Sina, an Angel of þe Lord in a flāme of fire i a bushe. Whē Moses sawe

\* Gen. xix. b.

Exo. ii. c.

Mat. xxv. c.

Actes. iiii. b.

\* Exod. ii. c.

\* Exo. iii. d.

## The actes

saue it, he wondred at the syght. And as he drue neare to beholde, the voice of the Lord came vnto him: \* I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Moyses trembled, and durste not beholde. Then saide the Lord to him. † Out of thy shooes from thy fete, for the place where thou standest, is holy ground. I haue perfectly sene the affliction of my people whiche is in Egypte, and I haue hearde theyr groynge, and am come doune to deliuer them. And now come, and I wyll sende thee into Egypte.

\* Exo. iii. b.  
Mar. xxi. c.  
Mar. xii. c.  
Lu. xxi. e.

† Iosue. v. d.

Exo. ii. e.

¶ This Moyses whā they forsook (sayng \* who made the a ruler & a iudge?) the same dyd God send to be a ruler & a deliuerer by the hādes of the Angel which appeared to him in the bushe. And the same brought them out, thewinge wonders and sygnes in Egypte, & in the reed see, and in the wildernes fourtie yeares. This is that Moyses, whiche saide vnto the children of Israel: \* A Prophet shal the Lorde poure God rāple vp vnto you of youre brethren, lyke vnto me, him shal ye heare.

\* deu. xliii. o  
Actes. iii. d.

† Exod. xix. ff.  
Gala. iii. c.

This is he that was in the congregation, in the wyldernes with the Angell (which spake to him in the mounte Sina) and with our fathers. This man receaued the worde of life to geue vnto vs, to whom

of the Apostles, Fol. C.xci.  
whom oure fathers wolde not obey, but  
cast it fro the, and in their hertes turned  
backe agayne into Egypte, sayinge vnto  
Aarō make vs Goddes to go before vs. *Exo. xxxii. e*  
For as for this Moyses that brought vs  
out of the lande of Egypte, we wote not  
what is become of him. And they made  
a calfe in those dayes, & offered sacrifice  
vnto the ymage, & reioised ouer the wor-  
kes of their awne handes.

Then God turned him selfe, & \* gaue *f Roma. i. c.*  
them vp, that they shulde worshyppe the  
hooft of the skye, as it writtē in the booke  
of the Prophetes. \* O ye of the house of *Amos. v. d.*  
Israel, gaue ye to me sacrifices & meate *Pierre. vii. e.*  
offerings by the space of fourtie yeares  
in the wildernes? And ye toke vnto you  
the tabernacle of Moloch, and the starre  
of poure God Rempham, figures which  
ye made to worshyppe them. And I will  
translate you beyonde Babilon.

Oure fathers had the tabernacle of  
witnes in þe wildernes, as he had apoynt-  
ed them speakyng vnto Moyses: þat that *Exo. xxv. d.*  
he shulde make it, accordyng to the fa- *Hebre. viii. a*  
lion that he had seene. Which tabernacle  
also oure fathers that came after, \* *\* Iosue. iii. a*  
brought in with Iosue into the possessiō  
of the Gentils, whom God draue out be-  
fore the face of oure fathers, vnto the  
tyme of Dauid: \* whiche founde fauour *psa. lxxxix. e*  
before God, & wolde fayne haue foude a  
tabernacle



## The Actes

**iii. Reg. vi. a** tabernacle for the God of Jacob. \* But Salomon bult him an house.

**† Act. xvii. f.** † Howbeit he that is hyest of al, dwel-  
leth not in temples made with handes,  
**\* Esa. lxi. a** as saith þ þ Prophet, \* heauen is my seate  
**iii. Re. viii. c** and earth is my fote stole. What house  
**ii. Para. vi. c** will ye bulde for me, sayth the Lorde? or  
whiche is the place of my reste: hath not  
my hande made all these thynges?

**15** Ye stiffnecked and of vncircumcysed  
hertes and eares: ye haue allwayes re-  
**\* Den. ix. d** sisted the holy goost, \* as poure fathers  
dyd, so do ye. Whyche of the Prophetes  
haue not poure fathers persecuted? And  
they haue slayne them, which shewed be-  
fore of the commynge of that Just whom  
ye haue nowe betraied, & murdered. And  
**\* John. vii. b.** ye also haue receaued the lawe \* by þ mi-  
**† Acte. xii. b.** nistraciō of Angels, & † haue not kept it.

\* When they hearde these thynges,  
their hertes claue a sunder, & they gnas-  
shed on hym wyth their tethe. But he  
beynge full of þ holy goost, loked vp sted-  
fastlie with his eyes into heauen, & sawe  
the glorie of God, and Iesus standynge  
on the ryght hande of God, and sayde:  
beholde, I se the heauens open, and the  
sonne of man standynge on the ryght  
hande of God. Then they gaue a shoote  
**psal. lxxiii. a.** with a loude voyce, and \* stopped thei-  
**\* iii. Re. xxi. b.** eares, and ranne vpo him al at once, and  
cast him out of þ citie, and \* stoned him,  
And

of the Apostles. **Pol. l. xlii.**  
And the witnesses laide downe their clothes at a yong mannes fete, whose name was Saul. And they stoned Steuen calyng on, and sayinge. **Lorde Iesu,\*** resceue my sprete. And he kneled downe & cried with a loude voyce: **Lorde, fayne not this synne to their charge.** And when he had thus spoken, he fell a slepe. †

\* **Act. vii. 54.**  
† **Act. vii. 55.**

**The. viii. Chapter.**

**Saul\* consented vnto his death.** †

**S** And at that time ther was a great persecucion agaynste the congregacion whiche was at Ierusalem, and they were all\* scattered abroad thorow out the regions of Iury and Samaria, except the Apostels. But deuout men dressed Steuen, and made great lamentacion ouer him. As for Saul he\* made hauocke of the congregacion, and entred into euery house, and drewe out bothe men and women, and thruste them into prison. Therefore, they † were scattered abroad, went euery where preachyng the worde of God.

\* **Act. viii. 1.**  
† **Act. viii. 2.**

\* **Act. ix. 1.**  
† **Act. ix. 2.**

**Act. ix. 3.**  
**Act. ix. 4.**

**Act. ix. 5.**

† Then came Philip into a citie of Samaria, and preached Christ vnto the people. And the people gaue heade vnto those thynges whiche Philip spake with one accorde, hearyng and scyng the myracles which he dyd. For\* vncleane spretes cryng with loude voyce, came out of many that were possessed of the. And many

\* **Act. xvi. 16.**

## The Actes

many takē with palsyēs, and many that halted, were healed. And there was greate ioye in that citie. †

But there was a certayne man called Symon, whiche before tyme in the same citie vsed wytcheecraft, and bewytched the people of Samarie, sayinge that he was a mā that coulde do greate thinges. Whom they regarded, from þe lest to the greatest, sayinge: this man is the power of God whiche is called great. And hym they set moche by, because that of longe tyme he had bewitched them with sorceries. But as sone as they gaue credēce to Philippes preachynge of the kyngdome of God, and of the name of Iesu Christ, they were baptised both men and women. Then Symon him selfe beleued also. And when he was baptised, he cōtynued with Philipe & wōdred, beholding þe miracles & signes, which were shewed.

† When the Apostles which were at Hierusalem hearde saye, that Samaria had receaued the worde of God, they sēt vnto the Peter & Iohn. Which whē they were come downe, prayed for them, that they myght receaue the holy ghost. For as yet he was come on none of them: but they were baptised onely in the name of Christe Iesu. \* Then layde they their handes on them, and they receaued the holy ghost. †

Actes. vi. b.  
piii. a. x. a.  
i. Tim. iii. d.  
and. v. b.  
Act. x. vii. d.  
ii. Tim. i. b.

When

Of the Apostles. Fol. C. xciii.

When Symon sawe, that thow lay-  
yng on of the Apostles handes, the holy  
goste was geuen, he offred them money,  
sayng: geue me also this power, that on  
whomsoeuer I put the handes, he maye  
receaue the holy goste. But Peter said  
vnto hym: thy money perishe wyth the  
because thou hast thought\* that the gift  
of God maye be obteyned with money.  
Thou hast nether parte, nor felloshyp in  
this busynes. For thy herte is not ryght  
in the sight of God. Repente therfore of  
this thy wickednes, and praye God that  
the thought of thyne hert may be forge-  
uen the. For I perceaue that thou arte  
ful of bytter gal, & wrapped in iniquite.

Math. p. 6

Thē answered Symon and said: \*praye  
ye to the Lorde for me, that none of these  
thynges which ye haue spokē, fal on me.  
And they whē they had testifyed & prea-  
ched the word of God, returned toward  
Ierusalem, and preached the Gospell in  
many citie of the Samaritans.

Exod. viii. b.  
iii. Re. xiii. b.  
Roma. viii. b.  
Luke. xxi. c

\* The angell of the Lorde spake vnto  
Philip, sayng: aryse, and go toward the  
South, vnto the waye that goeth doune  
from Ierusalem vnto the cite of Gaza,  
which is in the desert. And he arose and  
went on. And behold: a man of Ethiopia  
(a chamberlayn) and of great authorite  
with Candace quene of the Ethiopians,  
and had the rule of all her treasure:

B

came



## The Actes

**John .xii. 8** \*came to Ierusalem for to worship. And  
**iii. Re. viii. c** as he turned home again sytting in hys  
 charret, he red & say the prophete.

Then the sprite said vnto Philip: go  
 nere & ioyne thy selfe to yonder charret.  
 And Philip ran to hym, and herde hym  
 read the prophet & say, and said: Under-  
 standest thou what thou readest? And he  
 said: how can I, excepte I had a guyde?  
 And he desyred Philip, & he would come  
 bp, & syt with hym. The tencure of & scri-  
**Eccl. iiii. c** pture which he red, was this: \*He was  
 led as a shepe to be slain: & like a lambe  
 domme before his shearer, so opened he  
 not his mouth. Because of his humbles-  
 nes, he was not esteemed. But who shall  
 declare his generacion: for his life is ta-  
 ken fro the earth. The chamberlain an-  
 swered Philip, and said: I praye the, of  
 whome speaketh & prophet this: of hym  
 selfe, or of some other man?

Philip opened his mouth, & began at &  
 same scripture, & preached vnto him Je-  
 sus. And as they went on their way, they  
 came vnto a certain water, & the cham-  
**Actes. x. 9** berlayne saide: Se, here is water \* what  
 doth let me to be baptised? Philip sayde  
 vnto hym: If thou beleue with all thine  
 hert, & mayst. And he answered & said: I  
 beleue, that Iesus Ch:ist is the sonne of  
 God. And he comaunded & charret to sta-  
 dyll. And they went doune both into the  
 water

Of the Apostles: Fol. C. xciii.  
water: both Philip and also the chamber-  
layne & he baptised hym. And as soon as  
they were come out of the water, & spirit  
of the Lorde caught away Philip, & the  
chamberlayn sawe hym no more. And he  
went on his way reioysing: but Philip  
was founde at Azotus. And he walked  
thorowhe out & countre, preaching in all  
the cities, tyll he came to Cesarea. ¶

**The. ix. Chapter. ¶**

And Saul yet brethyng out threat-  
nings and slaughter against & dis-  
ciples of the Lorde, went vnto & hye  
prieste, and desired of hym letters, to ca-  
ry to Damasco, to the synagoges: \* that  
yf he found any of this waye ( whether  
they were men or women ) he might bring  
them bounde to Jerusalem. And when  
he journeyed, it fortuned that as he was  
come nye to Damasco, sodenly ther ap-  
peared round about hym a lyght from hea-  
uen, and he fell to the earth, and heard a  
voyce, sayng to him: \* Saul, Saul, why  
persecutest thou me? And he saide: what  
art thou Lorde? And the Lorde saide: I  
am Iesus, whom thou persecutest. It is  
hard for the to kycke against the prickes.  
And he bothe tremblyng and astonnyed,  
saide: Lorde, \* what wilt thou haue me to  
do? And the Lorde sayd vnto hym: aryse  
and go into the cytie, and it shalbe tolde  
the, what thou muste do.

Actes. viii. 9  
xiii. a. xxi. b  
i. Corin. xv. 8  
Gala. i. c

Actes. xxi. 8

Luke. iii. 8  
Actes. i. f  
and. xxi. f

## The Actes.

¶ The men whiche iorneyed with hym, stode amased, hearyng a voice, but seying no man. And Saul arose fēd the earth, & when he opened his eyes, he sawe nomā. But they led him by the hand, & brought him into Damasco. And he was thre dayes without sight, & nether dyd eate nor drynke. And there was a certain disciple at Damasco, named Ananias, & to hym saide ꝑ̄ the Lorde in a vision: Ananias? And he said, behold, I am here Lord. And the Lorde sayd vnto hym: aryse, and go into the strete (which is called strayght) and seke in the house of Judas, after one called Saul \* of Tharsus. For beholde, he prayeth, and hath sene in a vision a man named Ananias comynge into hym, and puttyng hys handes on hym, that he myght receaue his syght.

Actes. xxi. 8  
and. xxi. 8

Then Ananias answered: Lord, I have heard by many of this man \* how much euyll he hath done to thy saintes at Ierusalem: & here he hath authorite of the hye Priestes, to bynde all that cal on thy name. The Lorde said vnto hym: go thy way, for he is a chosen vessel vnto me, to bear my name before the Gentyles, & kynge, and the chyl dren of Israel. For I wyl shewe hym, howe greate thynges \* he must suffre for my names sake.

Actes. xxi. a  
xxii. a xxvi. b  
1. Cor. xv. b  
Gala. i. c

Actes. xxi. c  
ii. Corin. xi. c  
¶ Actes. xxii. c

¶ And Ananias went his way, and entered into the house, and put his handes

ON

Of the Apostles Fol. C. xcv.

on hym, & said: brother Saul, the Lord þ  
appeared vnto the in the waye as thou  
camest, hath sent me, that thou myghtest  
receauē thy sight, and be fylled with the  
holy gooste. And immediatlye there fell  
from his eyes as it had bene scales, & he  
receaued sight: and arose, & was bapty-  
sed, and receaued meat and was comfort-  
ed. Then was Saul a certain dayes w  
the disciples, whiche were at Damasco.  
And strayght way he preached Christ in  
the Synagoges, how þ he was the sonne  
of God. But all þ heard hym were ama-  
sed and said: is not this he that spoyled  
them whiche called on this name in Je-  
rusalem, & came hyther for that entente,  
that he myght bryng them bounde vnto  
the hye prestes? But Saul encreased the  
more in strength, and confounded the Je-  
wes whiche dwelte at Damasco, affyr-  
myng: that this was very Christ. ⁊

And after a good while, þ Jewes toke  
counsell together to kyll hym. But their  
laiyng awayte was knowen of Saul.  
And they watchyed the gates daye and  
night to kyll hym. \* Then the disciples ii. Cor. xii. 8  
toke hym by night, & put hym thorow i. Reg. xix. 8  
the wal, and let hym downe in a basket.

And when Saul was come to Jerusa-  
lem, he assayde to couple hym self to the  
disciples: but thei wer al afrayd of hym  
and beleued not, þ he was a disciple. But

W iii Barnabas



## The Actes.

Barnabas toke hym, and broughte hym to the Apostles, & declared to the, how he had sene the Lord in the waye, & that he had spoken to hym, & howe he had done boldly at Damasco in the name of Iesu. And he had his conuersacion with them at Ierusalē, speakyng boldly in þe name of the Lorde Iesu. And he spake & disputed against the Grekes: but thei went about to slea him. Which whē the brethren knewe, they brought hym to Cesarea, & sent hym forth to Tharlus. Then had þe congregacion rest thorow out all Jewry and Galile and Samary, and were edifyed, and walked in the feare of the Lorde, and multiplied by the conforte of the holy goste.

Actes. xxi. c

Math. ix. a  
Marke. ii. b  
Luke. v. c  
John. v. b  
Actes. iii. b

And it chaunced as Peter walked through out all quarters, he ca also to þe saintes which dwelt at Lydda. And ther he found a certaine man named Eneas, which had kepte his bed. viii. yeres, and was sicke of the palsy. And Peter said vnto hym: Eneas, the Lord Iesus Christ make the whole: aryse, & make thy bed. \* And he arose immediatly. And al that dwelt at Lydda and Marion, sawe hym, and turned to the Lorde.

Ther was at Joppa a certain womā, a discipule named Tabitha (whiche by interpretaciō is called Dorcas) the same was full of good woorkes, and almes dedes

Of the Apostles. Fol. C. xvi.

deedes, whiche she did, And it chaused in those daies that she was sicke, and died. Whom when thei had wshed, thei laied her in a chāber. But for asmuche as Lid- da was nigh to Joppa, and the disciples had hearde that Peter was there, thei sente vnto hym, desiering hym, that he would not be grieved to come vnto them.

Peter arose, and came with them. And whē he was come, thei brought him into þ chamber. And all the widdowes stode rounde aboute hym, wepyng, & shewyng the cootes & garmentes whiche Dorcas made, while she was with them. And Peter putte them all forth, & kneeled doune and prayed: and turned hym to the body: and saied: Tabitha \* arise. And she opened her eyes, and whē she sawe Peter she satte vp. And he gaue her the hande, and lifte her vp. And when he had called the saintes and widdowes, he shewed her aliue. And it was knowne throughout all Joppa, and many beleued on the Lorde. And it fortuneth that he taried many daies in Joppa, with one Simon a tanner.

Luke. viii. c.  
ij. Re. viii. f.  
lii. Re. xvi. a

The. x. Chapter. ✕

¶ Her was a certain man i Cesarea called Corneli<sup>9</sup>, a captain of þ soudiers of Italy, a deuout mā, & one þ feared God in all his household, whiche gaue muche almes to the people, and prayed God alwaie. The same saue by a

B iii. vision

## The Actes.

vision euidently ( about the ninth houre  
of the daie ) an angell of God commyng  
into hym: and saiyng vnto hym: Corne-  
lius . When he looked on hym, he was as-  
fraid: and saied: what is it Lorde? He  
*Ecc. xxxv. a* saied vnto hym. Thy praies and thy al-  
meles are come vp into remembraunce  
before God. And now send mēne to Sop-  
pa, and call for one Simon, whose sirna-  
me is Peter. He lodgeth with one Simā  
a tanner, whose house is by the sea syde.  
He shall tell thee, what thou oughtest to  
dooe. And when the angel whiche spake  
vnto hym, was departed, he called twos  
of his housholde seruauntes and a de-  
uoute souldiour of them that waited on  
hym, and tolde theim all the matter, and  
sent theim to Soppa.

*Matth. vi. a.*  
*Act. iiii. f* *25* On the morowe as thei went on their  
iojney and drew nigh vnto the citee, Pe-  
ter went vpon the toppe of the house  
to praie, aboute the sixt houre . And whē  
he wered an hongred, he would haue ea-  
ten. But while thei made redy, he fell in  
to a traunce, and sawe heauen opened,  
and a certayne vessel come downe vnto  
hym, as it had been a greate sheete, knitte  
at the foure corners, and was let doune  
*\*Leuit. xi. a.*  
*Deut. xlii. a.* to the earth, wherein wer \* all maner of  
foure footed beastes of þe earth, and ver-  
men and wormes, and foules of the aire.  
And there came a voice to hym; rise Pe-  
ter

Of the Apostles. Fol. C. cxviii.  
ter, kill: and eat. But Peter saied: not  
so Lord, for I haue neuer eatē any thyng  
that is commen or vncleane. And þ voice  
spake vnto hym again the seconde tyme:  
¶ what God hath clenfed, þ call not þ co- *Matth. xv. b.*  
men. This was dooen thise, & the vessel *Rom. xiii. c.*  
was receiued by again into heauen.

While Peter also mused in hymself &  
what this vision (whiche he had sene)  
meante: beholde, the menne whiche wer  
sente from Cornelius, had made inqui-  
raunce for Simons house, and stode be-  
fore the doze: and called out one, and as-  
ked whether Simon whiche was sirna-  
med Peter, wer lodged there. While Pe-  
ter thought on the vision, þ spirite saied  
vnto hym: behold, menne seke thee: arise  
therefore, and gette thee doune, and goo  
with them, and doubte not: for I haue  
sent them. Peter went doune to þ menne  
whiche wer sent vnto him fro Cornelius  
and saied, Behold, I am he whō ye seke  
what is the cause wherefore ye are come  
Thei saied, Cornelius the capitain, a iust  
manne, and one that feareth God, and of  
good reporte emong all the people of the  
Iewes, was warned by an holy angell,  
to send for thee into his house, & to heare  
woordes of thee. Then called he them  
\*and lodged them.

*Gene. xix. a.*

And on the morow, Peter went awaie  
with them, and \* certain brethren from *D*  
*\* Actes. xi. b.*  
B v, Joppa



## The Actes.

Acte. xiii. e.  
Apoca. xix. b  
and. xxi. a.  
Deute. vii. a.

Joppa accompaigned hym. And the third daie entred thei into Cesarea. And Cornelius waited for theim, & had called together his kinsmen, and speciall frēdes. And as it chaūsed Peter to come in, Cornelius met hym, & fell doune at his fete, & worshipped hym. But Peter toke hym vp, sayng: stand vp, & I my self also am a man. And as he talked w<sup>th</sup> him, he came in & found many p<sup>er</sup>sones come together. And he saied vnto the: Ye knowe how t<sup>hat</sup> it is a vnlawful thyng for a man p<sup>er</sup>son is a Jewe to compaignie or come vnto an aliañte: but God hath shewed me, p<sup>er</sup>son I should not call any manne comen or vnclean: there fore came I vnto you without delaie, as sone as I was sent for. I aske therefore for what intente haue ye sente for me.

And Cornelius saied: This daie now foure daies aboute this houre, I satte fasting, and at the ninth houre I prayed in my house: and beholde, a manne stode before me in bright clothyng, & saied: Cornelius, thy praier is hearde, and thynne almes deedes are had in remembraunce in the sight of God. Sende menne therefore to goo to Joppa, and call for Simō whose surname is Peter. He is lodged in the house of one Simon a tanner by the sea side, whiche as sone as he is come, shal speake vnto thee. The sent I for thee immediately, and p<sup>er</sup>son I haue well dooen, that p<sup>er</sup>son art

Of the Apostles. Fol. C. cxviii.  
 art come. Now therefore are we all here  
 present before God, to heare all thynges  
 that are commaunded vnto thee of God  
 Then Peter opened his mouthe & saied:  
 Of a truely I perceiue, that there is no  
 respect of persones with God \* but in al  
 people, he that feareth him, and worketh  
 righteousnes, is accepted with hym.

†.ii. pa. rix. a.  
 Roma. ii. b.  
 Ephe. vi. b.  
 Colo. iii. d.  
 Eccl. xxxv. b

Ye knowe the preachyng that God set  
 vnto the children of Israell, preachyng  
 peace by Iesus Christe, whiche is Lorde  
 ouer all thynges: Whiche preachyng  
 was published throughout all Jewrye  
 (and \* began in Galile, after the baptim  
 whiche Ihon preached) how † God an-  
 noynted Iesus of Nazareth with the  
 holy ghooste, and with power. When Je-  
 sus went aboute dooyng good, and hea-  
 lyng all that wer oppressed of the deuell  
 for God was with hym. And we are wit-  
 nesses of all thynges whiche he did in  
 lande of the Jewes and at Ierusalem:  
 whom thei slewe, and hanged on tree.  
 By the God raised vp the thirde daie, and  
 shewed him openly, not to all the people  
 but vnto vs witnesses (chosen before of  
 God for thesame intent) whiche did eate  
 & dryncke with him, after he arose from  
 death. \* And he \* commaunded vs to pre-  
 ache vnto the people, and to testifie, that  
 it is he, which was ordeined of God to be  
 the iudge of quicke & dede, To hym geue

\* Esa. lvi. b. c  
 †

Matt. iiii. b.  
 † Esa. lxi. a.  
 Luke. iiii. c.

† Lu. xxiii. d.  
 Ihon. xxi. d.  
 \* Matt. xxv. g.  
 .viii. d.  
 Mark. xvi. c.

all

## The Actes.

\* *Actes. i. iiii. d.* \*all þ þrophetes witnes, that throughe his name whosoever beleueth in hym, shall receiue remission of synnes. ⁊

\* *Actes. ii. a.* \*while Peter yet spake these woordes, the holy ghooste fell on all them whiche heard the preaching. And thei of the circumcision whiche beleued, were astonished, as many as came vnto Peter, because that on the Gentiles also was shed out the gift of þ holy ghoost. For thei heard thei speak with toungues, and magnified God. Then answered Peter:

\* *Actes. iii. f.* ⁊ can any manne forbid water, that these should not bee baptised whiche haue receiued the holy ghooste as well as wee? And he commaunded thei to bee baptised in the name of the Lord. Then praised thei hym, to tary a few daies.

### The. xi. Chapter.

*A* And þ Apostles and brethren that were in Ierusalem, heard that the Gentiles had also receiued the word of God. And when Peter was come vnto Ierusalem, thei that were of the circumcision, contended against hym, sayng:

\* *Actes. vii. a.* ⁊ Thou wentest in to menne vncircumcised, and didest eate with thei. But Peter rehearsed the matter from the beginning, ⁊ expounded it by ordre vnto them

\* *Actes. x. b.* sayng: ⁊ I was in the citee of Joppa, praying: and in a trance, I sawe a vision, a certain vessel, descende, as it had been a greates

of the Apostles, Fol. L. xcix.  
 greate shete, let downe from heauen by  
 the fower corners, and it ca to me. Into  
 the whiche when I had fastened myne  
 eyes, I considered, and sawe \* fourefoted \* Leni. xi. a.  
 beastes of the erth, and vermen and wor Don. xliii. a.  
 mes, and foules of the aier. And I herde B  
 a voice sayinge vnto me, arise Peter, slep  
 and eate. But I saide: not so Lorde, for  
 nothyng comen or vncleane hath at eny  
 tyme entered into my mouth. But þ voyce  
 answered me agayne from heauē, count  
 not thou those thynges comen, whyche  
 God hath clensed. And this was done  
 thre tymes. And al were takē vp agayne  
 into heauen.

And beholde: immediatly ther were  
 thre men al ready come vnto the house  
 where I was, sent from Cesarea vnto  
 me. And the sprete saide vnto me, that I  
 shuld go with them, without doutynge.  
 Moreouer \* these syxe brethren accom- Notes. p. a.  
 panied me, and we entred into the mans  
 house. And he shewed vs, howe he had  
 sene an Angell in his house, which stode  
 and said to him: send men to Joppa, and  
 call for Symō, whose syr name is Peter  
 he shall tell the wordes, wherby both  
 thou and all thyne house shalbe saued.  
 And as I beganne to preache, the holy C  
 goost fell on them, \* as he dyd on vs at Notes. li. a.  
 the begynnynge. Then came it to my re-  
 membrance, how that the Lorde saide:  
 \* John



# The actes

\*John. i. d. 4  
Actes. i. a.

\*John baptised with water, but ye shal be baptised with the holy goost. For as moch then as God gaue them like gistes as he dyd vnto vs, when we beleued on the Lorde Ies<sup>us</sup> Christ, what was I, that I shuld haue withstāde God? Whē they heard this, they helde their peace, & glorified God, saying: thē hath God also to þ Gentils graunted repentānce vnto life.

\*Act. viii. a.

\*They also whiche were scatted abroad thorow the affliction that arose aboute Steuen walked thorow out vnto Phenies & Cipers, & Antioche, preaching the worde to no mā, but vnto the Jewes onely. Some of them were mē of Cipers and Siren: which when they were come to Antioche, spake vnto the Brekes and preached the Lord Iesus. And the hande of the Lorde was with thē, and a greate nōbre beleued and turned vnto þ Lorde.

¶ Tydings of these thinges came vnto the eares of the congregaciō, which was in Ierusalem. And they sent forth Barnabas, that he shulde go vnto Antioche. Whiche when he came, and had sene the grace of God, was glad and, \* exhorted them all, that with purpose of hert, they wolde continually cleaue vnto the Lord For he was a good man, and full of the holy goost and of faith, and moch people was added vnto the Lorde. Then depatted Barnabas to Tar<sup>s</sup>, for to seke Saul And

Note. xiii. f.

of the Apostles.

fol. CC.

And whē he had founde him, he brought him vnto Antioche. And it chafised, that a whole yere they had their conuersacion with the congregacion there, and taught moch people, in somoche that the disciples of Antioche were the first that were called Christen.

\* In those dayes came Prophetes fro the citie of Iherusalem vnto Antioche.

\* Act. xxi. b

And ther stode by one of thē named Agabus, & signified by the sprete, that ther shuld be great detih thowome out all the worlde, whiche came to passe in the Emperour Claudius dayes. Then the disciples euery mā accordynge to his abilitie, purposed to sende \* succoure vnto the breithren which dwelt in Jewry. Which thinge they also dyd, & sent it to elders by the hādes of Barnabas and Saul.

\* i. Co. xvi. a.  
ii. Co. viii. a.  
and. ix. a.

¶ The. xii. Chapter. †

In the same tyme Herode the king stretched forth his handes to bere a certayne of the congregaciō. And he kyllled \* James the brother of Iohn with the swerde. And because he sawe p it pleased the Jewes he proceeded farther, and toke Peter also. Then were the dayes of swete breed. And when he had caught him, he put hym in prison also & deliuered hym to .iiii. quaternions of souldiers to be kepte, entendynge after Ester to brynge hym forth to the people.

\* Mat. xiii. d.  
and. xvi. a.

And

## The Actes

And Peter was kepte i prison. But praier was made without ceasinge of the congregacyon vnto God for him. And when Herode woulde haue brought hym oute vnto the people, & same night slepte Peter betwene two souldiers, bounde with two chaynes, and the keepers befoze the dore kepte the prison.

**\* Actes. v. d.** And beholde, **\*** the angell of the Lorde was there present, and a lycht shyned in the habitation. And he smote Peter on the side, and steroyd him vp, sayinge: arise vp quickly. And his cheynes fell of from his handes. And the Angell sayde vnto him, gyste thy selfe, and bynd on thy sandals. And so he dyd. And he saierth vnto him: caste thy garment aboute the, and folow me. And he came out and folowed him, and wist not, & it was trueth which was done by the Angell, but thought he had sene a vision. When they were paste the first and the secōde watch, they came vnto the yron gate, that leadeth vnto the cytic, **\*** which opened to thē by the awne accorde. And they went out, and passed thorow one strete, and forthe wyth, the Angell departed from him.

**\* Actes. v. d.**  
**and. xvi. f.**

And whē Peter was come to him selfe he saide, nowe I knowe of a suerty, that the Lord hath sent his Angell, and hath delpyuered me out of the hāde of Herode and frō al the waytyng for of the people  
of the

Of the Apostles. Fol. CC. i.

of the Jewes. ¶ And as he consydered þ  
thynge, he came to the house of Mary the  
mother of one Jhō (whose surname was  
Marke) where many wer gathered toge-  
ther in prayer. As Peter knocked at þ  
entry dore, a damsel came forth to herke  
named Rhoda. And when she knew Peters  
voyce, she opened not the entrie for  
gladnes, but ran in, and told how Peter  
stode before the entrie. And they said vn-  
to her: thou art mad. But she affirmed þ  
it was even so. Then saied they it is his  
angel. But Peter cōtinued knockyng: &  
whē they had opened þ dore, & saw hym,  
thei wer astonied. ¶ And whē he had bec-  
kened vnto the with þ hād, þ thei might  
hold their peace, he tolde them by what  
meanes the Lorde had brought him out  
of the prison. ¶ And he saide: go shewe  
these thynges vnto James & to the bres-  
thren. And he departed, and wente into  
another place. Actes. i. v

¶ None as it was day, ther was no litle  
a do among the souldiers, what was be-  
come of Peter. Whē Herode had sought  
for hym, & found hym not, he examyned  
the keepers, and commaunded them to be  
carryed away. And he descēded frō Jew-  
ry to Cesarea, & ther abode. Herode was  
displeased with the of Tyre & Sidō. But  
thei came al in one accord, & made inter-  
cessiō vnto Blastus þ kinges chāberlain Actes. iii. c

C

AND



## The Actes

and desyred peace, because their countrey was nourished by the kynges prouision. And vpo a day appoynted, Herode arrayed hym in royall apparell, & set hym in his seate, & made an oracion vnto them. And þ people gaue a shout, sayng, it is þ voice of a God & not of a mā. But immediately þ angell of þ Lord smote him because he gaue not God the honoure, & he was eaten of wormes and gaue vp the goste. And the worde of God grewe and multiplyed. And Barnabas and Paule returned to Ierusalē, whē they had fulfilled their offyce, and toke wyth them \*Jhon, whose surname was Marke.

Acte. xlii. a

## The. xlii. Chapter.

**A**

Her wer in the congregaciō that is at Antioche, certain prophetes, and teachers: as Barnabas & Symon that was called Niger, & Lucius of Cyrene and Manahem, Herode þ Tetrarches norysleowe, and Saul. As thei ministered to the Lorde & fasted, the holy goste said: separate me Barnabas & Saul, for the worke wherunto I haue called the. And when they had fasted and prayed, & layde their hādes on them, they let the go. And they after thei wer sent forth of the holy goste, departed vnto Seleucia, & from thence they sayled to Cypus. And whē thei wer at Salampne, thei shewed the worde of God in þ synagoges of the Jewes

An. xlii. d.  
Actes. vi. b  
viii. c. & xix. a  
i. Tim. iii. d.  
and. b. d  
ii. Timo. i. b

Jewes. And thei had Iohn to their minister. When thei had gone thorow the yle vnto Paphos, thei found a certayne sorcerer (a false prophet, a Jewe) whose name was Bariesu, whiche was with the ruler of the countre, one Sergius Paulus a prudent mā. The same ruler called vnto hym Barnabas & Saul, & desyred to heare the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstode them, & soughte to turne awaye the ruler from the fayth. Then Saul (whiche also is called Paul) beyng full of the holy goste, set his eyes on hym, & said: O full of sutteltie & dissyfulnes, thou child of the deuill, thou enemy of al righteousnes: wilt thou not cease to peruert the strayght wayes of the Lorde? And now behold, the hand of the Lorde is vpon the, & thou shalt be blynd and not se the sonne for a season. And immediatly there fel on hym a myste and a darkenes, & he went about, sekynge them that should lead hym by the hand. Then the ruler, when he sawe what was happened, beleued, and wōdred at the doctrine of the Lorde.

Actes. xli. b  
B

Exod. xli. b.  
and .viii. b  
Actes. viii. b

John. vi. a

When Paul departed from Paphos, they that wer with hym, came to Perga in Pamphilia: and Iohn departed fro them, & returned to Ierusalem. But thei wandred thorow the countrees, & came

Actes. xxi. b

## The Actes

from Berga to Antioche in Silidia, and wente into the synagoge on the Saboth daye, & sate doune. And after the lecture of the lawe and the Prophetes, & rulers of the synagoge sent vnto them, sayng: Ye men & brethren, yf ye haue any sermō to exhorthe the people saye on.

**Note s. xlii. c** Then Paul stode vp, & beckened with the hande for silence, & said: Men of Israel, and ye that feare God, geue audience. The God of this people chose oure fathers, & exalted the people, when they dwelt as straügers in þ land of Egypte, & with an hye arme brough the thē out of it, and about the tyme of fourtie yeres suffred he their maners in þ wilderness. And he destroyed seuē naciōs in the land of Canaan, \* And deuyned their land to them by lot. And afterward he gaue vñ them iudges about the space of. iiii. C. & fiftie yeres vnto the tyme of Samuel þ prophete. And afterward they \* desyred a kyng, and God gaue vnto them þ Saul the sonne of Cis, a man of the trybe of Beniamyn, by the space of fourtie yeres. And when he was put doune, he set vp Dauid to bee theyr kyng, of whome he reported, sayng: \* I haue founde Dauid the sonne of Jesse, a manne as yet myne ownehearte, whiche shall fulfill all my wyll.

**Exod. xliii. a**

**Josue. xlii b**

**¶ Judi. i. a**

**1. Reg. viii. a**

**¶ 1. Regii. x. a**

**1. Reg. xvi. a**

**¶ 1. Regii. x. c**

**1. Reg. viii. a**

**¶ 1. Regii. x. d**

\* Of this mans sede bath God (accoz dyng

Of the Apostles. Fol. CC.iii.

dyng as he had promised) brought forth  
to Israell, a sauoure, one Iesus, when  
Ihon had first preached before his com-  
myng\* þ baptism of repentaunce to Ie-  
raell. And when Ihon had fulfilled his  
course, he saied: þ whom ye thynke that  
I am, the same am I not. But beholde  
there cometh one after me, whose sho-  
wes of his sete I am not worthy to lose.

\*Mathe. i. a.  
Luke. iii. a.  
Ihon. iii. b.  
\*Mathe. iii. a.

\* Ye menne and brethren, children of  
the generacion of Abraham, and whosoe-  
uer among you feareth God, \* to you  
is this woorde of saluacion sent. For the  
inhabiters of Ierusalẽ and their rulers  
because þ they knowe him not, nor yet the  
boyces of the Prophetes whiche are red  
euery Sabothe daie, they haue fulfilled  
them, in condempnyng hym. \* And whẽ  
they founde no cause of death in him, yet  
desired they Pilate to kill him. And whẽ  
they had fulfilled al that wer wrytten of  
hym, they toke hym downe from the tree,  
and putte hym in a sepulchre. But God  
raised hym again fro death, (the third daie)  
and he \* was sene many daies of them  
whiche came vp with hym from Galile  
to Ierusalem. Whiche þ are his witnes-  
ses vnto the people. And wee declare vn-  
to you, how that þ promes (whiche was  
made vnto the fathers) God hath fulfil-  
led vnto their children (euẽ vnto vs) in  
that he raiseth vp Iesus again: ¶ Euen

\*Mathe. x. a.

¶ i. Cor. ii. b.

\*Mat. xxvii. c.  
Luke. xxiii. c.

\*Ihon. xv. d.

\* Ec. i. a. ii. e.  
Ihon. xv. d.



# The Actes.

¶ Psal. ii. a as it is written in þ first Psalm: ¶ Thou  
 Heb. c. 5. i. b art my sonne, this daie haue I begotte  
 thee. As concerning that he raised hym  
 v. 1. b. up from deathe, now no more to retorne  
 to corrupciō, he saied on this wise: ¶ The  
 holy promises made to Dauid, will I  
 geue faithfully to you. Wherefore he sai  
 eth also, in another place: \* Thou shalt  
 not suffre thine holy to be corrupciō. For  
 Dauid (after he had in his time fulfilled  
 þ will of God) ¶ fell on slepe, & was laied  
 vnto his fathers, and sawe corrupcion.  
 ¶ But he whō God raised again, sawe no  
 corrupciō. Be it known vnto you there  
 fore (ye menne & brethren) that ¶ through  
 this manne is preached vnto you the for  
 geuenes of sinnes, & that by him, all that  
 beleue, are iustified from all thinges, frō  
 whiche ye could not bee iustified by the  
 lawe of Moyses. Beware therefore, lest þ  
 fall on you, whiche is spoken of in þ Pro  
 phetes: \* Beholde ye despisers, and won  
 der, and perishe ye, for I dooe a worke in  
 your daies, whiche ye shall not beleue,  
 though a man declare it you. When þ Je  
 wes wer gone out of þ cōgregaciō, þ Be  
 tiles besought that thei would preache  
 the woorde to theim the nexte Sabothe.  
 When the congregacion was broken vp  
 by many of the Jewes and vertuous Pro  
 phetes folowed Paull & Barnabas, whi  
 che spake to theim and \* exhorted theim

Of the Apostles. Fol. CC.iii.  
to continue in the grace of God.

✠ And the nexte Saboth daie came al-  
moſte the whole citee together, to heare  
the woorde of God. But when ſ Jewes  
ſawe the people, thei wer ful of indigna-  
cion & ſpake againſt thoſe thynges, whi-  
che wer ſpoken of Paul, ſpeakyng aga-  
inſt it, and railyng on it. The Paul and  
Barnabas wered bold, and ſaid, it was  
mete ✠ the woorde of God ſhould firſte  
haue been preached to you. But ſeyng ye  
put it from you, and thynke your ſelues  
unworthye of euerlaſtyng life: lo, wee  
turne to the Gentiles: For ſo hath the  
Lorde commaunded vs. ✠ I haue made  
thee a light of the Gentils, that thou be  
the ſaluacion vnto the ende of the world  
When the Gentiles heard this, thei wer  
glad and glorified the woorde of ſ Lord  
and beleued: euen as many as wer orde-  
ned vnto eternall life. And the woord of  
the Lorde was publiſhed throughout al  
the region. But the Jewes moued the de-  
uoute and honeſt women, and the chief  
men of ſ citee, and reiſed perſecucion a-  
gainſt Paul and Barnabas, and expel-  
led them out of their cooſtes. ✠ But thei  
ſhouke of the duſte of their fete againſte  
them, and came vnto Iconium. And the  
disciples wer filled with ioye and with  
the holy ghoſte. ✠

Matth. x. h.

Eſaie. xlix. b  
Luke. i. e.

✠ Mat. x. b.  
Marke. vi. d.  
Luke. ix. a.  
and. x. a.

The. xiii. Chapter.

L. iiii. And

# The Actes.

**A**

**A**

And it fortuned in Iconium, that  
thei went bothe together into the  
sinagoge of the Jewes, & so spake  
that a greate multitude bothe of the Jewes,  
and also of  $\text{p}$  Brekes beleued. But  
the vnbeleuyng Jewes, stered vp, and  
vniquieted the myndes of the Gentiles against  
 $\text{p}$  brethren. Long tyme abode thei  
there, and quitte them selues boldly  
with the helpe of the Lord, whiche gaue  
testimonie vnto the worde of his grace,  
and  $\ast$  graunted sygnes and wonders to  
bee dooen by their hādes. But the multi-  
tude of  $\text{p}$  citee was deuided: & part helde  
with  $\text{p}$  Jewes, & parte with  $\text{p}$  Apostles.

*Mat. xxi. d.*

**B**

Whē there was an assaute made both  
of the Gentiles and also of the Jewes  
with their rulers, to dooe them violence  
and to stone them, thei wex ware of it,  
and fled  $\ast$  vnto Lистра and Darba citees  
of Licaonia, and vnto the region that li-  
eth rounde aboute, and there preached  
the Gospell. (And all the multitude was moued  
at their doctryne, but Paull and Barnabas taried  
still at Lистра.) And there sat a certain māne

*Matth. x. c.*

*Actes. iii. a.*

at Lистра weake in his fete, beeyng  $\ast$  cre-  
ple from his mothers wombe, and neuer  
had walked. The same hearde Paull pre-  
ache. Whiche beholdyng hym, and perce-  
iuyng that he had faith to bee whole,  
saied with a loude voyce: stande vpright  
on thy fete. And the ftert vp, and walked

*Isai. xlii. b.*

*Matth. x. d.*

*Luke. vii. d.*

And

Of the Apostles. Fol. C. b.

And when the people sawe what Paull  
had dooen, thei lifte vp their voyces, say-  
yng in the speache of Licaonia: \* goddes Act. xxi. b.  
are come downe to vs in the likenes of  
menne. And thei called Barnabas Jupi-  
ter & Paull Mercurius, because he was  
the preacher. Then Jupiters preste, whi-  
che dwelte before their citee, brought o-  
xen and garlandes vnto the porche, and  
would haue dooe sacrifice to the people.

Whiche whē the Apostles, Barnabas &  
and Paull hearde of, thei rent their clo-  
thes, and ran in emōg the people, cryng  
and sayng: sirs why dooe ye this: † We † Actes. x. b.  
Apo. xix. b.  
and. xxi. c.  
are mortall menne like vnto you, & preas-  
che vnto you, that ye should turne from  
these vanities vnto † liuyng God, † whi-  
che made heauen and earthe and the sea † Genes. I. a.  
Isal. xli. a  
Apo. xiii. b.  
Actes. xii. f  
and all thynges † are therein: the which  
in times past suffred all naciōs to walke  
in their owne wates. \* Neuerthelesse he \* Roma. i. b.  
left not hymself without witnes, in that  
he shewed his benefites from heauen, in  
geuing vs rain and frutfull seasons, fil-  
lyng our heartes with fode and gladnes

And with these saynges, scale refray-  
ned thei the people, † thei had not dooen  
sacrifice vnto theim. Thether came cer-  
tain Jewes from Antioche and Iconiū:  
whiche (when thei had obtained the peo-  
ples consent † & had stoned Paull) drew † I. Cor. xi. f.  
hym out of the citee, supposyng he had  
C v. been



## The Actes.

beſe dedde. Howbeit as þe diſciples ſtoode  
 rounde aboute hym, he aroſe vp, & came  
 into the citee. And the next daie he depar-  
 ted with Barnabas to Darba. And whē  
 thei had preached to that citee, and had  
 taught many, thei returned again to Li-  
 ſtra, and to Iconium and Antioche, and  
 ſtrengthened the diſciples ſoules again, &  
 exhorted them to continue in the faith  
 affirming þe we muſte through muche  
 tribulacion entree into the kyngdome of  
 God. And when thei had ordered them  
 elders by election in euery congregacion  
 and had praied and faſted, thei commen-  
 ded them to the Lorde on whom thei be-  
 leued. And when thei had gone through-  
 out Biſidia, thei came to Pamphilia: &  
 whē thei had preached þe woorde in Per-  
 ga, thei deſcended into the citee Attalia,  
 and thence departed by ſhip to Antioche  
 from whence thei wer committed vnto þe  
 grace of God, to the worke whiche thei  
 fulfilled. When thei wer come, and had  
 gathered the congregaciō together, thei  
 reherſed all þe God had dooen by them  
 and how he had opened the dore of faith  
 vnto the Gentiles. And there thei abode  
 long tyme with the diſciples.

## The. xv. Chapter.

And certain men which came downe  
 taught the brethren except ye bee  
 circumciſed after the maner of  
 Moſes

¶ Note. xlii. f  
 xlii. C. lli. e.

Gala. v. a.

of the Apostles, fol. CC. vi.  
 Moses, ye cannot be saued. So whē ther  
 was rylen dissencyon and disputing not  
 a lyttel vnto Paul & Barnabas agaynst  
 them, they determined that Paul and \* Gal. ii. a.  
 Barnabas, and certayne othere of them,  
 shuld go vp to Iherusalē vnto þ Apostles  
 & elders aboute this question. And after  
 thei wer brought on their way by the cō  
 gregaciō, they passed ouer Phenices and  
 Samaria, declarynge þ conuersiō of the  
 Gentils, & they brought great ioye vnto  
 al the brethren. And whē they were come  
 to Iherusalē, they were receaued of the cō  
 gregaciō and of the Apostles and elders.  
 And they declared al thynges that God  
 had done by them. Thē rose by certayne 13  
 of the secte of the Pharises, whiche dyd  
 beleue, sayinge, that it was nedful to cir  
 cumcise them, and to commaunde thē to  
 kepe the lawe of Moses. And the Apo  
 stles and elders came together, to reason  
 of this matter.

And whē ther was moche disputinge,  
 Peter rose vp, and sayde vnto them: Ye  
 men and brethren, ye knowe how that a  
 good while agoo, God dyd chole amōge  
 vs, that þ Gentils by my mouth shulde  
 heare the worde of the Gospell, and be  
 leue. And God which \* knoweth the her  
 ses, bare them wytnes, and gaue vnto  
 them the holy goost, euen as he dyd vnto  
 vs and put no difference betwene vs and  
 them

\* Actes. i. b  
 10. 11. vii. c.  
 i. pa. xxviii. b

## The Actes

**John. xiii. v.** them sayng that with faith he \*purified  
their hertes. Now therefore why tempte  
ye God? to put on the disciples neckes  
**Actes. vii. g** the yoke: which nether our fathers nor  
we were hable to beare. But we beleue,  
**c** that thorow the grace of the Lord Iesu  
Christ, we shalbe saued, as they do. The  
all the multitude was peased and gaue  
audience to Barnabas and Paul, which  
tolde what signes & wondrous God had  
shewed amonge the Gentils by them.

And when they helde their peace. Ja-  
mes answered, saying: Men and brethren  
herken vnto me. Symeō tolde, how God  
at the begynnynge dyd visit the Gentils  
to receaue of them a people in his name.  
And to this agree the wordes of the pro-  
phetes, as it is written: \* After this I  
**Rom. ix. v.** will retorne, and will buylde agayne  
the tabernacle of Dauid, which is fallē do-  
ne: and that whiche is fallen in decaye  
of it, wyll I buylde agayne, and I wyll  
set it vp, that the residue of men myght  
seke after the Lorde, and also the Gentils  
vpon whō my name is named sayth the  
Lorde, which doth al these thynges: kno-  
wen vnto God are all his workes from  
the begynnynge of the worlde. Wherefore  
my sentēce is, that we trouble not them,  
which from amōge the Gentils, are tur-  
ned to God: but that we write vnto the  
that they absteyne the leues \* from fil-  
thyenes

\* **Exo. xx. s.**

of the Apostles. Fol. CC. vii.

thynges of ymages and from fornicacion  
and from strangled, and from bloude.

Gene. ix. 4.  
Leui. vii. c.  
and. xvi. d.

For Moses of olde tyme hath in euery  
citie the that preache him: in the sinago-  
ges, whē he is red euery Sabbooth daye.

Then pleased it the Apostles & elders  
with the whole congregacion, to sende  
chosen men of their awne company to  
Antioche with Paul & Barnabas, They  
sent \* Judas (whose surname was Bar-  
sabas) and Silas, which were chiefe mē  
amonge the brethren, and gaue the letters  
in their handes after this maner.

\* Joh. viii. a

The Apostles, and elders and brethren  
send gretynges vnto the brethren which  
are of the Gentils in Antioche, Siria &  
Cilicia. For as moche as we haue hearde  
that certayne which departed from vs:  
haue troubled you with wordes, and co-  
bied youre myndes sayinge: Ye must be  
circumcised. and kepe the lawe, to whon  
we gaue no suche commaundement. It  
semed therfore to vs a good thinge, whē  
we were come together with one accorde  
to sende chosen men vnto you, with oure  
beloued Barnabas and Paul, men that  
haue ieoparded their lyues for the name  
of oure Lord Iesus Christ. We haue set  
therfore Judas and Silas, whiche shall  
also tel you the same thinges by mouth.  
For it semed good to the holy goost & to  
vs to charge you with no more the these  
necessary



## The Actes

necessary thynges, that is to saye, that ye abstayne from thinges offered to ymagines, and from bloude, and fro strangled and from fornicacion. From whiche ye ye kepe your selues, ye shall do well. So fare ye well.

¶ When they therfore were departed, they cā to Antioche & gathered the multitude together, and deliuered the pistle. Which whē they had red, they reioysed of that consolacion. And Judas & Silas beinge Prophetes, exhorted the brethren with moche preachynge, and strengthened them. And after they had taried there a space, they were let go in peace of the brethren vnto the Apostles. Notwithstandynge it pleased Silas, to abyde there still (but Judas departed alone to Ierusalem) Paul and Barnabas cōtinued in Antioche, teachinge & preaching the worde of the Lorde with other many.

But after a certayne space, Paul said vnto Barnabas: Let vs go agayne, and visite oure brethren in euery citie where we haue shewed the worde of the Lorde, and se how they do. And Barnabas gaue counsell to take with them Iohn, whose surname was Marke. But Paul wolde not take him vnto their cōpany \* which departed from them at Samphilia, and went not with them to the worcke. And the contencion was so sharpe betwene them,

of the Apostles. Fol. CC. viii.  
thē, that they departed asunder one fro  
the other and so Barnabas toke Marc-  
ke, & sailed vnto Cipers. And Paul chose  
Sylas, and departed, beyng committed  
of the brethren vnto the grace of God.  
And he went thorow Cicia and Cilicia,  
stabilisshynge the congregacions: (com-  
maunding to kepe the preceptes of the Apostles  
and elders.)

**The. xvi. Chapter.**

**W**hen cam he to Derba and to Listra **A**  
**A**nd beholde, a certayne dysciple  
was there named Timotheus, a wo-  
mans sonne, whiche was a Jewesse, and  
beleued: but his father was a Greke. Of  
whō reported well the brethren that were  
at Listra and Iconiū. Hym wolde Paul  
that he shuld go forth with him, & toke &  
circumcysed him, because of the Jewes  
whiche were in those quarters: for they  
knew all, that his father was a Greke.  
As they went thorow the cities, they de-  
liuered thē the decrees for to kepe, that  
were ordeined of the Apostles & elders **\*Act. xv. r.**  
which were at Ierusalem. And so were  
the congregaciōs stabilished in the faith  
and encreased in nombre dayly.

**W**hē they had gone thorow out Phri-  
gia, and the region of Galacia, & were  
forbydde of the holy goost to preach the **B Rom. i. a.**  
worde in Asia, they came to Mysia, and  
sought to go into Bethinia. But f̄spete  
suffred

## The Actes

\*Act. xlii. c. suffered the not. But whā they had gone thorow Mityla, they came downe to \* Troada. And a vision appered to Paul in the nyght. There stode a man of Macedonia and prayed him saying, come in to Macedonia, & helpe vs After he had sene the vision, immediatly we prepared to go into Macedonia, beinge certified & the Lord had called vs for to preache the Gospell vnto them. Whā we loosed forth then fro Troada, we came with a strait course to Samothracia, & the nexte daye to Neapolum, & fro thence to Philippos, whiche is the chiefe citie in the partes of Macedonia, and a free citie.

We were in that citie abydyng certayne dayes. And on the Sabbath dayes we went out of the citie besides a ryuer, where men were wont to praye. And we sat downe, and spake vnto the women which resorted thither. And a certayne woman (named Lidia) a seller of purple of the citie of Thyatira, which worshipped God gaue vs audience. Whose hert the Lorde opened, that she attended vnto the thinges, whiche Paul spake. When she was baptised, and her household, she besought vs, saying: If ye thynke that I beleue on & Lord, come into my house, & abyde there. And she \*constrayned vs. And it fortunied as we went to praier, a certayn basell possessed with a spere that

Gene. xix. a  
Luch. xlii. c.  
and. xxiii. c.  
2i. Regum  
xxviii. a.

Of the Apostles. Fol. CC. ix.

that prophesied in vs, which brought  
her master and mistres muche vantage  
with prophesyinge. The same folowed  
Paul and vs, and cryed, sayng: \* these  
men are the seruantes of the moste hye  
God, whiche wylde vnto vs the waye of  
saluacio. And this wold he many dayes.  
But Paul wol content turned aboute, &  
said to the Spite. I commaund the \* in the  
name of Iesu Christ, that thou come out  
of her. And he came out the same houre.

Mathe. v. a.

Mathe. xvj. b

And whether master & mistres sawe þ  
\* the hope of their gayne was gone, thei  
caught Paul and Syllas, & drue the into  
the market place vnto the rulers, and  
brought the to þ officers, sayng: These  
menne trouble our cytie, seying they are  
Iewes, & preache ordinaices which are  
not lawfull for vs to receaue, nerher to  
obserue, seying we are Romaynes. And þ  
people ranne against them, & the officers  
rent their clothes, & commaunded the to  
\* be beaten with roddes. And when thei  
had beaten them sore, thei cast them into  
preson, commaundyng the sayler of the pre-  
son to kepe the diligently. Which when  
he had receaued such commaundement,  
thruste them into the ynnner preson, and  
made their fete fast in the stocks.

Actes. xix. e

ii. Corin. xi. f

And at midnight Paul & Syllas pray-  
ed, & lauded God. And þ prisoners herde  
the. And sodely ther was a great earth-  
quake

D

quake



# The Actes

Actes. v. d  
and. xii. b

Luke. xiii. b  
Actes. ii. f  
and. ix. a  
John. vi. d

Luke. xix. a

quake, so that the foundation of the prison was shaken, & immediately all the doors opened, and every mans bandes were loosed. When the keeper of the prison was waked out of his slepe and sawe the prison doors open, he drew out his swearde, and wold haue kylled hym selfe, supposyng that the prisoners had ben fled. But Paul cryed with a loude voyce, saynge: dooe thy selfe no harme, for we are all here. Then he called for a light and sprang in and cam tremblyng vnto Paul, and fell doune at the fete of Paul & Syllas, and brought them out, & saide: Sirs, what must I do to be saued? And thei said: be leue on the Lorde Iesus, & thou shalt be saued & thy household. And thei preached vnto hym the word of the Lorde, & to all that were in his house. And he toke them the same houre of the night, & washed theyr woundes, & was baptised and all thei of his household straght way. And whē he had brought them into his house, he set meat before them, & ioyed that he with all his household beleued on God.

And whē it was day, the officers sent the ministers, saynge: let those men go. The keeper of the prison tolde this sayng to Paul: the officers haue sent worde to loose you. Now therefore get you hence, and go in peace. Then saide Paul vnto them: they haue beatē vs openly vncō-

demned

Of the Apostles. fol. CC. r.

demned, for al that we are Romaynes. & haue cast vs into prison, & now wold they send vs away preuely: & Mape betely, but let the come them seluggs, and set vs out. When þ ministers told these wordes vnto the officers, thei feared whẽ thei herd that thei wer Romaynes: they came and besought them: & brought them out; & desired the to departe out of the citie. And they went out of the prison & entred into þ house of Lydia, & whẽ thei had sene the brethẽ, thei comforted the, & departed.

The xxii. Chapter.

As thei made their iorney thorow Amphi-  
polis: and Appolonia, thei cam to  
Thessalonica, wher was a Synagoge of  
þ Jewes. And Paul (as his maner was)  
went in vnto them, & thre Saboth dayes  
declared out of the scripture vnto the, o-  
penyng & alleging, that \*Christ must ne-  
des suffre, & rylc again from death, and  
that this Iesus was Christ, whom (said  
he) I preache to you. And \*some of them  
beleued, & cam and cõpanyed with Paul  
& Syllas, & of the deuout Grekes a great  
multitude, so of þ chese wemẽ not a fewe.

But the Jewes, which beleued not, had  
indignacio, and toke vnto the cruel men,  
which wer vagabundes, & gathered a cõ-  
pany, & set al the citie on a roare, & made  
assaulte vnto the house of Jason, and  
sought to bying them out to the people.

## The Actes

John. xix. c

And whē they found them not, thei drue  
Jason, & certain brethien vnto the hea-  
des of the cytie, cryng: these þ trouble þ  
world, are come hither also, whō Jason  
hath receaued pieuely. \* And these al do  
contrarve to the decrees of Cesar, affyr-  
myng another king, one Ielus. And thei  
troubled the people, & the officers of the  
citie, whē thei heard these thynges. And  
when thei wer sufficiently answered of  
Jason, and of the other, they let the go.

John. v. g

And the brethie immediatly set a waie  
Paul and Syllas by night vnto Berrea.  
Which whē thei wer come thither, they  
entred into the Synagoge of the Jewes.  
These were the noblest of by:ch amonge  
thē of Thessalonía, whiche receaued the  
word with al diligence of mynd, & sear-  
ched \* þ scriptures dayly, whether those  
thynges wer euen so. And many of them  
beleued: also of worshipful wemē which  
wer Brekes, & of men not afewe. When  
the Jewes of Thessalonía had know-  
lage, that þ word of God was preached  
of Paul at Berrea: they came, & moued  
the people there. And then immediatly þ

Act. xviii. b

brethie sent away Paul, to go as it wer  
to the see: but \* Syllas and Timotheus  
abode there styll. And thei that gadded  
Paul, brought hym vnto Athens, and re-  
ceaued a commaundemēt vnto Syllas &  
Timotheus, for to come to hym w spede,  
and

Of the Apostles. Fol. CC. xi.

and came their way. Whyle Paul way-  
ted for the at Athens, his spure was mo-  
ued in hym, when he sawe the cite geue  
to worshyping of ymages. The dispu-  
ted he in the synagoge with the Jewes,  
and with the deuout persons; and in the  
market daily with them that came vnto  
hym by chaunce. Certain Philosophers  
of the Epicures and of the Storpkes di-  
sputed with hym. And some thete were  
which said: what will this babler saye?  
Other said: he seemeth to be a tydynge  
brynger of new deuyls, because he pica-  
ched vnto them Iesus & the resurrection:  
And they toke hym, and brought hym in  
to Marce strete, saynge: maye we not  
knowe what this newe doctrine wherof  
thou speakest is? For þ bringest strange  
tydynge to our eares. We wold knowe  
therfore, what these thinges meane. For  
al þ Athenians & strangers which were  
ther, gaue the selues to nothyng els, but  
ether to tel, or to heare some new thyng.

Paul stode in the myddes of Marce  
strete, & said: ye mē of Athes, I peaccaue  
that in all thynges ye are to supersticy-  
ous. For as I passed by, & beheld the ma-  
ner howe ye worshippe youre goddes, I  
found an alter wherin was writte: vnto  
the vnknewen God. Whō ye then igno-  
rantly worship, hym nowe I vnto you  
\*God þ made the world; & all þ are in it

Gen. i. a  
Actes. xiiii. c  
Psa. xlii. a  
Apos. xiiii. b



# The Actes

(seyng that he is Lord of heauē & earth)

iii. Re. viii. c  
i. Wra. vi. c  
Esay. xlii. a.  
Notes. vii. f  
\*Gene. ii. b

\*dwelleth not in temples made with handes, nether is worshypped with mennes hādes, as though he needed of any thyng, seyng he hym self \*geueth life and breth to all men euery where, and hath made of one bloude all nactons of men, for to dwell on all the face of the earth, & hath assigned before, how long tyme, and also the endes of their inhabitaciō, that they should seke God, yf they might fele and fynd hym, though he be not sarre frō euery one of vs. For in hym we liue, moue, & haue our beyng, as certain yf your owne Poetes said: For we are also his generacion, for as much then as we are of generacion of God, we ought not to thinke of the godhead is like vnto golde, syluer, or stone, graue by craft & ymaginaciō of mā  
\*And the tyme of this ignorauce God regarded not. But now byddeth all mē euery where repent, because he hath appoynted a daye, in which he wil iudge the worlde with righteousnes, by that man by whome he hath appoynted, and hath offred sayth to all mē, after that he had rayled hym from death.

Roma. ii. b  
\*Lu. xiiii. g

When they herd of the resurrecciō frō death: some mocked, and other sayde: we wyll heare the agayn of this matter. So Paul departed from among them. Howbeit certayne men claue vnto hym, and beleued

Of the Apostles. fol. CC. xii.

belueued: among the whiche was Diotri-  
sius a senatour, and a woman named  
Damarius, and other with theim.

The. xviij. Chapter.

After this, Paul departed from

Athens and came to Corinthum,

and found a certain Jewe named

\* Aquila, borne in Pontus, lately come *Roma. xvi. a*  
from Italie with his wife Priscilla (be *i. Tim. iii. d*  
cause that the emperoure Claudius had  
commanded al Jewes to departe from  
Rome) and he dwelte vnto them, because  
he was of the same craft, he abode with  
theim, and broughte their craft was to  
make tentes. And he preached in the syna-  
goge euery Saboth daye (setting forth in the  
meane while the name of the Lorde Iesus) & ex-  
horted the Jewes and the Gentiles.

When \* Silas and Timotheus were *Acte. xvij. b.*  
come from Macedonia, Paul was con-  
strained by the spirite, to testifie to ¶ Je-  
wes that Iesus was verie Christe. And  
when thei saied contrary & blasphemed,  
he shoke his raimēt, & saied vnto theim *Math. x. b.*  
your bloode bee vpon your owne heddes, *Marke. vi. b.*  
fro hence forth wil I goo blamelesse vnto *Actes. xiii. g*  
¶ Gentiles. And he departed thence, & en-  
tered into a certain mans house named Ti-  
tus, a worshiper of god, whose house ioy-  
ned hard to the synagoge. Howbeit, one  
Crispus the chief ruler of the synagoge  
beleued on ¶ Lorde with all his house *John. iii. g.*

D iiii. hold

holde, & many of þe Corinthians whiche  
gaue audience, beleued and wer baptised.

**A**ctes. xvi. b. Then spake the Lorde to Paul in the  
nighte \* by a vision: bee not afraid, but  
speake, and holde not thy peace: for I am  
with thee, & no manne shall invade thee  
that shall hurte thee. For I haue muche  
people in this cite. And he continued there  
a yere and sixe monethes, & taught them  
the woorde of God. When Gallio was  
ruler of the countre of Achaia, þe Jewes  
made insurreccion w<sup>th</sup> one accorde against  
Paul, & brought hym to the iudgement  
seate, sayng: this felow counsaileth men  
to worship God contrary to þe lawe. And  
when Paul now was aboute to open his  
mouth, Gallio sated vnto the Jewes: if  
it wer a matter of w<sup>is</sup>dom, or an euill dede  
(O ye Jewes) reason would þe I should  
heare you: but if it bee a question of wor-  
des, or of names, or of your lawe, loke ye  
to it your selues. For I will be no iudge  
of suche matters, and he draue theim fro  
the seate. Then all the Brekes toke So-  
stenes þe chief ruler of the sinagoge, and  
smote hym before the iudges seate, And  
Gallio cared for none of those thynges.

**C** Paul after this, taried there yet a  
good while, and then toke his leaue of þe  
brethren, & sailed thence into Ticia, Pri-  
scilla & Aquilla accompaniynge him. And  
Rome. vi. b. \* he shored his hedde in Cēcrea, for he had  
a vowe.

Of the Apostles. Fol. CC. xiii.

a bove. And he came to Ephesus, & lefte them there: but he hymself entred into the synagoge, and reasoned with the Jewes. When thei desired hym to tary longer tyme with them, he consented not, but bad them fare well, sayng: I must needs (at this feast that commeth) bee in Ierusalem: but I will retorne again vn to you \* if God will. And he departed from Ephesus: and when he was come vnto Cesarea: and ascended vp, and saluted þe congregacion, he departed vnto Antioche: & whē he had taried there awhile he departed, and went ouer all the countree of Galicia and Phrygia by order, strengthnyng all the disciples.

Hebze. vi. a.  
James. iiii. c.

And a certain Jewe named \* Apollos <sup>D</sup> borne at Alexandria, came to Ephesus, an eloquente manne, and mighty in the scriptures. The same was informed in þe waie of the Lorde, and spake feruently in the spirite, and taught diligently the thinges of the Lorde, and knewe but the baptim of Ihs onely. And the same begā to speake boldely in the synagoge. Whō when Priscilla and Aquilla had hearde, thei toke hym vnto them, & expounded vnto hym the waie of God more perfectly. And whē he was disposed to goo into Achaia, þe bretchē wrote, exhortyng þe disciples to receiue hym. Which whē he was come, helped them muche whiche had be

xi. Cor. i. b.  
iii. a. pbi.

D v. leued.



## The Actes.

leued through grace: For he ouercame þ  
Iewes mightely: & that opely, shewyng  
by þ scriptures, that Iesus was Christe.

### ¶ The. xix. Chapter. ¶

**A**

**I** fortunēd þ while Apollo was  
at Corinth, Paull passed throughe  
the vpper coostes, and came to E-  
phesus and found certain disciples, and  
saied vnto them, haue ye receiued þ holy  
ghoost, sence ye beleued? And thei saied  
vnto hym: no, wee haue not hearde whe-  
ther ther bee any holy ghoost, or no. And  
he saied vnto theim: wherewith wer ye  
then baptised? And thei saied: w Iohns  
baptim. Thei saied Paull: I Iohn verely  
baptised with the baptim of repentance  
sayng vnto þ people þ thei should beleue  
on hym, whiche should come after him: þ  
is on Christ Ies<sup>s</sup>. Whē thei hearde this,  
thei wer baptised in þ name of the Lorde  
Iesu. And whē Paull flaid handes vpon  
theim: þ holy ghoost came vnto theim, &  
thei I spake with tounge, and prophe-  
sied, and all þ menne wer about twelue.

\*Matth. ii. b.  
Marke. i. a.  
Luke. iii. r.  
Ihon. i. d.  
¶ Actes. vi. a.  
viii. e. xiii. a.  
¶ An. xlviii. d.  
i. Tim. iiii. d.  
and. b. d.  
ii. Timo. i. b.  
\*Actes. li. a.  
viii. f. xix. b.  
¶ Mark. i. d.  
Actes. ii. a.

**C**

And he went into the sinagoge, and he  
haued hymself boldely for the space of  
three monethes disputyng and geuyng  
theim exhortacions of the kyngdome of  
God. I Whē diuers wered herd hearted  
& beleued not, but spake euill of þ waie  
(and that before þ multitude) he depar-  
ted from them, & seperated the disciples.

And

of the apostles. Fol. CC. xliii.

And he disputed daily in the scole of one called Tircannus. And this cōtynued by the space of two yeaeres: so that all they which dwelt in Asia hearde the worde of the Lorde Iesu, both Jewes & Grekes.

And God wrought special miracles by the handes of Paul: so that frō his body were brought vnto the sicke, napkins & partelettes, & the diseases departed frō thē, and the euil spretes wēt out of thē.

Mat. xvi. d.  
Actes. v. c.

Then certayne of the vagabunde Jewes exorcistes, toke vpon thē to cal ouer them (which had euil spretes) the name of the Lorde Iesus sayinge, We adiure you by \* Iesu, whom Paul preacheth.

\* Mat. xvi. d.  
C

And there were sent sōnes of one Sceha a Jewe and chefe of the Prestes whiche dyd so. And the euil sprete answered and said Iesus I know, & paul I know, but who are ye? And the mā in whō the euil sprete was, rāne on thē, & ouercame thē, and preuailed againste thē, so that they fledde out of that house naked & wounded. And this was knowen to all the Jewes, and Grekes also, which dwelt at Ephesus, and feare came on them all, and the name of \* Lorde Iesus was magnified.

\* Mat. vii. c.

\* Mat. i. a.

And many that beleued, came, & confessed & shewed their workes. Many of thē which vled curious craftes, brought their booke, & burned them before al mē, and they counted the price of them, and founde

## The Actes.

founde it fyfty thousand siluerlynges.  
 So myghtely grewe the worde of God,  
 and preuailed. After these thynges were  
 ended, Paul purposed in þe sprite (whē he  
 had passed ouer Macedonia & Achaia)  
 to go to Hierusalem, sayinge: After I  
 haue bene there, I muste also se Rome.  
 So sent he into Macedonia two of them  
 that ministred vnto him, euē Timotheus  
 and Erastus: but he him selfe remayned  
 in Asia for a season.

The same tyme there arose no litell a  
 do about that waye. For a certayne man  
 named Demetrius a siluer smith (which  
 made siluer thynges for Diana) was not  
 a litell beneficiall vnto the craftes men.  
 Whom he called together with the wor-  
 kemen of like occupacion, and said Sirs  
 ye knowe that by this craft \* we haue  
 aduantage. Moreover, ye se & heare that  
 not a lone at Ephes<sup>s</sup>: but almost thorow  
 out all Asia, this Paul hath perswaded  
 & turned awaye muche people, sayinge,  
 that \* they be not Goddes whyche are  
 made with hādes. So that not only this  
 oure crafte cometh into parrill to be set  
 at nought: but also that the tēple of the  
 greate Goddesse Diana shulde be despi-  
 sed, and her magnificence shulde be de-  
 stroyed, whom all Asia and the worlde  
 worshippeth.

Whē they hearde these sayinges, they  
 were

Actes. xvi. b

\* 10 sal. qv. a

of the Apostles. Fol. CC. xv.  
were ful of wrathe, & cried out, sayinge:  
Greate is Diana of the Ephesians. And  
all the citie was on a rore, & they rushed  
into the come hall with one assent, and  
caught Gaius & Aristarcus, men of Ma-  
cedonia, Pauls cōpanyons. When Paul  
wolde haue entred in vnto the people,  
the disciples suffered him not. But cer-  
taine of the chiefe of Asia (whych were  
his frēdes) sent vnto him, desirynge him  
that he wolde not preace into the comen  
hal. Some therfore cried one thinge, and  
some another, and the cōgregation was  
all out of quiete, & the moare parte knew  
not wherfore they were come together.

Some of the cōpany drue forth Alexā-  
der, the Jewes thrusting him forwarde  
Alexander \* bekened with the hande, & Actes. xxi. 9  
wolde haue geuen the people an answer  
When they knew that he was a Jewe,  
there arose a shoute almost for the space  
of two houres, of all men, cryinge, great  
is Diana of the Ephesians.

When the towne clark had ceased the  
people, he saide: ye mē of Ephesus, what  
man is it that knoweth not how that the  
citie of the Ephesians is a worshipper of  
the great Goddesse Diana, of the ymage  
whiche came from heauen. Selinge then  
that no man saith here agaynst, ye ought  
to be content, and to do nothyng rashly  
for ye haue brought hyther these men:  
whych



## The Actes

whiche are nether robbers of churches,  
nor yet despylers of youre Goddeſſe.  
Wherefore, yf Demetri<sup>9</sup> and the craſtes  
me which are with him, haue a matter a-  
gaynſte eny man, ſ lawe is open, & there  
are rulers, let them accuſe one another.  
But yf ye gooe aboute eny other thyng  
ge, it ſhall be determined in a lawful co-  
gregation. For we are in ieopardy to  
be accuſed of this dayes vprour for as  
moche as ther is no cauſe whereby we  
maye geue a rekenyng of this cōcouſe  
of people. And when he had thus ſpoke  
he let the congregation departe.

### The .xx. Chapter.

**A**fter that ſ rage was ceaſed, Paul  
called the diſciples vnto him, & to-  
ke his leaue of them, & departed for  
to go into Macedonia. And when he had  
gone ouer thoſe parties, and had geuen  
the alonge exhortacion, he cā into Grece  
and there abode .iii. monethes. And whē  
the Jewes laide wait for him as he was  
about to ſaile into Siria, he purpoſed to  
returne thorow Macedonia. Ther accō-  
panied him into Asia, Sopater of Ber-  
rea and of Theſſalonica Ariſtarcus and  
Secund<sup>9</sup>, and Gayus of Derba, & Timo-  
theus, and out of Asia Tychicus and  
Trophimus. Theſe goyng before, taried  
vs at Troas. And we ſayled awye from  
Philippes after ſ dayes of ſwete bread  
and

Actes. xxi. f.  
ti Tim. iiii. d

of the Apostles. fol. CC. xvi.  
and cā vnto thē to Treas in fyue dayes,  
where we abode seuen dayes.

And vpon one of the Sabbath dayes  
whan the disciples came together for to  
breake bread Paul preached vnto them  
(ready to departe on the morowe) & con-  
tinued the preachynge vnto mydnyght.  
And ther were many lightes in the chā-  
ber, where we were gathered together, &  
ther sate in a wyndowe a certayne yōge  
mā (named Euticus) beyng fallen into  
a depe sleepe, And as Paul was preachig  
he was the more ouercome with slepe, &  
fell downe frō the thyrde lofte, and was  
taken by deed. But whā Paul went dow-  
ne, he fell on him \* & embrased him and  
saide, make nothinge a do, for his life is  
in him. So whē he was come by agayne,  
& had broken the bread, & talcked a longe  
while (euen till the mornynge) at the last  
he departed. And they brought the yōge  
mā aliue & were not a litell comforted.

And we went afore to Shippe, & lowled  
vnto Asson there to receaue Paul. For so  
had he apoynted, & wolde him selfe goo  
a fote. When we were come together at  
Asson, we toke him in, & came to Mitle-  
nes. And we sailed thence, and cam the  
nexte daye ouer againste Chios. And the  
nexte daye we arriued at Samos, & taried  
at Trogilon. The nexte daye we came to  
Miletō for Paul had determined to saile  
ouer

C  
\* liire. xvi. d  
liii. Re. iii. f  
Luk. vii. c.  
Act. x. g.

ouer by Ephesus, because he wolde not  
spede the tyme in Asia. For he hasted (yf  
it were possible for him) to kepe at Jeru  
salem the daye of pentecoste. And from  
Byleton he sent messagers to Ephesus  
and called the elders of the congregaciō.  
Which when they were come to him, he  
said vnto them: Ye knowe from the first  
daye that I ca into Asia, after what man  
ner I haue bene with you at all seasons  
seruyng the Lorde with all humblenes  
of mynde, and with many teares and tri  
ptaciōs which happened vnto me by the  
layinge awaite of the Jewes, because I  
wolde kepe backe nothinge that was pro  
fitable vnto you, but to shewe you & tea  
che you openly and thorowly out euery  
house, wytnessinge both to the Jewes, &  
also to the Grekes, the \*repentance, that  
is toward God, and the faith whiche is  
toward oure Lorde Iesus.

\*Lu. xxi.ii.e

¶ And now beholde I go bounde in the  
spere vnto Ierusalem, not knowynge the  
things that shall come on me there, but  
that \*the holy goost witnesseth in euery  
citty, sayinge, that bandes and trouble  
abide me. But none of these thiges moue  
me \*neither is my life deare vnto my selfe,  
that I myght fulfill my course with  
tope, and the ministracion (of the world)  
which I haue receaued of the Lord Iesu  
to testifie the Gospel of p grace of God.

Act. xxi. a.

\*ii. tim. ii. e.

And

Of the Apostles. Fol. CC. xvii.

And now behold, I am sure, that henceforth ye all (thorow whom I haue gone preaching the kyngdō of God) shall see my face nomore. Wherefore, I take you to recorde this daye, & I am pure from & bloude of all men. For I haue spared no labour, but haue shewed you al & counsel of God. Take hede therefore vnto your selues & to al the flocke, among whō the holy goste hath made you ouerscars, to rule the congregacion of God, which he hath purchased with his bloud. \* For I am sure of this, that after my departinge shall greuous wolues cutte in among you, not sparing the flocke. More ouer of your owne selues shal men aryse speaking peruerse thinges, to drawe disciples after them. Therefore awake, and remembre that by the space of thre yeres I ceased not to warne euery one of you night and daye with teares.

And now brethren, I commend you to God, and to & word of his grace, whiche is hable to buylde fatter, & to geue you an inheritaunce among all them whiche are sanctified. \* I haue despyed no mā syluer, golde, or vesture. Yee, ye your selues knowe that & these handes haue ministered vnto my necessities, & to thē that were w me. I haue shewed you al thynges, how that so laboring ye ought to receaue & weakes, & to remembre the wordes

i. Tim. iii. c  
ii. Tim. iii. a  
ii. Pet. ii. a  
and. iii. a  
Jud. i. e

Eccle. xlii. c  
i. Regū. xii. a  
ii. Corin. xii. c  
and. xii. d  
i. Gene. iii. a  
i. Corin. ix. b  
ii. Thes. iii. b

of



## The Actes

of the Lord Iesu, howe that he said: it is more blessed to geue then to receaue.

**Notes. xxi. b** And whē he had thus spokē, he kneeled doune \* and prayed with them all. And they all wept sore & fell on Pauls necke and kysed hym, sorowynge, mooste of all for the wordes which he spake, that they should se his face nomore. And they conuayed hym vnto the shyppe.

### The. xxi. Chapter.

**A** And when it chaunced that we had launched forth, & wer departed frō them, we came in a strayght course vnto Thoon and the daye folowynge vnto the Rhodes, and from thēce vnto Patara. And when we had gottē a shippe that would sayle vnto Phenices, we went a-borde into it, and set forth. But whē Cyprus began to appeare vnto vs, we lefte it on the left hand, and sayled vnto Syria, and came vnto Tyre. For there the shippe vnladed the burthen. And when we had found brethren, we tarped there seuen dayes. And thei told Paul thorowe the sppyte \* that he shoulde not go vp to Ierusalem. And whē the dayes wer ended we departed & went our way, & they all brought vs on our waye, with wiues and children, till we wer come out of the cytie. And we kneeled doune in the shore, \* and prayed. And when we had taken our leaue one of another, we toke shippe and

**Notes. xx. c**

**Notes. xx. g**

Of the Apostles. fol. CC. xliii.  
and they returned home again.

Whē we had full ended the course frō  
Tyre, we went doune to Stolomaida, &  
saluted the brethʒen, and abode with thē  
one daye. The next daye, we that wer of  
Pauls company, departed, and came vnto  
Cesarea. And we entred into þ house  
of \*Philip the Euangelist, whiche was  
one of the seven, and abode wyth hym.

Actes. vi. 5  
and. viii. a

The same man had foure doughters vir-  
gins, whiche did \*prophesye. And as we  
taryed there a good many of dayes, ther  
cam a certain prophet frō Jewry, named  
Agabus. When he was come vnto vs, he  
toke Pauls gerdel, & bound his fete and  
handes, and said: Thus sayeth the holy  
goste, \*so shall the Jewes at Ierusalem  
bynd þ man þ oweth this gerdell, & shall  
delyuer hym into the hādes of þ Gētils.

Actes. ix. 8  
ii. Cor. xi. 8

When we herde this, bothe we & other  
whiche were of the same place, besought  
hym that he would not go vnto Ierusa-  
lem. Then Paul answered, & said: what  
do ye wepyng, and verryng mine herte? I  
am ready, not to be bound onely, but al-  
so to dye at Ierusalem for the name of þ  
Lorde Iesu. When we coulde not turne  
his mynde, we ceased, sayng: \*the wyll  
of the Lord be fulfilled. After those da-  
yes we toke vp our burthens, and wente  
vp to Ierusalem. \*Ther went with vs al-  
so certayn of the discyples of Cesarea, &

Math. vi. 9

Actes. ix. e

& ii brought

## The Actes

brought with them one Ananias of Cyprus, an old disciple, with whō we shuld lodge. And when we wer come to Jerusalem: the brethren receaued vs gladly. And on þ̄ morow, Paul went in with vs vnto James. And al the elders came together. And when he had saluted thē, he told by order all thynges, that God had wrought among the Gentyles by his ministracion. And when they herde it, they glorified þ̄ Lord, & said vnto him: Thou seest brother, howe many thousande Jewes ther are whiche beleue, and thei are all earnest folowers ouer þ̄ lawe. And thei are informed of the, that thou teachest al the Jewes whiche are among the Gentyls, to forsake Moses, and sayeste: that they ought not to circuncyse their chyldren, nether to liue after the customes. What is it therfore? the multitude must nedes come together. For thei shal heare that thou arte come. Do therfore this, that we saye to the.

Numc. vi. a

\* We haue. iiii. mē, which haue a vowe on them. Them take, & putifye thy selfe with them, and do rost on them, that thei may haue their heades: & al shal knowe that those thynges which thei haue herd concernyng the, are nothyng: but that þ̄ thy selfe also walkest and kepest þ̄ lawe. But as touchyng the Gentils which beleue, \* we haue wrytten and concluded, that

Actes. xv. c

Of the Apostles. Sol. CC. xix.  
that they obserue no suche thyng: saue  
onelye that they kepe them selues from  
thynges offered to ydols, & from bloud, &  
fro strangled & from fornicacion. Then  
next daye Paul toke the men, & \*purify- Actes. xiii. d  
ed him selfe with them & entred into the  
temple, declarynge that he obserued the  
dayes of the purification, vntill þ an of-  
fring shuld be offered for euery one of the

And when the seuen dayes were now  
al mooste ended, the Jewes which were of  
Asia (when they saw him in the temple)  
moued all the people, and layde handes f  
on him, cryng: me of Israel, helpe. This  
is the man, that teacheth all men euery  
where against the people & the lawe, and  
this place. He hath also brought Grekes  
into the temple, & hath polluted this ho-  
ly place. For thei had sene w hym one in  
the cite \* Trophimus an Ephesian, whō Actes. xx. b.  
ii. Tim. iiii d  
they supposed that Paul had brought in  
to the temple. And all the cytie was mo-  
ued, & the people swarmed together. And  
thei toke Paul, & drue him out of the temple  
and forthwith, the doores were shut.

As they were about to kyll him, tydyn-  
ges came vnto the captayne of the soul-  
diers, that all Ierusalem was moued.  
Which immediatly toke souldiers & vn-  
dercaptynes, and ranne doune vnto the.  
When they sawe the vpper captayn and  
souldiers: they left smytynge of Paul.

E iiii Then



## The Actes

Then the captayne came nere and tooke hym, and commaunded hym to be bound with two chaynes, & demaunded what he was, & what he had done. And some cryed one thyng, some another among þ people. And whē he could not knowe the certaintie for the rage, he comaunded him to be carped into the castle. And when he came vnto a stayre, it fortunēd þ he was borne of the souldyers for the vyolēce of the people. For þ multitude of þ people folowed after, cryng: awaye with hym.

And when Paul began to be carped in to the castle, he said vnto the hye captain maye I speake vnto the? Whiche sayde: Canst thou speake Greke? Arte not thou that Egyptian, which before these daies madest an vproure and leddest out into þ wyldernes foure thousande men þ were murtherers? But Paul said: I am a mā whiche am a Jewe of \*Tharsus a cytie in Cyrcill, a cytesin of no vyle cytie, I beseeche the suffre me to speake vnto þ people. And when he had geuen hym licence, Paul stode on the steppes, & beckened with the hande vnto the people: and when there was made a greate sylence, he spake vnto them in the Hebrue tong sayng.

Actes. ix. b  
and. xxi. a

Actes. xix. b

¶ The. xxi. Chapter.

**M**enue, brethren and fathers, heare ye myne answere whyche I make now vnto

Of the Apostles. fol. C C. xx.

unto you . Whē thei heard that he spake  
in the Ebzue toungue to theim, thei kept  
the more silence. And he saith, I am ve-  
rely a manne whiche am a Jewe borne  
in\* Tharsus, a citee in Cicill : neuerthe-  
lesse yet brought vp in this cite, at þ fete  
of\* Gamaliell, and informed diligently  
in the lawe of the fathers, and was scr-  
uente mynded to God warde, as ye all  
are this same daie, & I persecuted this  
waie vnto the deathe byndyng and deli-  
uering into prisone bothe mēne and wo-  
men, as the chief preste dooeth beare me  
witnes, and all the estate of the elders:  
of whom also I receiued letters vnto þ  
bretthren, and went to Damasco to bring  
theim ( whiche wer there ) bounde vnto  
Jerusalem for to bee punished.

\* Actes. ix. b  
and. xix. g.

\* Actes. xii. f.

† Acte. vii. a.  
ix. a. xxi. d.  
i. Cor. xv. b.  
Gala. ii. b.

And it fortunēd ( that as I made my  
toorney and was come nie vnto Damasco  
aboute none ) sodenly there shone frō hea-  
uen a greate light round aboute me, and  
I fell vnto the earth, and hearde a voice  
sayng vnto me: \*Saul, Saul why per-  
secutest thou me? And I answered: what  
art þ Lorde. And he saied vnto me: I am  
Iesus of Nazareth, whom þ persecutest  
And thei that wer w me : saue verely a  
light & wer a frated: but thei hearde not  
þ voice of hym that spake with me . And  
I saied: what shall I dooe Lorde? And þ  
Lorde saied vnto me : Arise and goo into

\* Actes. x. a.

¶ iiii. Damasco,

### The Actes.

Damasco, and there it shal bee tolde thee of all thynges, whiche are apoynted for thee to dooe. And when I sawe nothyng for the brightnesse of that light, I was led by the hande of them that wer with me, and came into Damasco.

**C** \*And one Ananias a perfecte manne,  
\*Actes. ix. c. (and as parteinyng to the lawe haupng good reporte of all þ Jewes whiche ther dwelte) came vnto me, and stode, & saied vnto me: Brother Saul, receiue thy sight And the same houre I receiued my sight and sawe hym. And he saied: the God of our fathers hath ordeined thee before, þ thou shouldest knowe his wil, and shouldest heare the voyce of his mouth: For thou shalt bee his witnes vnto all mēne of those thynges, whiche thou haste sene and hearde. And now: why tarieest thou? Arise, & bee baptised, and wasche a waie thy synnes\* in callng on þ name of the Lord. And it fortunēd, þ whē I was com again to Ierusalem and prayed in þ temple, I was in a traunce, & sawe hym sayng vnto me. Make hast, & get thee quickly out of Ierusalem: for thei will not receiue thy witnes that thou bearest of me

**D** And I saied: Lorde, thei knowe that I presoned & bette in euery synagoge theim þ beleued on thee. † And whē the bloodde of thy witnes Steuen was shed, I also stode by, & consented vnto his death, and kepte

Of the Apostles. Fol. CC. xxi.

kepte þe raiment of theim that slewe hym  
And he saied vnto me, depart, for I will Actes. xiii. b  
sende thee as farre hence vnto þe Gentiles. Galath. i. d.

Thei gaue hym audience vnto this  
woorde, and then lifte vp their voyces, &  
saied: awayne with suche a feloe from the  
earth: for it is not reason that he should  
liue. And as thei cried, and caste of their  
clothes, and threwe duste into the ayre, the  
captain commaunded hym to bee brought  
into the castle, and bad that he should be  
scourged, and to bee examined, (that he  
might knowe) wherefore thei cried so on  
hym. And when thei bounde hym with  
thonges, Paull saied vnto the Centurio  
that stode by hym: Is it lawfull for you  
to scourge a manne that is Romain and  
vncōdemned? When the Centurio  
hearde þe, he went & tolde the vpper capi-  
tain sayng: What entendeste þe to dooe?  
For this manne is (a citezen) of Troome.

Then the vpper captain came, & saied  
vnto hym: tell me, art thou a Romain?  
He saied: Yea. And the captain answere-  
d, with a greatesome obtained I this  
freedome: And Paull saied: I was free  
borne. Then straight waie departed fro  
hym thei whiche should haue examined  
hym. And the hie captain also was as-  
traied, after he knewe that he was a Ro-  
main and because he had bounde hym,  
On the morowe because he would haue  
E v. knowne



## The Actes.

known the certainty wherefore he was  
accused of the Iewes, he losed him from  
his bondes, & commaunded þ̄ hie prestes  
Act. xxiii. f. and all the counsaill to come together \* &  
brought Paul forth, & set him before the.

### The xxiii. Chapter.

**A**ull beheld the counsaill, & saied:  
Act. xxiii. d. **P** mennes brethren, I haue liued in  
all good conscience before God vn  
till this daie. And the hie preste Ananias  
comaunded them þ̄ stode by to smite him  
on þ̄ mouth. Then saied Paul vnto him  
God shall smite thee thou painted wall.  
Deut. xxi. d. **I** sittest þ̄ and iudgest me after the lawe  
& commaundest me to be smitten contrary  
to the lawe? And thei þ̄ stode by, saied re-  
Jere. xlii. d. wilcst \* thou Godes hie preste? The saied  
Paul: I wist not brethren, that he was  
Exod. xxi. d. the hie preste. For it is written: \* thou  
shalte not curse the ruler of the people.

**W**hen Paul perceiued þ̄ the one part  
wer Saduces, and the other pharises, he  
cried out in the counsaill: Agenne & bre-  
Philp. iii. a. thren, I I am a pharisey, the soonne of a  
Act. xxiii. e. pharisey. \* Of þ̄ hope & resurreccion fro  
and. xxi. b. death, I am iudged. And when he had so  
saied, there arose debate betwene þ̄ pha-  
rises & the Saduces and the multitude  
was deuided. I For þ̄ Saduces saie, that  
Mat. xxiii. c. there is no resurreccio, nether angell nor  
Marke. xii. b. spirite: But the phariseis graunt bothe.  
Luce. xx. e. And there arose a great crie: & when the  
scribes

Of the Apostles. Fol. CC. xxiij.

serbes whiche wer of þ pharisaies parte  
arose thei stroue sayng : wee finde none  
cruel in this manne. Though a spirite or  
an angell hath appeared to hym, lette vs  
not strue against God . And when there  
arose greate debate, þ capitain (fearng,  
lest paul should haue been pluct a soder  
of them) commaunded þ souldiours to goo  
doun, & to take hym from emoug them,  
and to bryng hym into the castell. \* The Actes. xvi. b.  
night folowng, God stode by him, & saied and. xviij. c.  
be of good cheate Paul: for as thou hast  
testified of me in Iherusalẽ so must thou Acte. xvij. d  
beate witnes also at Rhome. And whẽ it  
was daie, certain of the Jewes gathered  
them selues together, & made a vowe, sai  
ng: þ thei would nether eate nor drynke  
till thei had killed Paul. Thei wer mo  
thẽ. xl. men, whiche had made this cõspi  
ration. And thei came to þ chief prestes &  
elders, and saied : wee haue bounde out  
selues with a vowe, that wee will eate  
nothyng, untill wee haue slain Paul.  
Now therefore geue ye knowelage to þ  
upper capitain and to the counsaill, that  
he bryng hym forth vnto vs to morowe  
as though we would knowe some thyng  
more perfectly of hym. But wee (or euer  
he come neare) are ready to kyll hym.  
Whẽ Pauls sisters soubne heard of thei  
layng awaite, he went & entred into the  
castell & told Paul. And Paul called one  
of

## The Actes.

**¶** of þ vndercapitains vnto him, and saied,  
 bryng this yong man vnto þ his capitain  
 for he hath a certain thyng to shewe him  
 And he toke hym & brought hym to þ his  
 capitain, & saied, I haull þ prisoner called  
 me vnto hym, & praied me to bryng this  
 yong man vnto thee, whiche hath a cer-  
 tain matter to shewe thee. The his capi-  
 tain toke hym by þ hande, & went with  
 hym out of þ waile: & asked hym: what is  
 it that þ hast to tell me? And he saied: the  
 Jewes are determined to desire thee, þ  
 þ wouldest bryng forth I haull to morow  
 into þ counsaill, as though thei woulde en-  
 ¶ quire somwhat of hym more perfectly.  
 But foloe not þ their mindes: for their ly  
 in waite for hym of the, mo the. xl. men,  
 whiche haue boilde themselves w a vow  
 þ thei will nether eate ner drinke, til thei  
 haue killed him. And now are thei ready  
 & loke that þ shouldest promes. The vp-  
 per capitain the let þ young man depart  
 and charged him sayng, le þ tel it out to  
 no man, that þ hast shewed these thinges  
 to me. And he called vnto him two vnder  
 capitains, sayng: make ready. cc. souldi-  
 ours to go to Cesarea, & horsmē. lxx. and  
 spere men. cc. at þ thirde houre of þ night  
 And deliuer them beestes, þ thei maie let  
 ¶ I haull on, & bryng hym safe vnto Felix þ  
 his debite (for he did feare lest he happely the Je-  
 wes shoulde take him a waie & kil him, & he hymself  
 shoulde

of the Apostles. Fol. CC. xxiij.

should be afterwards blamed as though he wold take  
mony) & he wrote a letter after this maner

Claudio<sup>s</sup> Lysias vnto the most mighty  
rular Felix, sendeth gretynges. \* This \* Act. xx. f.  
man was taken of the Jewes, and shuld  
haue bene killed of them. Then came I  
with souldiers, and reskued him, and per  
seued that he was a Romaine. And  
when I wolde haue knowen the cause,  
wherfore they accused hi, \* I broughte \* Act. xxii. g.  
him forth into their counsel. There per  
ceaued I þ he was accused of questyons  
of their lawe \* But was not gyltpe of Act. xxv. c.  
eny thyng worthy of deeth or of boddes.  
And when it was shewed me, how that  
the Jewes layde wayte for hym, I sent  
him straight waye to the and gaue com  
maundement to his accusars, þ the thyng  
ges which they haue agaynste him, they  
shulde tell before the: fare well. The the  
souldiers (as it was commaunded them)  
toke Paul, and brought him by nyghte  
to Antipatras. On the morow they leste  
the horsmē to go with him, and returned  
vnto the castle. Whiche when they came  
to Cesarea, (and deliuered the epistle to  
the debite) presented Paul also before  
him. Whē þ Debite had redde the letter  
he asked of what countre he was. And  
when he understode þ he was of Cilicia:  
\* I will heare the (sayd he) when thyne Dec. xlii. a.  
accusars are come also, and he comaunded  
hym



The Actes

him to be kepte i Herodes iudgemēt hal.

A

The .xxiii. Chapter.

Act. xxv. d.

After fyue dayes, Ananias \* the hye  
p̄este descended with the elders &  
with a certaine oratour named Tar-  
tull<sup>o</sup>, which enformed p̄ Debite agaynst  
Paul. And when Paul was called forth  
Tartullus beganne to accuse hi, saying:  
Seinge that we lyue in great quyetnes  
by the meanes of the, & that many good  
thinges are done vnto this nacyon thro-  
w to thy prouidence: that also we we euer  
and in all places moſte noble Felix with  
all thanckes. Notwithſtandynge, that  
I be not tedypous vnto the, I praye the,  
p̄ thou woldest heare vs of thy curteſy a  
fewe wordes.

B

For we haue founde this man a peſti-  
lent felow, and a mouer of debate vnto  
all the Jewes in the whole worlde, and  
a mapntayner (of ſedicion) of p̄ ſecte of the  
Nazarites, which hath alſo enforſed to  
pollute the tēple. \* Whō we toke, & wol-  
de haue iudged accordeinge to oure lawe:  
but the hye captayne Lyſias came vpon  
vs, & with gteat violēce toke him awaye  
out of oure handes, cōmaūdyng his accu-  
ſars to come vnto p̄. Of whō thou maieſt  
(yf thou wilt enquire) knowe the cer-  
tayntye of all theſe thynges, wherof we  
accuſe hi. The Jewes like wiſe affirmed  
ſayinge that theſe thynges were euē ſo.

Actes. xxi. f.

Then

of the Apostles. Fol. CC. xxiij.

Then Paul (after that the debite him C  
selfe had becheued vnto him & he shulde  
speake) answered: With a more quiet  
mynde do I answer for my selfe, for as  
moche as I vnderstande, that thou haste  
bene of many yeares a iudge vnto this  
people, because that thou mast knowe, &  
there are yet, but. xii. daies sence I went  
vp to Hierusalem for to worshyppe, and  
\*they nether founde me in the tēple dis-  
putynge with eny man, nether rayfynge  
vp the people, nether in the synagoges,  
nor in the citie: Nether cā they proue the  
thynges wherof they accuse me.

Actes. xx. b.  
and. xxviii. d

But this I cōfesse vnto the, that after D  
the waye (whiche they cal heresy) so wor-  
shyppe I the God of my fathers, bele-  
uynge all thynges which are wyrtē in  
the law & the Prophetes and haue hope  
towardses God, that \* I same resurrectiō  
of the deed (whiche they them selues loke  
for also) shalbe, both of iust & vniust. And  
therfore \* study I to haue alwaie a clea-  
re cōsciēce towarde God, & towarde mā.

Mat. xxii. c.

Act. xxiii. a.

But after many yeares, I came \* and  
brought almes to my people and offerin-  
ges, (and votues) in the whiche they foun-  
de me purified in the tēple, nether with  
multitude, nor yet w yth vniquities (and  
they roke me, and cryed, sayinge: awaye with onre  
enemye.) Howbeit there were cartayne  
Iewes oute of Asia, whiche ought to be  
here

Rom. xv. f

Actes. x. d.

## The Actes

Act. xxviii. a.

here present before the, and accuse me, yf they had ought agaynst me: or els let the same here saye, yf they haue founde eny euill doinge in me, whil I stande here in the counsell, except it be for this one voice that I cried standynge amonge them: \* of the resurreccion from deeth am I iudged of you this daye.

Act. xxix. b.

Act. xxviii. a.

When Felix hearde these thynges, he deferde them, for he knewe very well of that waye and said, when Lysias the capayne is come dowhe, I will knowe the vtmoss of youre matter. And \* he commaunded an vndercaptaine to kepe Paul, and to let him haue reste, and that he shulde forbyd none of his acquayntaunce to mynister vnto him, or to come vnto him.

And after a cerryne daies, whē Felix came wyth his wyfe Drusilla (whiche was a Jewesse) he called forth Paul, & hearde him of p̄saith, which is towarde Christ. And as he preached of righteounes, temperaunce, & iudgement to come: Felix trembled, and answered: Go thy waye for this tyme: when I haue a conuenient season, I will sende for the. He hoped also, that money shulde haue bene geuen hym of Paul, that he myght lose hym: wherfore, he called him the oftener and comened with him. But after two yere, Festus Porcius came into Felix towne. And Felix \* willing to shewe the

Act. xxx. d.

Of the Apostles. Fol. CC. xrb.  
the Jewes a pleasure, lette Paul in pre-  
son bounde.

The. xxi. Chapter.

¶ When Festus had receaved þ office  
**III** after thre dayes he ascended from  
Cesarea vnto Ierusalem. Then en-  
formed him the hye prestes and the chiefe  
of þ Jewes, of Paul. And thei besoughte  
hym, & desired fauour against hym, that  
he would send for hym to Ierusalem : &  
they layde a wayte for hym in the waye  
to kyl hym. Festus answered, that Paul  
should be kept at Cesarea: but þ he hym  
selfe wold shortly departe thither. Let  
them thesfor (said he) which among you  
are habile come downe with vs, & accuse  
hym, yf there be any faute in the man.

When he had tarried there amōg them  
more then ten dayes, he went downe vnto  
Cesarea, & the next daye late downe in  
the iudgemente seate, and commaunded  
Paul to be broughte. Whiche when he  
was come, the Jewes whiche wer come  
from Ierusalem, stode aboute hym, and  
layde many and greuous complayntes  
agaynst Paul, whiche they coulde not  
proue as longe as he answered for hym  
selfe \* that he had nether agaynst the  
lawe of the Jewes, nerher agaynst the  
temple, nor yet agaynst Cesar offended  
any thyng at all.

Acte. xxiii. &  
and. xxviii. &

Festus \* wyllyng to do the Jewes a  
F pleasure

Acte. xxiii. &



## The Actes

pleasure answered Paul and said: Wylt thou go vp to Ierusalem, & there be iudged of these thinges before me? The said Paul: I stande at Celsars iudgemēt seat where I ought to be iudged. To the Iewes haue I no harme done, as thou very wel knowest. If I haue hurt them, or comytted any thyng worthy of death, I refuse not to dye. If none of these thynges are, whereof they accuse me, no man may delyuer me to them. I appele vnto Cesar. Then spake Festus with delyberacion, & answered. Thou hast appeled vnto Cesar: vnto Cesar shalt thou go.

**D** And after a certain dayes, kyng Agrippa and Bernice came vnto Celsarea to salute Festus. And whē they had ben there a good ceason, Festus rehersted Pauls cause vnto the kyng, sayng: \*there is a certayn mā left in prison of Felix about  
*Act. xxiii. f*  
*Act. xxiii. a* whom when I came to Ierusalem \*the hye prestes and elders of the Iewes enformed me, & desyred to haue iudgement against hym. To whom I answered: It is not the maner of the Romaynes, for fauour to delyuer any mā, that he should peryshe, before that he which is accused, & haue the accusars before hym, and haue lycence to answer for hym selfe concerning the cryme layd against hym. Therfore, when they wer come hyther, wythout any delaye, on the morowe I late to geue

Of the Apostles. Fol. CC. xxi.

geue iudgemente, and commaunded the man to be brought forth. Agaynste whō when þe accusars stode vp\* they brought none accusation of suche thynges as I supposed: but had certayne questions agaynste hym of theyr owne supersticion, and of one Iesus which was dead whō Paul affirmed to be alyue. And because I doubted of suche maner of questions, I asked hym, whether he would go to Ierusalem, and there be iudged of these matters. But when Paul had appealed to be kept vnto the knowlage of Cesar, I commaunded hym to be kepte, tyll I myght send hym to Cesar. Agrippa sayd vnto Festus: I would also heare the man myself. To morowe (said he) thou shalt heare hym. And on the morowe when Agrippa was come and Bernyce, wyth greate pompe, and were entred into the counsell house, with the captaynes and chese men of the citie, at Festus commaundement was Paul brought forth. And Festus sayd: Kyng Agryppa, and all ye men whiche are here present with vs: yee se this man, about whom all the multitude of þe Jewes haue entreated me both at Ierusalem & also here, cryng, that he ought not to liue any lenger. Yet found I nothyng worthy of death, þe had committed. Neuertheles, seyng that he hath appealed to Cesar, I haue determyned

Acte. xxiii.

## The Actes.

to send hym. Of whō I haue no certayn  
thyng to write vnto my Lord. Wherefore  
I haue brought him vnto you, & special-  
ly vnto the, O kyng Agrippa, & after ex-  
amination had, I might haue sumwhat  
to write. For me thynketh it vnrasona-  
ble, for to send a prisoner, & not to shewe  
the causes which are layde against him.

### The. xvi. Chapter.

**A** Grrippa saide vnto Paul: thou arte  
permytted to speake for thy selfe.

Then Paul stretched forth the hād  
and answered for him self: I thynke my  
selfe happye (kyng Agryppa) because I  
shall answer this day before the, of all  
thynges wherof I am accused of the Je-  
wes: namely, because thou art expert in  
all customes and questions, which are a-  
monge the Iewes. Wherefore I beseeche  
the, to heare me patiently.

**B** My lyuyng that I haue led of a child  
(whiche was at the firste amonge myne  
owne naciō at Ierusalem) knowe al the  
Iewes, which knewe me from & begyn-  
nyng, yf they would testifye. For after  
the moste straytest sect of our religion, I  
lyued a Pharisey. And nowe I stande &  
I am iudged for & hope of & promes made  
of God vnto oure fathers: vnto whiche  
promes our. xii. trybes (instātly seruyng  
God daye and night) hope to come. For  
whiche hopes sake, kyng Agrippa, I am  
accused

Phil. iii. a

Acte. xiii. b.  
xiiii. e. and  
xviii. c

Of the Apostles. Fol. CC. xxvii.

accused of the Jewes. Why should it be thought a thyng incredible vnto you, þ God should raise again the dedde? I also thought in my self, þ I ought to dose many contrary thynges, clene against þ name of Iesus of Nazareth: \* whiche thyng I also did in Ierusalē. And many of the sanctes did I shut vp in prison, & had receined authorite of the hie prestes And whē thei wer putte to death, I gaue the sentence. And I punished them ofte in euery synagoge, and compelled them to blasphemie: and was yet more madde vpon them, and persecuted them, euen vnto straunge citees. About whiche thynges as I went to Damascus with authorite and licence of the hie prestes, euen at middate (O kyng) I sawe in the waie a light from heauen aboue the brightnesse of the sunne shīne round aboute me, and them whiche iorneyed with me.

Actes. vii. a.  
ix. a. xii. a.  
i. Cor. xv. b.  
Galath. ii. a.

When wee wer fallen to the earthe, I heard a voyce speakyng vnto me, and sayyng in þ Hebrue tounge: Saul Saul why persecuteste thou me? It is heard for thee to kicke against the prickes. And I saied: Who art þ Lorde. And he saied I am Iesus whom thou persecutest, but rise & stand vp on thy fete. For I haue appeared vnto thee for this purpose, to make thee a minister and a witnes bothe of those thynges whiche þ hast sene, and of  
F iii. those

Actes. ix. a.  
and. xpi. b.



The Actes.

those thinges in þ which I will appere vnto thee, deliuerþg thee from þ people and from the Gentiles, vnto whõ now I sende thee, to open their eies, þ thei maie turne from the darknes to light, and fro the power of satan vnto God, that thei maie receiue forgeuenes of synnes, and inheritaunce emong theim which are sanctified by faith that is towarde me.

¶ Wherefore (O kynng Agrippa) I was not disobediente vnto the heauenly vision: but shewed first vnto them of Damasco, and at Ierusalem, and throught out all the coastes of Jewry, and then to the Gentiles, that thei shoulde repente, and turne to God, and dooe suche workes as become them that repēt. For this cause the Jewes caught me in þ temple, and went aboute to kyll me. Seyng therfore that I haue obtayned helpe of God I continue vnto this daie, witnesþg bothe to small and to great sayþg none other thynges, then those which þ prophetes and Moyses did saie shoulde come: that Christ shoulde suffre, and þ he shoulde bee the first that shoulde rise from death and shoulde shewe light vnto the people, and to the Gentiles. As he thus spake for hymself: Festus saied with a loude voice I haull, thou art beside thy self. Muche learnyng dooeth make thee madde. And I haull saied: I am not mad (moste deare Festus

Of the Apostles. Fol. CC. xxviii.

Festus) but speake the wordes of truth  
and sobernes. For the kyng knoweth of  
these thynges, before whō I speake frely  
nether thynke I that any of these thyng-  
ges are hidde from hym. For this thyng  
was not dooen in a corner. Kyng Agrip-  
pa beleuest thou the Prophetes? I wote  
wel that thou beliest. Agrippa saied un-  
to Paull: Sumewhat thou bringest me  
in mynde for to bee come Christen. And  
Paull saied I would to God I not only  
thou: but also all I heare me to daie, wer  
not somewhat onely, but all together,  
suche as I am, except these bondes. And  
when he had thus spoken, the kyng rose  
vp, and the depute, and Bernice, and thei  
that satte with them. And when thei  
were gone aparte, thei talked betwene  
theim selues, sayng: This manne dooth  
nothyng worthy of death, nor of bondes.  
Then saied Agrippa vnto Festus: This  
manne might haue been lette loose, if he  
had not appealed vnto Caesar.

The. xxvii. Chapter.

WHEN it was concluded, that we  
should saile into Italy, thei deli-  
uered bothe Paull & certain other  
presoners, vnto one named Julius, an up-  
per captain of Cesars Touldiers. And we  
entred into a ship of Adramicini, & loosed fro  
lande, appoynted to saile by I coastes of  
Asia

## The Actes.

Colo. iii. 9.

Asia, one Aristarcus out of Macedonia of the countree of Thessalonica beyng w<sup>th</sup> vs. And the next daie we came to Sidon And Juli<sup>us</sup> & courteously entreated Paul & gaue hym liberte, to goo vnto his frendes, and to refreshe hymself. And when wee had launched fro thence, wee sailed harde by Cyprus, because  $\phi$  wyndes wer contrary. And when wee had sailed ouer the sea of Cilicia, & Pamphilia, we came to Myra whiche is in Licia.

Jere. xxxix. 8.

Act. xxi. 8.

And there the vnder capitaine founde a ship of Alexandria ready, that sailed in to Italy, & he putte vs therein. And wh<sup>en</sup> wee had sailed slowly many daies, and scace wer come ouer against Sidon (because the winde withstode vs) we sailed heard by  $\phi$  coastes of Cady, ouer against Salmo, and with muche worcke sailed beyond it, and came vnto a place whiche is called the faire haues. Atte where vnto was the citee of Larca. When muche tyme was spent, and when saylpyng was now ieoperdeous, because also that they had ouerlong fasted, Paul putte theim in remembraunce, and saied vnto them: Sirs I perceiue,  $\phi$  this boiage wilbee w<sup>th</sup> hurte & muche damage, not of the lading and ship only, but also of your liues: Neuerthelesse the vnder capitaine beleued  $\phi$  gouernour & the master of the ship more then those thynges whiche wer spoken of

Of the Apostles. . . Sol. CC. xxix.

of Ihuall. And because the haue was not comodious to winter in, many toke counsaill to departe thence, if by any meanes they might attain to Phenices and there to winter, whiche is an haue of Candy and lieth toward the south west & north west winde. When þ south wynde blew they supposyng to obtain their purpose, losed vnto Ason, & sailed past all Candy.

But not long after, there arose against their purpose, a flawe of wynde out of þ northeast. And whē the ship was caught and could not resist the wynde, wee lette her go, and brave with the weather. But wee wer caried into an isle whiche is named Clauda, and had muche worke to come by a bore, whiche they toke by and vled help, and made fast the ship, fearing lest they should fall into the Sierres. And so they lette downe a vessell, and wer caried. The nexte daie (when wee wer tossed with an extendyng tempest) they lightened the ship, and þ thirde daie wee cast out with our owne handes the taklyng of the ship. When at the laste, nether the sunne nor starres in many daies appeared, and no small tempeste laie vpon vs, all hope that wee should escape, was then taken awaie. But after long abstinence, Ihuall rode forth in the middelt of them and saied: Sies, ye should haue harkened to me, and not haue loosed from Can

f v. dy,



## The Actes.

\*Acte.xxv.c

Act.xxviii.a

dy, nether to haue brought vnto vs this harme and losse. And now I exhorte you to bee o' good chere. For there shalbe no losse of any mannes life among you, saue of the ship onely. For there stode by me this nighte the angell of God, whose I am, and whom I serue, sayng: feare not Paull \* thou muste bee broughte before Cesar. And lo, God hath geuen thee all them þ' saile with thee. Wherefore sitte bee of good chere: for I beleue God, that it shalbe euen as it was told me. Howbe it we must bee cast into a certain ilonde.

**D** But when the fourtenth night was come (as we wer sailyng in Adria about midnight) the shipmen demed, that ther appeared some countree vnto them: and sounded, and founde it twenty fedomes. And when thei had gone alittle farther, thei sounded again, & founde fiftene fedomes. Then fearyng lest thei should haue fallen on some rocke, thei cast foure ancrs out of the sterne, and wished for the daie. As the shipmen wer aboute to flee out of the ship (when thei let doune the boote into the sea, vnder a couloure, as thoughe thei would haue cast ancrs out of the foreship) Paull saied vnto the vpper capitaine and to the souldiours: excepte these abide in the ship ye cannot be safe. The souldiours cut of the rope of the boote, and lette it fall awaie.

And

of the Apostles. fol. CC. xxx.

(And whan the daye began to appeare Paul besought the all to take meate, sayng: this is þe fourtēth day that ye haue taried & contynued fastyng, receauyng nothyng at all. Wherfore, I praye you to take meate: for this no dout is for your helth: for \* ther shall not an heere fall from the heed of eny of you. And whē he had thus spoke, he taken bread & gaue thanks to God in presence of them all: and whan he had broken it, he beganne to cate. The were they al of good cheare and they also take meate. We were all together in þe ship, two hundred threescore and sixtene soules. And when they had eaten ynough, they lightened the ship, & cast out the wheate into the see.

\* Mat. x. c.  
Luk. xi. a.

\* Mat. vi. c.  
and. viii. a.  
1 Tim. iii. a.

When it was daye, they knewe not þe lande, but they spyed a certayne haven with a bancke, into the which they were mynded (yf it were possible) to thrust in the ship. And whē they had taken vp the anchors, they comitted them selues vnto the see, and loosed the rudder bondes, and hoysed vp the mayne sayle to the wynde, and drue to lande. And whā they chaunced on a place, which had the ses on both þe sides, they thrust in the ship. And the foreparte stucke fast and moued not, but the hynder parte brake with the violence of the waues.

The Soudiars counsell was to kill þe prisoners,

## The Actes

prisoners, lest any of them, when he had  
sworne out, shulde runne awaie. But the  
vnder captayne willynge to saue Paul,  
kept them from their purpose, and com-  
maunded that they which coulde swyme  
shulde cast them selues first into the see,  
and scape to land. And the other he com-  
maunded to go, some on bordes, & some on  
broken peces of the shipp. And so it came  
to passe that they escaped al safe to lāde.

### ¶ The. xviij. Chapter.

**A** <sup>24</sup>  
# Act. xvij. 5

**A**nd when they were escaped, then  
they knewe, that: \* the yle was  
called Mylete. And the people of  
the costre shewed vs no littel kyndnes:  
for they kindled a fire, and receaued vs  
euery one, because of the present rayne,  
and because of the colde. And whē Paul  
had gathered a bondel of styches, & laide  
thē on the fire, ther came a viper out of þ  
heat, and lept on his hande. When the  
men of the costre sawe the beaste hange  
on his hande, they saide amonge the fel-  
ues: this man muste nedes be a murthe-  
rer: Whom (though he haue escaped the  
see) yet vengeance suffereth not to lyue.  
And he shoke of the vyper into the fire, &  
<sup>25</sup> \* felt no harme. Howbeit they wayted  
when he shulde haue swolne, or fallen  
downe deed sodenly. But after they had  
loked a greate while, & saw no harme co-  
me to him, they chasged their myndes, &  
sayde

<sup>25</sup>  
Mat. xvi. 3.  
Luck. x. 4.

of the Apostles. Fol. CC. xxxi.

saide\* that he was a God.

Act. xiii. 6.

In the same quarters were londes of the chefe man of þe yle (whose name was Publi<sup>9</sup>) which receaued vs, and lodged vs thre dayes courteously. And it fortun<sup>e</sup>ed that the father of Publius laie sicke of a feuer, and of a bloudy fire. To whō paul entred in and praide, and layde his hādes on him and healeth him. So, whē this was done, other also which had dyseases in the yle, cam and were healed: whiche also dyd vs great honoure. And when we departed, they laded vs with such thynges as were necessary.

After thre monethes we departed in a ship of Alexandry, whiche had wyntred in the yle, whose badge was Castor and Pollux. And when we came to Siracusa we taried there thre daies. And frō thēce we fet a compasse, and came to Regium. And after one daye the south wynde blewe, and we came the nexte daie to Putiolus: where we founde brethren, and were desired to tary with them seuen daies and so came we to Rome. And frō thēce, when the brethren hearde of vs, they came to mete vs at Apphorum, and at the thre tauernes. When Paul sawe thē, he thanked God and wered bolde. And whē we came to Rome, the vnder Captayne deliuered the prisioners to the chefe captaine of þe host, but Paul was suffered to dwell by



## The Actes

by hym selfe with a souldier & kept him.

And after thre dayes, Paul called the chefe of the Jewes together. And when they were come, he saide vnto them: **Agē** and brethren, though, \* I haue committed  
 \*Act. xxiil. c. nothinge against the people or lawes of  
 and. xxb. b. & Elders: yet was I deliuered prisoner  
 ‡Act. xxiil. c. from Ierusalem in to the handes of the Romayns. Which whē they had examined me, wolde haue let me go, because ther was no cause of death in me. But when the Jewes spake contrary, I was constrained to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause haue I called for you, euen to se you, and to speake with you, \* because that for & hope of Israell I am bounde with this cheine.

\*Act xxiil.  
 b. xxiil. c. &  
 xxb. b.

And they said vnto him: we nether receaued lettres out of Iewry pertayning vnto the, nether came eny of the brethren that shewed or spake eny harme of the. But we wil heare of the what thou thinkest. For as concernynge this secte, we knowe that \* eucry where it is spoken  
 \*Lu. ii. c. againste. And when they had appoynted him a daye, ther came many to him into his lodgynge. To whom he expounded & testified the kyngdom of God and preached vnto them of Iesus: both out of the lawe of Moyses & out of the Prophetes, euen fro mornynge to night. And \* some  
 beleued

\*Act. xvil. a

of the Apostles. Fol. CC. xxxii.  
beleued the thynges which were spokē,  
and some beleued not.

And when they agreed not amonge  
them selues, they departed, after that  
Paul had spoken one worde: well spake  
the holy goost by Ely the prophet vnto  
oure fathers, sayinge: \* Go vnto thys  
people, and saye: with youre eares shall  
ye heare, and shall not vnderstaude & with  
youre eyes shall ye se, & not perceaue.

\* Ely. xl. a.  
Mar. xiii. b.  
Mar. xiii. b.  
Luch. viii. b.  
John. xii. f.

For the heart of this people is waxed  
grosse, & with their eares haue they had  
no lust to heare, and their eyes haue they  
closed: lest they shuld se with their eyes,  
and heare with their eares, and vnder-  
stande with their hertes, and shulde be  
conuerted, and I shulde heale them. Be  
it knowen therfore vnto you, that this  
saluacion of God is sent to the gentils,  
and they shall heare it. And when he had  
saide these wordes, the Jewes departed  
from him and had greate despicions a-  
monge them selues.

And Paul dwelt two yeres ful in his  
lodging, and receaued al that cam in vnto  
him, preachinge the kingdome of God  
and teachinge those thinges which con-  
cerne the Lord Iesus with al confidence,  
no man forbidding him.

¶ Here endeth the Actes of  
the Apostles.

(†)

**The Epistle of the Apostle Saint  
Paul to the Romans.**

**The first Chapter. ⁊**

**¶**



**Paul the seruauit of Iesus  
Christe, called to the office  
of an Apostle ⁊ put a parte  
for the Gospell of God ⁊  
whiche he had promised a  
fore by his prophetes, in**

**Act. xlii. a.  
⁊ De. xlviii. c.  
Actes. iii. d  
and. vii. e.**

**⁊ Mar. i. a  
ii. Timo. ii. b**

**the holy scriptures of his sonne, whiche  
was borne (vnto Iym) ⁊ of the seed of Da-  
uid after the fleshe: and hath bene decla-  
red to be the sonne of God with power,  
after the sprete that sacrificieth, sence the  
tyme that Iesus Christ oure Lorde rose  
agayne from deeth ⁊ by whom we haue  
receaued grace ⁊ Apostleshipp, that obe-  
dience might be geuen vnto the faith in  
his name amonge all Heythē, of whose  
nombre you be that are called of Iesu  
Christ. ⁊**

**Actes. ix. b**

**⁊ i. Cor. i. a.  
Gala. i. a.**

**To all you that be at Rome, beloued  
of God and called sainctes. ⁊ Grace be  
with you and peace fro God oure father  
and from the Lorde Iesus Christ.**

**Joh. liii. c.  
i. Coz. iii. c.**

**¶**

**First verely I thacke my God thorow  
Iesus Christ for you al, that yonre faith  
is spoken of in all the worlde. For God  
is my witnes (whom I serue ⁊ with my  
sprete in the Gospell of his sonne) that  
without ceasynge I make mencyon of  
you alwaies ⁊ in my praiers, beseechynge  
that by some meane, at the last (one time**

**Philip. i. a.  
Collos. i. a.**

**or other**

To the Romayns Fol. CC. xxxiii.  
or other) a prosperous iorney (by the wil  
of God) might fortune me, to come vnto  
you. For I long to se you, that I mighte  
bestowe among you some spiritual gyft  
to strength you wythall: that is, that I  
might haue consolacion together wyth  
you, through the commen fayth, whiche  
both ye and I haue.

I wold, ꝑ ye shuld know (brethre) how  
that I haue oftē times purposed to come  
vnto you: \* but haue bene let hyther to  
to haue some frute also among you, as e-  
mong other of the Gentyls. I am detter  
both to the Grekes & to the vngrekes, to  
the learned and the vlearned: So ꝑ (as  
much as in me is) I am ready to preache  
the Gospel to you that are at Rome also  
\* For I am not ashamed of the Gospell  
of Christ, because ꝑ it is ꝑ power of God  
vnto saluaciō to euery one that beleueth  
to the Jewe first, & also to the Gentyle.

For by it is the ryghteousnes of God  
opened fro fayth to fayth. As it is writ-  
ten: \* the iust shall lyue by fayth.

For the wrath of God appeareth from  
heaven against all vngodlynes and vn-  
righteousnes of men, whiche withholde  
the trueth in vnrightheousnes: seying \* ꝑ  
it which may be knownen of God, is ma-  
nifest emōg them. For God hath shewed  
it vnto them. \* Yee, his inuysyble thyn-  
ges (that is to saye, his eternall power

Actes. xvi. &

Eccle. xli. c  
ii. Timo. i. d  
ii. Corin. i. c

Abacuc. ii. a  
Gala. iii. b  
Heb. x. g

Actes. xlii. f

Acte. xliii. c  
Heb. x. a

B and



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10sal. xlv. a

Deu. xviii. e

10sa. cxi. c.

Iere. ii. c

Ezer. xliii. b

Leui. xviii. c

Leui. xviii. o

Actes. vi. f

and Godhead) are sene, for as muche as they are vnderstand\* by the workes fro the creacion of the worlde: So that they are withoute excuse, because that when they knewe God, they glorified hym not as God, nether wer thankful, but waxed full of vanities in theyr ymaginacions, \*and their folythe herte was blynded. When thei counted the selues wise, they became fooles, \* & turned the glory of þe immortall God, vnto an ymage, made not onely after the similitude of a mortall man: but also of byrdes, & foure footed\* beastes & of creppng beastes. Wherefore, God gaue them vp vnto theyr hertes lustes, to vncleannes, to defyle theyr owne bodyes among them selues: which turned his truth vnto a lye, and worshipped and serued þe thynges that be made, more then hym that made them, whiche is blessed for euer, Amen. Wherefore God gaue the vp vnto shamefull lustes. \* For euen theyr womē did chaunge the naturall vse into þe whiche is against nature. And lykewise also the men, leste the naturall vse of the woman, & bent in theyr lustes one with another, \* men with mē wrought fylthyngesse, and receaued to them selues the reward of their erreure as it was accordyng.

And as they regarded not to knowe God, \* euen so God deliuered the vp vn  
to

To the Romayns fol. CC. xxxiii.

to a lewde mynde, þ they shoulde do those  
thynges which wer not comly, beyng ful  
of al vnrighteousnes, fornicaciō, wicked  
nes, couctousnes, maliciousnes, ful of en  
uye, murder, debate, disseyt, euyl cōdi  
tioned, whysperers, backbityters, haters  
of God, doers of wrong, proud, boasters,  
byngers vp of euill thynges, disobediēt  
to father & mother, withoute understan  
dyng, couenaunte breakers, unlouynge,  
truce breakers, vnmecyfull. Which mē  
though they knewe the righteousnes of  
God (confessed not) how that they whiche  
comyt such thynges, are worthy of death  
not only (they that) do þ same, \*but also Osee. vii. 1  
(they which) haue pleasure in thē that do  
them.

The. ii. Chapter.

Herfore art thou inexcusable. O mā<sup>B</sup>  
Whosoever thou be that \* iudgest. Math. vii. 1

For in that same wherein thou iud  
gest another, thou condemnest thy selfe. ii. Reg. xii. 6.  
For thou that iudgest, doest euē the same  
selfe thynges. But we are sure, that the  
iudgemēt of God is accordyng to trueth  
agaynst them which comyt such thyng  
es. Thynekest thou this, O thou man þ  
iudgest them whiche do suche thynges,  
and doest euen the very same thy selfe, þ  
thou shalt escape the iudgemēt of God?  
Ether despylest thou the ryches of hys  
goodnes, and pacyen e and longe suffe  
raunce, not knowyng, that the kyndnes

B ii of

Esay. xxi. 3  
Hec. xvii. 3

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of God leadeth the to repentaunce.

**B** But thou after thy stubburnesse, & hert  
that cannot repent, heapest vnto thy self  
wrath agaynst the daye of vengeaunce,  
whē shalbe opened the righteous iudge-  
ment of God, \*whiche wyl reward eue-  
ry man accordyng to his dedes, that is  
to saye, prayse, honoure, & immortallitee,  
to them whiche continue in good doyng  
and seke immortallite. But vnto thē that  
are rebelles, and that do not obeye the  
truthe: but foloe vnrightheousnes, shall  
come indignacion and wrath, tribulaciō  
and anguythe vpon the soule of euery mā  
that doth euyll: of the Jewe first, & also  
of the Gentyll. To euery man that doth  
good, shall come prayse, and honour, and  
peace, to the Jewe firste, and also to the  
gentyll. For \*there is no respect of per-  
sons with God, for whosoever hath syn-  
ned without lawe, shall also perishe with-  
out lawe. And as many as haue synned  
in the lawe, shall be iudged by the lawe.  
For in the syght of God, they \* are not  
righteous which heare the lawe: but the  
doers of the lawe shall be iustified. For  
when the Gentyls whiche haue not the  
lawe, do of nature the thynges contay-  
ned in the lawe: then they hauyng not  
lawe, are a law vnto them selues, which  
shewe the dede of the lawe wrytten in  
their hertes: while their conscience bea-  
reth

Math. xvi. d  
Iosel. xviij. c

ii Para. xix. c  
Actes. x. e  
Ephes. vi. b  
Collo. iii. d

Jacobi. i. b

To the Romayns fol. CC. xxxv.  
reth wytnes vnto them, and also they:  
thoughtes, accusyng one another or ex=  
cusyng, at the day, \* when the Lord shal Math. xxv. c  
iudge the secretes of me by Iesus Christ  
accordyng to my Gospell.

Behold \* thou art called a Jewe, and C  
trustest in the law, and makest thy boast Ihon. viii. e  
of God, and knowest his will, & alowest  
the thynges that be excellent, & art in=  
fourmed by the lawe & beleuest that thou  
thy selfe art a guide of the blynd, a light  
of them whiche are in darcknes, an in=  
fourmer of them which lacke discrecion  
a teacher of the vblearned, which hast þ  
ensample of knowlage, and of the trath  
by the lawe. Thou therfore whiche tea=  
cheeste another, teacheste not thy selfe. \* Math. vi. a  
Thou preacheest, a man shoud not steale:  
yet thou stealest. Thou that sayst, a man  
shuld not comyt aduouty, breakest wed  
locke. Thou abhorrest ymages, & yet rob  
best God of his honoure. Thou þ makest  
thy boast of the lawe, thorowe breakyng  
the lawe dishonorest God. For the name  
of God is euil spoken of among the Be=  
tyls, thorowe you \* as it is written.

Esay. xlii. b  
Eze. xxxvi. e  
D

For circumcision verely auayleth, yf þ  
kepe the lawe. But yf thou be a breaker  
of the lawe, thy circumcyssion is turned  
to vncircumcisiõ. Therfore, yf the vncir=  
cumcisiõ kepe the right thynges cõtay=  
ned in þ law, shal not his vncircumcisiõ

B iii be



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be counted for circūcisyon? And shal not vncircūcisid whiche is by nature (yf it kepe the lawe) iudge the, whiche beyng vnder the letter & circūcisid, doest transgresse the lawe? He is not a Jew, which is a Jewe outward: Neither is it circūcisyon, which is outward in the fleshe. But \*he is a Jewe which is hyd within and the circūcision of the herte is the true circūcisid, which consisteth in the spryte, and not in þ letter, whose prayse is not of men, but of God.

John. viii. c  
Roma. ix. b  
\*Collos. ii. b.

## The. iii. Chapter.

**¶** What prefermente then hath the Jewe? or what aduantage hath circūcision? Surely verie muche,

**¶** First \*because that vnto them wer com-  
mitted the wordes of God. What then,  
though some of the did not beleue? \*shal  
they? vnbeleffe make the promes of God  
without effecte? God forbyd. \*Let God  
be true, and feuerie man a lyar, as it is  
wrytten: \* that thou myghtest be iusti-  
fied in thy saynges, and overcome, whē  
thou are iudged.

Roma. ix. a

ii. Timo. i. b

Thon. iii. c

\*Psal. cvi. b

\*Psal. li. a

**¶** Yf our vnrightheousnes make the righ-  
teousnes of God more excellent: what  
shal we say? Is God vnrightheous whi-  
che taketh vengeance? I speake after  
the maner of men: God forbyd. For how  
then shal God iudge þ world? For yf the  
trueth of God appeare more excellent  
thorowe

To the Romans. Fol. CC. xxxvi.  
through my lie vnto his praise, why am  
I hence forth iudged as a synner: and not  
rather (as menne speake euill of vs and  
as some affirme that wee saie) lette vs  
dooe euill, that good maie come thereof  
Whose damnacion is iuste.

What then? Are wee better then thei? **C**  
No, in no wise. For wee haue all ready  
proued, how that bothe Jewes & Genti-  
les are all vnder synne, as it is written.

\* There is none righteous, no not one, **Isa. l. xlii. a.**  
there is none that vnderstandeth, ther is **and. iii. a.**  
none that seeketh after God: thei are all  
gone out of the waie, thei are all vnpro-  
fitable, there is none þ dooeth good, no  
not one. † Their throte is an open sepul- **† Psalm. b. b.**  
cre, & their toungues thei haue disceued  
the poison of aspes is vnder their lippes  
† Whose mouth is full of cursyng & bit- **† Psalm. b. b.**  
ternes. \* Their sete are swifte to shedde **\* Psal. l. b.**  
bloodde. † Destruction & wretchednes are **† Psal. li. b.**  
in their waies, & the waie of peace haue  
thei not knowe. † Ther is no fear of God **Isa. xxxvi. a.**  
before their eies. \* Wee knowe þ what  
thynges soeuer the lawe saiethe, it saiethe  
it to theim whiche are vnder the lawe.  
That all mouthes maie bee stopped, and  
that all the worlde maie bee subdued to  
God, because þ by the deedes of the law  
there shall no fleshe bee iustified in his  
sighte. For by the lawe commethe the  
knowelage of synne. But now is þ righ-  
**B iiii. tiousnes**

**Galath. ii. c.**

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teousnes of God declared without the lawe, for asmuche as it is alowed by the testimony of þ law and of the prophetes The righteousness of God, commeth by the faith of Iesus Christe, vnto all and vpon all them that beleue (on hym)

**D** There is no difference: for all haue synned, & are destitute of þ glory of God: but are iustified frely by his grace, through the redēpcion þ is in Christ Iesu, whom God hath set forth\* to bee þ opringer of mercy through faith, by þ meanes of his bloodde, to declare his righteousness, in þ he forgeueth þ sinnes þ are passed, whiche God did suffre, to shewe at this tyme his righteousness, þ he might be coſtred iust, & þ iustifiar of him whiche beleueth on Iesus. ¶ Where is thē thy reioysyng It is excluded. By what law? of workes Naie: but by þ lawe of faith. Therefore we hold, þ a manne is iustified by faith wout þ dedes of þ lawe. Is he þ God of þ Iewes onely? Is he not also þ God of the Gentiles? Yes, euē of þ Gentiles also. For it is God onely whiche iustifieth the circumcision þ is of faith, & vncircūcision through faith. Dooe wee then destroye þ lawe through faith? God forbid But wee rather maintain the lawe.

## The.iii. Chapter.

¶ **Isa. li. a.**

**W**hat shall we saie then, þ Abraham our father ( as pertainyng to the fleshe

To the Romans. Fol. CC. xxxviii.  
 fleſhe) did find? If Abraham wer iuſtified  
 by dedes, the hath he wherein to reioiſe:  
 but not in God. For what ſaith the ſcrip-  
 ture? \* Abraham beleued God, & it was  
 counted vnto hym for righteouſnes. To  
 hym þ worcketh, is the rewarde not reke-  
 ned of fauoure, but of duty. To him that  
 worcketh not, but beleueth on hym þ iu-  
 ſifieth the vngodly, is his faith coun-  
 ted for righteouſnes. (accoꝝdyng to the pre-  
 poſe of the grace of God) Euen as Dauid de-  
 ſcribeth the bleſſedfulnes of þ manne, vn-  
 to whō God imputeth the righteouſnes w-  
 out dedes. \* Bleſſed are thei, whoſe vn-  
 righteouſnes are forgiven, & whoſe syn-  
 nes are couered. Bleſſed is that māne to  
 whom the Lorde will not impute synne.

\* Gene. xv. b  
 Galath. ii. a.  
 James. ii. d.

Psal. cxix. a

Came this bleſſednes then vpon þ vn-  
 circumciſion, or vpon the circumciſiō al-  
 ſo? For wee ſaie, that faith was reckened  
 to Abraham for righteouſnes. How was  
 it then reckened? when he was in the vn-  
 circumciſion? ¶ Not in the tyme of circū-  
 ciſion: but whē he was yet vncircūciſed  
 And he receiued þ ſigne of circumciſion  
 as a ſeale of þ vnrigheteouſnes of faith  
 whiche he had yet beyng vncircūciſed:  
 that he ſhould bee the father of all them  
 that beleue, though thei bee not circumci-  
 ſed, that righteouſnes might bee impu-  
 ted to theim alſo: and that he might be  
 the father of circumciſiō, not vnto theim

\* Gene. xv. b

Gene. xv. b

B v. onely



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onely whiche came of the circumcised, but vnto theim also that walke in þe stepes of þe faith þe was in our father Abraham, before the tyme of circumcision.

**C** For the promises (that he should bee the heire of the worlde) happened not to Abraham or to his seede through þe lawe but through the righteousness of faithe.

*Galath. iii. c.* \* For if thei whiche are of the lawe, bee heires, then is faithe but vain, and the promes of none effect. Because the lawe causeth wrathe. For where no lawe is, there is no transgression. Therefore by faithe is the inheritaunce geuen, that it might come of fauoure: that the promes mighte bee sure to all the seede. Not to theim onely whiche are of the lawe: but to theim also whiche are of the faithe of Abraham, \* whiche is the father of vs al. (As it is written: *I haue made thee a father of many nacions*) euen before God, whom he beleued whiche restored þe dedde vnto life: and calleth those thynge whiche bee not, as though thei wer.

*Gen. xvii. a* Whiche Abraham, contrary to hope, beleued in hope, that he should bee \* the father of many nacions, accordyng to that whiche was spoken: Euen so shall thy seede bee. (as the starres of heauen, and the sande of the sea.) And he faynted not in the saythe, nor yet consydered hys owne bodye, whyche was nowe dedde, euen when

To the Romans. Sol. CC. xxxviii.  
When he was almost an hundred yere olde : neither yet p Sara was past childbearinge, He stachered not at the promises of God thorowe vnbelefe, but became strong in faith, and gaue God the praise, beyng full certified, that he which had promised, was hable also to mak it good. And therfore was it reckened to hym for rightewesnes.

\* Neuertheles it is not wrytten for hym onely, that it was reckened to hym for rightewesnes: but also for vs to whō it shalbe counted for rightewesnes, so p we beleue on him, that raised vp Iesus oure Lorde from deeth: Whych was delinered for oure synnes, and rose agayne for to iustifie vs. \* Rom. xvi. 26

### The. v. Chapter.

Because therfore that we are iustified by fayth, we are at \* peace with God, thorowe oure Lorde Iesus Christ: by whom also it chaunced vnto vs to be brought in thorowe faith, vnto this grace, wherein we stande: and \* reioyce in hope of the glory (of the children) of God. Not that onely: but also we reioyse in tribulacions: knowyng that \* tribulacion byngeth patience, patience bringeth experience, experience bringeth hope. And hope maketh not ashamed, for the loue of God is speed abrod in oure hertes, by the holy gooste which \* Joh. xvi. 2. \* Heb. xii. 2. \* Jaco. i. 3.

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which is geuen vnto vs.

\*Eph. ii. a  
Col. ii. c.

For \*when we were yet weke, accor-  
dyng to the tyme, Christe dyed for vs  
which were vngodly. Yet scarce will any  
man dye for a rightewes man. Parauen-  
ture for a good man durste a man dye. \*

\*John. iii. c.  
i. John. iii. b

But † God setteth out his loue toward  
vs, seynge þ̄ while we were yet synners  
(accor dyng to the tyme) Christe dyed for vs.

¶ Much more then now (seynge we are iu-  
stified by his bloude) shall we be saued  
from wrath thorow hym.

For yf when we were enemyes, we  
were reconciled to God by the deeth of  
his sonne, moche more, seinge we are re-  
conciled, we shalbe preserued by his life  
Not onely this, but we also ioye in God  
by the meanes of our Lord Iesus Christ  
by whom we haue nowe optayned the  
attoument.

\*Gene. ii. e.  
Roma. vi. d.

¶ Wherefore, as by one mā, synne entred  
into the worlde, and \*deeth by the mea-  
nes of synne. Eue so deeth also wēt ouer  
all men, in so moche as all men synned.  
For euen vnto the lawe was synne in the  
worlde, but synne is not imputed, whan  
ther is no lawe, neuer thele the deeth ray-  
gned from Adā to Moles, euen ouer thē  
also that had not synned with like tras-  
gression as dyd Adā, whiche beareth the  
sympilitude of him that was to come.

But the gifte is not like as the synne.

For

To the Romayns. Fol. CC. xxxix.  
For yf thorow the synne of one, many be  
deed, moche more plenteous vpon many  
was the grace of God and gyfte by gra-  
ce: \*whiche was geuen by one man Je-  
sus Christ.

\*John. i. b.

And the gifte is not ouer one synne: as  
deeth cā thorowe one synne of one that  
synned. For dāuacion came of one synne  
vnto condemnation: but the gift came to  
iustify from many synnes. For yf by the  
synne of one, deeth rayned by the mea-  
nes of one, moche more they (whiche re-  
ceauē aboundaunce of grace and of the  
gyfte of ryghtewesnes) shall rayne in  
life by þ meanes of one (that is to saye)  
Jesus Christ.

\*Likewise thē as by the synne of one  
there sprang vpon euell on all men to con-  
demnation: euē so by the rightwesnes of  
one: spryngeth good vpon all men to the  
righteousnes of life. For as by one man-  
nes disobedience many became synners:  
so by the obedience of one, shall many be  
made ryghteous. But \*the lawe in the  
meane tyme entred in, that synne shoulde  
encreace. Neuerthelater where aboun-  
dance of synne was, there was more plē-  
teousnes of grace. That as synne had  
rayned vnto deeth, euē so might grace  
rayne thorow ryghtewesnes, vnto eter-  
nall lyfe, by the helpe of Jesu Christ. †

\*Gala. iii. c.

¶ The. vi. Chapter.

what



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**A**

What shall we saye then? Shall we  
continue in synne, that there may  
be aboundance of grace? God for:

*Gal. iii. b*  
*Col. ii. b*

byd. How shall we that are dead as tou-  
chyng synne, lyue any longer therein.

*Eph. iiii. s*

¶ Knowe ye not that \*all we which are  
baptised into Iesu Christe, are baptised  
to dye with him? We are buryed then w  
him by baptisme, for to dye: & likewise as  
Christ was rayled vp from death by the  
glory of & father, eue so \*we also should  
walke in a newe life. For yf we be graft  
in death like vnto hym: euen so shall we  
be partakers of & resurreccid: knowyng  
this, that our old man is crucified with  
hym also, & the body of synne myght vt-  
terly be destroyed, that hence forth we  
should not be seruantes vnto synne. For  
he that is dead, is iustified from synne.

*ti. Timo. ii. b*

**B**

Wherefore \*yf we be dead with Christ  
we beleue, & we shall also lyue with him  
knowyng that Christe beyng rayled fro  
death, \*dyeth nomore. Death hath no  
more power ouer hym. For as touchyng  
that he dyed, he dyed concernyng synne  
once. And as touchyng that he lyueth, he  
lyueth vnto God. Likewise consydre ye  
also that ye are dead as touchyng synne  
but are alpyue vnto God thorow Iesus  
Christ our Lorde. ¶ Let not synne raigne  
therefore in your mortall body, & ye shuld  
thereunto obey by & lustes of it. Neither

*Apoc. i. b*

geue

To the Romains Sol. CC. xl.

geue ye your membres as instrumentes  
of vnrightheousnes vnto synne: but geue  
ouer your selues vnto God as thei that  
of dedde, are aliue. And geue ouer your  
membres as instrumentes of righteous-  
nes vnto God. Lette not synne haue po-  
wer ouer you. For ye are not vnder the  
lawe, but vnder grace. What the? Shall  
wee sinne, because wee are not vnder the  
lawe: but vnder grace? God forbid.

✠ Knowe ye not, how that ✠ to whom  
soever ye commit your selues as seruaun-  
tes to obeye, his seruauntes ye are to  
whom ye obeye: whether it bee of synne  
vnto death, or of obedience vnto righte-  
ousnes? God bee thanked, that though ye  
were the seruauntes of synne, ye haue yet  
obeyed w<sup>th</sup> hearte vnto the rule of the doc-  
trine, & ye bee brought vnto. † Ye are the  
made free from synne, and are become the  
seruauntes of righteousnes. ✠ ✠ I speake  
grossly, because of the infirmitie of your  
fleshe. As ye haue geuen your members  
seruauntes to vncleannes & to iniquitee,  
(fro one iniquite to another) euē so now  
geue your members seruauntes vnto righ-  
teousnes, & ye maie bee sanctified. For  
when ye were the seruauntes of synne, ye  
were not vnder righteousnes. What frute  
had ye then in those thinges, whereof ye  
are now ashamed? For & end of those thin-  
ges, is death. But now are ye deliuered  
from

✠ John. viii. 6  
ii. Peter. ii. d

Thon. viii. d.  
Roma. viii. a

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\*Gen. ii. c.  
Roma. v. c.

from synne, and made the seruauntes of God, and haue your frute to be sanctified, and the ende euerlastinge life. For the rewarde of synne is deeth, but eternal life is the gifte of God, thorow Ihesu Christ our Lorde. ¶

## The vii. Chapter.

**I** Nowe ye not brethren (I speake to the that knowe the lawe) how that the lawe hath power ouer a man as longe as it endureth? For the woman which is in subieccion to a man, is bounde by the lawe to the man, as longe as he liueth. But yf the man be deed, she is loosed from the lawe of the man. So then yf whyle the man lyueth she couple her selfe with another mā, she shalbe counted a wedlocke breaker. But yf the man be deed, she is free fro the lawe of the husband so that she is no wedlocke breaker, though she couple her selfe with a nother man.

\*Act. v. c.

¶ Euen so ye also (my brethren) are deede concerninge the lawe by the body of Christ that ye shulde be coupled to another (I meane to him that is risen agayne from deeth) that we shulde bringe forth frute vnto God. For whē we were in the flesh, the lustes of synne which were stered by the lawe, raygned in our members, to bringe forth frute vnto deeth. But now are we deliuered from the lawe, & deed vnto it where vnto we were in bondage, that

To the Romayns fol. CC. xli.  
that we should serue in a newe conuer=  
sacion of the spryte, and not in the old co=  
uersacion of the letter.

What shall we saye then? is the lawe  
sinne? God forbid: neuertheles I knewe *Roma. v. 6*  
not synne, but by the law. For I had not *Gala. iii. 6*  
knowne what luste had meante, excepte  
the lawe had said, \*thou shalt not luste.  
But synne toke an occasion by the mea=  
nes of the commaundemente & wrought  
in me al maner of concupiscence. For ve=  
tely without the lawe, synne was dead.  
I once lyued without the law. But whē  
the commaundement came, synne reuy=  
ued, and I was dead. And the very same  
commaundement whiche was ordeyned  
vnto life, was found to be vnto me an oc=  
casion of death. For synne toke occasion  
by the meanes of the commaundemente,  
and so diseaued me, & by þ same slew me  
Wherfore \*the lawe is holy, and the co=  
maundement holy, and iust and good. *i. Timo. i. 6*  
*Gala. iii. 6*

Was that then which was good, made  
death vnto me? God forbid. Nay it was  
synne: that synne might appeare (by it  
which was good) to worke death in me:  
that synne by the cōmaundement might  
be out of measure synfull. For we know  
that the law is spirituall: but I am car=  
nall \*sold vnder synne, because I allowe  
not that, which I do. For what I wold,  
that do I not: but what I hate, that do I

Id

It

*Eccl. iii. 6*



## The Epistle

Rome. vi. a

b

If I do now that which I would not, I  
consente vnto the lawe that it is good:  
So then now, it is not I that do it, but  
synne that dwelleth in me. For I know,  
that in me (that is to saye in my \*fleshe)  
dwelleth no good thyng. For to will is  
present with me: but I fynde no meanes  
to performe that which is good. For the  
good that I would, do I not: but þe euyl  
which I would not, that do I. Yf I do  
that I woulde not, then is it not I that  
do it, but synne that dwelleth in me. I  
fynde then by the lawe, þe when I would  
do good, euyl is presente wyth me. For  
I delite in the lawe of God, after the in-  
ward man. But I se another law in my  
members, rebellyng against the lawe of  
my mynde, and subduyng me vnto þe law  
of synne, whiche is in my members. O  
wretched man that I am: who shall de-  
lyuer me from this body subdued vnto  
death? I thanke God thorow Iesus  
Christ our Lord. So then, with the mynde  
I serue the lawe of God, but wyth the  
fleshe the lawe of synne.

## The. viii. Chapter. ✕

a

Iohn. viii. b  
Rome. vi. b

¶ Her is then no damnacion to them  
whiche are in Christ Iesu, whiche  
walke not after the flesh, but after  
the spirite. For the lawe of the spirite of  
life thorow Iesus Christ, hath made me  
\*fre from the lawe of synne, and death.  
For

To the Romayns. Fol. CC. xlii.

For\* what the lawe could not do ( in as <sup>Heb. xii. b</sup> muche as it was weake because of the fleſhe) that performed God,\* ſente his ſonne in the ſimilitude of ſynfull fleſhe, <sup>Luke. xx. b</sup> and by ſynne dampned ſynne in þ fleſhe: <sup>Jhon. iii. b</sup> that the rightcouſnes of the law, might be fulfilled in vs, which walke not after the fleſhe, but after the ſprite. For thei þ are carnall, are carnallye mynded. But they that are ſpiritual, are goſtly mynded. To be carnallye myded, is death. But to be ſpiritually mynded is life & peace &

Because þ the fleſhly mynd is enemyte againſt God: for it is not obedient to the law of God, nether can be. So then they that are in the fleſhe, cannot pleaſe God.

But ye ate not in the fleſhe, but in the ſprite: yf ſo be that þ ſprite of God dwell in you. If eny mā haue not the ſprite of Chriſt, the ſame is none of his. If Chriſt be in you, the bodye is dead because of ſynne: but the ſprite is life for righteous ſake. Wherefore, yf the ſprite of him that rayſed vp Jeſus fro death, dwell in you: euē he þ rayſed vp Chriſt fro death, ſhal quickē your mortal bodyes, because of his ſprite that dwelleth in you.

\* Therefore brethren, we are better, not to þ fleſhe, to liue after the fleſhe. For yf ye liue after þ fleſhe, ye ſhall dye. But yf ye (thorow þ ſprite) do mortifie þ dedes of the bodye, ye ſhall lyue. For as many

### The Epistle.

as are led by the spirite of God, thei are the sonnes of God. For ye haue not receaued þ̄ spirite of bondage to feare any more, but \* ye haue receaued the spirite of adopcion, whereby we crye: Abba father. \* The same spirite certifieth oure spirite that we are the sonnes of God. Yf we be sonnes, then are we also heires, þ̄ heires I meane of God, and heires annexed w<sup>th</sup> Christe: yf so be that we suffer w<sup>th</sup> hym, that we maye be also glorified together w<sup>th</sup> hym. ⁊

Gala. iiii. a

1. Timo. i. b

ii. Corin. i. d

and. v. a

⁊ For I suppose that the afflictions of this life, are not worthy of the glorie whiche shalbe shewed vpon vs. ⁊ For the feruent desyre of þ̄ creature abydeth, looking, whē þ̄ sonnes of God shal appeare because the creature is subdued to vanitie, against þ̄ will therof, but for his wyl which hath subdued þ̄ same in hope. For the same creature shalbe deliuered from the bondage of corrupcion into þ̄ glorious libertie of the sonnes of God. For we know þ̄ euery creature groaneth w<sup>th</sup> vs also, and trauayleth in payn, euen vnto this tyme. Not onelye it, but we also which haue the first frutes of the spirite mourne in our selues also, & wayte for þ̄ adopcion (of the children of God) euen the dispytance of our body. ⁊ ⁊ For we are saved by hope. But hope þ̄ is sene, is no hope. For how cā a mā hope for þ̄ which he

ii. Corin. v. a

To the Romayns. Fol. CC. xliiij.  
he seeth? But and yf we hope for þ we se  
not, then do we w patience abyde for it.

Likewise, the sprite also helpeth oure  
infirmities. For we knowe not what to  
desyre as we ought: but þ sprite maketh  
intercession for vs, with groninges which  
cannot be expressed. And \* he that fear- 1 Da. xxiij. b  
eth the hertes þ knoweth what is the 1 Sal. vii. c  
meanynge of the spryte: for he maketh in Jer. xvi. b  
tercession for the sayntes accordyng to 2 Cor. vi. b  
the pleasure of God. &

\* We know þ all thynges worke for þ  
best vnto them that loue God, which al-  
so are called of purpose. For those which  
he knewe before, he also ordeyned before  
that they should be lyke fashioned vnto  
the shape of his sonne, þ he might be the  
first begottē sonne among many brethren.  
Moreouer, whome he appoynted before,  
them also he called. And whome he hath  
called, them also he iustified: & whom he  
iustified, them he also glorified.

What shall we then say to these thin-  
ges? \* yf God be on our syde, who can be Rom. xliij. b  
against vs? whiche spared not his owne  
sonne: \* but gaue hym for vs all: how cā Luce. xx. b  
it be, þ with hym he shoulde not geue vs 1 Ion. iiii. b  
al thynges also? who shal lay any thyng 1 Cor. iiii. b  
to the charge of Gods chosen? it is God  
that iustifieth: who is he þ cā condēpne?  
it is Christ which dyed, yee rather which  
is risen again, which is also on the right

In his hand



## The Epistle.

hād of God, & maketh intercessiō for vs.

**psal. xliiii. d** Who shall seperate vs frō the loue of God? Shall tribulaciō, or anguise, or persecucion, other honger, ether nakednesse, ether parell, ether sword? As it is writ: ten: \*for thy sake are we kylled al daye long, & are counted as shepe appoynted to be slayn. Neuertheles, in all these thynges we ouercome thorow hym þe loued vs. For I am sure, that nether death, nether life, nether angels, nor rule, nether power, nether thynges presente, nether thynges to come, nether height, nether loweth, nether any other creature shall be able to depart vs from the loue of God which is in Christ Iesu oure Lorde. R

## The. ix. Chapter.

**R** Say þe truth in Christ, & lye not (my conscience also bearyng me wytnes by the holy goste) that I haue great heupnes, & continuall sorow in my hert. **Ego. xxii. s** For \*I haue wysshed my selfe to be cursed frō Christ, for my brethren (my kynsmen as pertaynyng to the fleshe) which are the Israelites. To whō pertayneth the adopcion (of the chyldren) and the glorie, and the couenantes, and \*the lawe that was geuen, & the seruice of God, and the promyses: whose also are the fathers, & they of whom (as concernyng the flesh) Christ came, whiche is God in all thynges to be prayled for euer, Amen.

**Roma. iii. a.**

I speake

To the Romans Fol. CC. xliiii.

I speake not these thynges, as though  
the wordes of God had take noue effecte  
For: thei are not all Israelites, whiche  
are of Israell: nether are thei all childre  
straight waie, that are the seede of Abra-  
ham. But \* in Isaac shall thy seede bee  
called blessed: & is to saie: & thei whiche  
are & children of & flesh, are not the chil-  
dre of God. But thei whiche be & childre  
of promes, are counted & seede. For this  
is a woorde of promes; \* about this time  
will I come, & Sara shall haue a sonne  
Not only this, but Rebecca was with  
childe by one, euen by our father Isaac.  
For yet the children wer borne, whē thei  
had neither dooen good nether bad (that  
the purpose of God by eleccion, mighte  
stande) it was saied vnto her, not by the  
reason of workes, but by the caller: & the  
elder shall serue & younger. As it is writ-  
ten: Jacob haue I loued, but Esau haue  
I hated: What shall wee saie then? Is  
there any vnrightheousnes w God? God  
forbid, For he saith to Moses: \* I will  
shewe mercie to whom soeuer I shewe  
mercie: & will haue compassion: on whō  
soeuer I haue compaſſiō. So lieth it not  
then in mannes will or rūnyng: but in &  
mercie of God. For & scripture saith vnto  
Pharao: & euen for this same purpose  
haue I stered thee vp to shew my power  
on thee, & & my name might bee declared  
through

\* Roma. ii. b.

\* Gen. xxi. b.

\* Ihon. viii. e

Roma. ii. d.

Gen. xliiii. b

C

\* Gen. p. a.

Ex. xxxiii. d.

\* Exodi. ix. d

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throughout all the worlde. So hath he mercie on whom he will, and whom he will, he maketh harde hearted.

**D** Thou wilt saie then vnto me: why the  
*Esai. xlii. c.*  
*and. xlv. b.*  
*Ecc. xxxiii. b.*  
*Hiye. xlii. b.*  
 blameth he vs yet? For who hath been  
 hable to resiste his will? \* But o manne  
 what art thou, whiche disputest w<sup>th</sup> God  
 Shall  $\phi$  worke saie to the worke manne  
 why hast thou made me on this fashion?  
 Hath not the potter power ouer  $\phi$  claie,  
 euē of thesame lompe to make one vessel  
 vnto honoure, & another vnto dishonour  
 Euē so, God willing to shew his wrath,  
 & to make his power knownen, suffered w<sup>th</sup>  
 long patience  $\phi$  vessels of wrath, ordered  
 to damnacion, & to declare the riches of  
**E** his glozy on the vessels of mercie, which  
 he had prepared vnto glozy: whō also he  
 called, not of  $\phi$  Jewes onely, but also of  
*† Osee. ii. d.*  
*† Peter. ii. d.*  
 the Gentiles. As he saith also to  $\dagger$  Osee.  
 I will call them my people whiche wer  
 not my people: and her beloued, whiche  
 was not beloued (and her to haue optai-  
 ned mercie,  $\phi$  had not obtained mercie.)  
 And it shall come to passe,  $\phi$  in the place  
 where it was saied vnto them: ye are  
 not my people: there shall thei bee called  
 the children of the liuyng God.

But Esai crieth concernyng Isræll:  
*† Esai. x. c.*  
 I though the nōbre of the children of Is-  
 ræll bee as the sande of the sea, yet the  
 remnant shalbee saued. For he finisheth  
 the

To the Romans. fol. CC. xlv.  
 the woorde verely, and maketh it shorte  
 in righteousness. For a short woorde wil  
 god make on earth. Asesai saith before  
 \* except the Lord of Saboth had left vs <sup>\* Esa. i. a.</sup>  
 seede, wee had been made as Sodoma, & <sup>f</sup>  
 had bee likened to Gomorra. What shal  
 wee saie then? Wee saie that the Gentis  
 les which foloed not righteousness, haue  
 ouertaken righteousness: euen the righte  
 ousnes whiche commeth of faith. Con  
 trary wise, Israell whiche foloed þ law  
 of righteousness could not attain to the  
 lawe of righteousness. Wherefore? Euen  
 because thei sought it not by faith: but  
 as it wer by the workes of the lawe. For  
 thei haue stombled at þ stomblyng stone  
 As it is witten. Beholde, I put in Sids <sup>Esa. xlviii. d</sup>  
 a stomblyng stone, & a rocke that menne <sup>i. Peter. ii. b.</sup>  
 shalbee offended at. And whosoever be  
 leueth on him, shal not bee confounded. <sup>Actes. iiii. b</sup>

The. x. Chapter. \*

Brethren, my heartes desire & prai  
**B**er to God for Israell is, that thei  
 might be saued. For I beare them  
 recorde, that thei haue a feruent mynde  
 to God warde, but not accordyng to kno  
 welage. For thei beeyng ignoraunte of  
 Godes righteousness, & gooyng about to  
 stablish thei owne righteousness, haue  
 not been obedient vnto the righteousness  
 of God. \* For \* Christe is the fulfillyng <sup>\* Matth. v. e.</sup>  
 of the lawe, to iustifie all that beleue.

¶ v.

For



## The Epistle.

**B** For \* Moses writeth of the righteous-  
*Lent. xlii. a* nes whiche commeth of the lawe, how  $\beta$   
*Gal. iii. b.* the manne, whiche dooth the thynges of  
 the lawe, shall liue thereby. But  $\beta$  righ-  
 teousnes whiche commeth of faith, spea-  
 keth on this wise: Saie not thou in thine  
 hearte, who shall ascende into heauen ( $\beta$   
 is euen to fetch Christ doune frō aboue)  
 other who shall discende into  $\beta$  depe? ( $\beta$   
 is euē to fetch vp Christ again frō death)  
*Deut. xxx. c.* But what saith he: The woorde is me  
 thee, euen in thy mouth & in thyne heart.  
 This same is the woord of faith, whiche  
 wee preach. For if thou knowelage with  
 thy mouth that Iesus is the Lorde, and  
 beleue in thy heart, that God raised him  
 bp from death: thou shalt bee saued.

**C** \* For to beleue with the hearte, iusti-  
 fieth: and to knowelage with the mouth  
*Esa. xlii. b* maketh a manne safe. For the scripture  
 saith: \* whosoever beleueth on hym,  
 shall not bee confounded. There is no dif-  
 ference betwene the Jewe & the Gentile.  
 For one is Lord of al, which is rich vnto  
 all  $\beta$  call vpon hym. For \* who soeuer  
*\* Joell. ii. g.* doth cal on  $\beta$  name of  $\beta$  Lord, shall be safe  
*Actes. ii. c.* How the shall thei call on hym on whō  
*and. xii. c.* thei haue not beleued? how shall thei be-  
 leue on him, of whō thei haue not heard?  
 how shall thei heare, without a preacher  
 And how shall thei preache excepte thei  
 bee

To the Romans. Fol. CC. xlvj.  
bee sent? As it is written: how beautiful  
are the fete of theim whiche byng tidyn-  
ges of peace, and byng tidinges of good  
thynges. But thei haue not all obeyed to  
þ Gospel. For Esai saith: \* **LORDE** who  
hath beleued our saynges? So the faith  
commeth by hearyng, and hearyng com-  
meth by the woorde of God. But I aske  
haue thei not hearde? No doubt, \* their  
sounde went out into all landes, & their  
woordes into the endes of the worlde. ¶

But I demaunde, whether Israel did  
knowe or not? Firste Moses saith: \* I  
will prouoke you to enuie, by theim that  
are no people: by a foolish nation I wil  
anger you. Esai after that, is bolde and  
saith: † I am foude of them, that sought  
me not: I am manifeste vnto theim, that  
asked not after me. But against Israell  
he saith: \* all daie long haue I stret-  
ched forth my handes vnto a people that  
beleuerh not, but speaketh against me.

The. xi. Chapter.

Saie then: hath God cast a waie  
I his people? God forbid. For euen  
I also am an Israelite, of þ seede  
of Abraham, of the tribe of Benjamin,  
GOD hath not caste a waie his people,  
whiche he knewe before. Note ye not  
what the scripture saith of Helias, how  
he maketh intercession to GOD aga-  
inst Israell, sayng: \* **LORDE**, thei  
haue

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iii. Re. xix. d.

† Esai. vi. c.  
Math. xiii. b.  
Thon. xii. f.  
Act. xxviii. f.  
\* Psal. lxxix. e

haue killed thy Prophetes, and digged  
downe thine alters: and I am left alone,  
& thei seke my life. But what saith þ an-  
swer of god vnto him? \* I haue reserued  
vnto my self seuen thousand menne, whi-  
che haue not bowed the kne to the image  
of Baall. Euen so also at this tyme is  
there a remnaunte left accordyng to the  
election of grace. If it bee of grace, then  
is it not now of workes. For the grace is  
no more grace. But if it be of workes the  
is it now no grace. For then wer deser-  
uyng nomore deseruyng. What then? Is-  
raell hath not obtained that whiche he  
seketh: but the election hath obtained it  
The remnaunt are blinded according as  
it is written. † God hath geuen them the  
spirite of vniquietnes: eies þ thei should  
not see, and eares þ thei should not heare  
euen vnto this daie. \* And Dauid saith  
Let their table bee made a snare to take  
them with all, and an occasion to fall, &  
a rewarde vnto theim. Let their eies bee  
blinded that thei see not: and bowe thou  
downe their backe all waie. I saie then:  
haue thei therefore stombled, that thei  
should vtterly fall a waie together?

God forbid, but through their fall is  
saluaciõ happened vnto the Gentiles, for  
to prouoke theim withall. Wherefore if  
the fall of them be the riches of þ world  
and the minishyng of them the riches of  
the

To the Romaines. Fol. CC. xlvii.  
the Gētiles: How muche more their per-  
fectnesse? I speake to you Gētiles, in as  
much as \* I am the Apostle of the Gen- \* Roma. i. a.  
tiles; I will magnifie myne office, if by l. Timo. ii. a.  
any meanes I maie prouoke them whi- ii. Timo. i. c.  
che are my flesh, and might saue some of  
theim. For if the castyng awaie of theim  
bee the reconcilyng of the worlde, what  
shall the receiuyng of theim bee, but life  
again frō death? For if one pece bee holy  
the whole heape is holy. And if the rote  
bee holy, þ braunches shalbee holy also.

Though some of þ braunches bee bro-  
ken of, & thou beeyng a wylde oliue tree  
was graft in emong them, and made par-  
taker of the rote and fatnes of the polue  
tree, boost not thy self against the braun- þ Jerem. xi. c.  
ches. For if thou boost thy self, thou bea-  
rest not the rote, but the rote thee. Thou  
wilt saie then: the braunches are broken  
of, that I might bee graft in. Thou saist  
well: because of vnbeleffe thei wer broke  
of, & þ stoodest stedfast in faith. Be not hie  
minded, but fear: for seing þ God spared  
not þ naturall braunches, take hede, lest  
it come to passe þ he spare not thee also.

Beholde therefore the kyndenes and  
rigorousnes of God: on them whiche fel  
rigorousnes: but towarde the, kynde-  
nes: if þ continue in his kindenes. Or els  
thou shalte bee hewen of, and thei again  
\* if thei byde not still in vnbeleffe, shall- ii. Cor. xii. d.  
bee  
bee



### The Epistle.

be grafted i again. For God is of power to grasse them in again. For if þ wast cut out of a naturall wilde oliue tree, & wast grafted cōtrary to nature in a true oliue tree: how muche more shall the naturall braūches bee grafted in their owne oliue tree again? I would not that this secret should be hid from you my brethren (lest ye should bee wise in your owne conceptes) that partely blindenes is happended in Israell, vntil the fulnes of þ Bētiles bee come in: & so all Israell shalbe saued

*Esai. lii. d.  
Isai. xlii. b.*

*E* As it is written: † There shal come out of Sion he þ dooth deliuer, & shall turue awaie vngodlynnes frō Iacob. And this is my couenaunt vnto them, whē I shall take awaie their synnes. As concernyng the Gospell thei are enemies for your sakes; but as touchyng the eleccio, thei are loued for þ fathers sakes. For verely, the gistes & calling of God are suche, that it cannot repent hym of theim: for loke, as ye in tyme passed haue not beleued God, yet haue now optained mercie through their vnbeleffe: Euen so now haue thei not beleued the mercie whiche is happened vnto you: that thei also maie optain mercie. For God had wrapped all nacions in vnbeleffe, that he mighte haue mercie on all. O the depenes of the riches bothe of the wisdom and knowlage of God: how vnschercheable are his iudgementes

To the Romayns. Fol, CC. xlviii.  
 iudgementes, & his wayes past fyndyng  
 out? For\* who hath knowen the mynde *Sapient. ix. b*  
 of the Lorde? Or who hath bene his coun- *Eclay. xl. c*  
 celler? other who hath geuen vnto hym *i. Cor. ii. d*  
 fyrste, and he shalbe recompensed again?  
 For of hym, and thoroowe hym, and for  
 hym are all thynges. To hym be glorie  
 for ever, Amen.

**The. xii. Chapter.**

**I** Beseeche you therfore brethren, by the  
 mercifulnes of God, that ye make *Phil. iii. s*  
 your bodies a quicke sacrifice, holy  
 and acceptable vnto God, which is your  
 reasonable seruyng of God, and fashion  
 not your selues like vnto this worlde:  
 but be ye chaunged in your shape, by the  
 renuyng of your mynde, & ye may proue  
 what thyng that good, and acceptable,  
 and perfect wyll of God is. For I saye  
 (thoroowe the grace that vnto me geuen  
 is) to euerye man amonge you, that\*no *Eclli. iiii. e*  
 man stande hye in his owne conceit, more *Rom. xiii. a.*  
 then it becometh him to esteeme of him self  
 but so iudge of hym self, that he be gentle  
 and sobre, accordyng, as God hath dealt  
 to euery man the measure of sayth.

For as we haue many members in one  
 body, & all members haue not one office:  
 so we being many, are one body in Christ  
 and euery man among our selues one ano-  
 thers members. & \* Separe that we *i. Cor. xii. b*  
 haue diuers giftes accordyng to & grace *Ephes. iiii. b*  
 that

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1. Cor. xii. a

1. Pet. iii. b

1. Pet. ii. b

Eccl. xxi. c

Hebr. xiii. a

Math. v. g

that is geuen vnto vs : yf any man haue  
the gyft of \*propheſye, let hym haue it ſ  
it be agreyng vnto the fayth. \* Let hym  
that hath an office, wayte on his offyce.  
Let hym that teacheth, take hede to hys  
doctrine. Let him that exhorteth, geue at  
tendaunce to his exhortaciō. If any mā  
geue, let hym do it with ſynglenes. Let  
hym that ruleth, do it w diligēce. If any  
mā ſhew mercy, let him do it with chere-  
fulnes. Let loue be without diſſimulaci-  
on. Hate that which is euyl, & cleaue vn-  
c to that whiche is good. Be kynde one to  
another with brotherlye loue. \* In ge-  
uyng honour, go one before another. Be  
not ſlouthfull in the buſynes whiche ye  
haue in hande. Be feruente in the ſprite.  
Apply your ſelues to the tyme. Reioyce  
in hope. Be patient in tribulacion. Con-  
tinue in prayer. Diſtribute vnto the ne-  
ceſſitee of the ſayntes: \* be ready to har-  
boure. \* Blesſe thē which perſecute you:  
blesſe (I ſaye) and curſe not. Be merry w  
them ſ are merry, wepe alſo w them that  
wepe. Be of like affection one towardeſ  
another. Be not hye mynded, but make  
your ſelues equall to them of the lower  
ſort. \* Be not wiſe in your owne opi-  
niōs. Recōpence to no man euyl for euyl.  
Prouyde afore hand thynges honeſt (not  
onely before God, but alſo) in the ſighte of all  
men. If it be poſſible (as muche as is in  
you

To the Romayns. fol. CC. xlix.  
you) liue peaceably with al mē. Dearely  
beloued, auenge not your selues, but ra-  
ther geue place vnto wrathe. For it is  
written: \*vengeaunce is myne, I will re- Deut. xxxii d  
warde, sayth the Lorde.

Therefore, yf thyne enemy hunger, fede  
hym: yf he thyrste, geue hym drynke, for  
in so doing thou shalt heape coles of fire  
on his heade. Be not overcome of euyl,  
but overcome euyl with goodnes. ✕

**The. xiii. Chapter. ✕**

Et eueri soule submit hym self vnto A  
**L** the authorite of þ hyer powers. For  
\*ther is no power but of God. Sapten. vi. a  
John. iii. d  
and. xvii. b The  
powers that be, are ordeyned of God.  
Whosoeuer therefore resisteth power, re-  
sisteth the ordinaunce of God. But they  
that resyst, shall receaue to thē self dam-  
nation. For rulers are not fearefull to  
them þ do good, but to thē that do euyl.  
Wilt thou be without feare of þ power?  
Do well then: & so shalt thou be prayled  
of þ same. For he is the minister of God,  
for thy wealth. But & if thou do þ which  
is euyl, then feare: for he beareth not þ  
sword for nought: for he is the minister B  
of God, to take vengeaunce on him þ doth  
euyl. Wherefore, ye must nedes obey, not  
onely for feare of vengeaunce: but also be-  
cause of conscience. And euen for thys  
cause paye ye tribute. For thei are Gods  
ministers, seruyng for þ same purpose. ✕

I True



## The Epistle.

Math. xlii. c  
and. xlii. b.

Beue to every man therfore his duettie  
\* tribute to whom tribute belongeth: cu-  
stome, to whome custome is due: feare, to  
whom feare belongeth: honoure, to whō  
honoure pertayneth. \* Owe nothyng to  
any man: but this, that ye leue one ano-  
ther. For he that loueth another hath  
fulfylled the lawe. For these commaun-  
dementes. \* Thou shalt not commyt ad-  
uoutrye, thou shalt not kyll, thou shalt  
not steale, thou shalt not beare false wyt-  
nes: thou shalt not lust: and so forth (yf  
there be any other commaundemēt) it is  
all comprehēded in this sayng, namely:  
¶ Loue thine neyghbour as thy self. Loue  
hurteth not his neyghbour. Therfore is  
loue the fulfylling of the lawe. ¶

Exod. xx. c  
Deut. v. b  
Math. v. d.  
Luke. xlii. d

Leui. xii. d  
Math. xxi. d  
Mathe. xii. c  
Gala. v. c  
Jacobi. ii. b

\* This also, we know the season how  
that it is tyme that we shoulde nowe a-  
wake out of slepe. For now is oure salua-  
cion nerer, then when we beleued. The  
nyght is passed, the day is come nye. Let  
vs therfore cast away the dedes of dark-  
nes, and let vs putte on the armour of  
light. Let vs walke honestlye as it were  
in the daye light: \* Not in eatyng and  
drynkyng, neyther in chambryng & wan-  
tonnes, neyther in strife and enuiyng: but  
put ye on the Lord Iesus Christ. ¶ And  
make not prouision for the fleshe, to ful-  
fyll the lustes of it.

Leui. xxi. f  
Eccl. xxi. c  
and. xxxii. b

## The. xlii. Chapter.

Hym

To the Romayns Fol. CC.I.

Ym that is weake in the saythe, receaue vnto you, not in disputynge & troubleng his conscience. One beleueth that he may eat all thyng. Another which is weake eateth hearbes. Let not hym þe eateth, despyse hym þe eateth not. And let not him which eateth not iudge him that eateth. For God hath receaued hym. \* What art þe, that iudgeth another mannes seruaunt whether the stande or fal; that pertayneth vnto his master: yee he shalbe holden vp, þe he may stand. For God is hable to make hym stande.

† Roma. xxi. 6

Jacobi. iiii. 6

This man putteth difference betwene daye and daye. Another man coueteth all dayes alpyke. Let every mans mynde satisfie hym selfe. He that obserueth the day, doeth it vnto the Lorde. And he that doth not obserue the daye, doth it for the Lorde also. He þe eateth, doth it to please the Lorde, for he geueth God thanks. And he þe eateth not, eateth not, to please the Lord withall, and geueth God thanks. For none of vs lyueth for hym selfe and no mā dyeth for hym self. For yf we liue, we liue vnto þe Lord. And if we dye, we dye vnto the Lord. Whether we lyue therefore, or dye, we are the Lordes. For Christ therefore dyed, & rose again, & reaued, þe he might be \* Lord of dead & quick

Actes. ii. 6

Phil. ii. 6

But why doest thou the iudge thy brother? Other, why doest thou despyse thy brother?

## The Epistle

Esay. lxx. c  
Phil. ii. b

brother? We shalbe all brought before þ  
iudgement seate of Christ. For it is writ  
ten: as truely as I lyue sayth the Lord:  
\*all knees shall bowe to me, and al ton  
ges shall geue a knowledge to God. So  
shall euery one of vs geue accomptes of  
hym selfe to God. Let vs not therefore  
iudge one another any more.

Math. x. b  
Marke. vii. d  
Actes. x. b  
1. Tim. iii. a.

But iudge this rather, þ no man put a  
stomblýng blocke, or an occasiõ to fal in  
his brothers way. For \* I knowe, & am  
full certifyed by the Lord Iesus, þ þther  
is nothyng comẽ of it self: but vnto hym  
that iudgeth it to be comen, to hym is it  
comen. If thy brother be greued w thy  
meat, now walkest thou not charitably.  
D Destroie not hym w thy meat for whom  
Christ dyed. Cause not your treasure to  
be euill spoken of. For the kyngdome of  
God is not meat & drinke, but rightcou  
nes, and peace & ioye in þ holy goste. For  
he that in these thynges serueth Christe  
pleaseth God, & is commended of men.

1. Tim. i. d

Let vs therfore soloe those thynges  
which make for peace, & thynges wherw  
one may edifye another. Destroie not þ  
worke of God for a lytle meates sake. \*  
All thynges are pure: but it is euyl for  
that man, which eateth with hurt of cõ  
science. It is good rether to eate fleshe,  
nether to drinke wyne, nether eny thyng  
wherby thy brother stumblenth ether fal  
leth

To the Romayns. fol. CC. li.  
leth, or is made weake. Hast thou sayth?  
haue it with thy selfe before God. Hap-  
py is he, that condemneth not him self,  
in that thyng which he alloweth. For he  
that maketh conscience is dampned yf he  
eat: because he eateth it not of faith. For  
whatsoever is not of faith, that same is  
synne. ¶ The. xv. Chapter.

¶ Which are strong taught to beare  
**W** the frailnes of them whiche are A  
Sala. vi. a  
weake, & not to stande in our owne  
conspytes. Let every manue please hys  
neyghbour vnto his wealth & edifyng.  
For Christ pleased not hym selfe: but as  
it is wrytten. \* The rebukes of them Psal. lxx. b  
which rebuked the, fel on me. ¶ \* What Roma. iiii. d  
soever thynges are wrytten aforetyme,  
they are wrytten for our learnynge, that  
we thorowe pacience & cōfort of the scri-  
ptures, might haue hope.

The God of pacience and consolacion  
graft you, to be like mynded one towar-  
des another, after the ensample of Christ  
Iesu: \* that ye al agreyng together may \* Leci. xix. d  
with one mouthe prayse God the father  
of our Lorde Iesus. Wherefore, receaue  
ye one another, as Christ receaued vs, to  
the prayse of God. And I saye, þ Iesus  
Christ was a minister of þ circūcisiſ for  
the truth of God, to cōfirme the promy-  
ses made vnto the fathers: \* that þ Ben Deute. xx. f  
tyls might prayse God for his mercy, as

I iii it is



## The Epistle.

ii. Re. xxi. d it is wyrtten. \* For this cause I wyll  
 psal. xlviii. g prayse the among the gentyls, & song bu  
 deu. xxxii. f. to thy name. And againe he sayth : \* re-  
 psal. cxlvj. a ioyle ye gentyls with his people. And a-  
 gain: I prayse the Lorde al the gentyls, &  
 C laude hym all ye nacions together. And  
 Esai. xl. a againe Esay sayth : ther shalbe \* the rote  
 of Jesse, and he that shall ryle to raigne  
 ouer þ gentyls: in hym shall the gentyls  
 trust. The God of hope fyl you w al ioye  
 and peace in beleuyng: þ ye may be riche  
 in hope, thoroþ þ power of þ holy gost &

I my self am full certifyed of you (my  
 brethren) that ye also are ful of goodnes  
 and fylled with al knowlage, & are able  
 to exhort one another. Neuertheles (bre  
 thren) I haue somewhat more boldlye  
 wyrtten vnto you, partly to put you in re  
 D membzaunce, thoroþe the grace that is  
 geuen me of God, þ I should be the my-  
 nister of Iesu Christ among the gentyls,  
 and should minister the Gospel of God,  
 that the offryng of the gentyls might be  
 acceptable, and sanctifyed by the holye  
 goste. I haue therfore wherof I may re-  
 ioyle thoroþe Christe Iesu, in thynges  
 which pertayne to God. For I dare not  
 speake of any of those thynges, whiche  
 Christ hath not wrought by me, to make  
 the gentyls obedient with worde & dede  
 in myghtie signes and wonders, by the  
 power of the spryte of God: so that from  
 Jerusalem

To the Romayns. Fol. CC. lii.

Ierusalem and the coastes round about  
vnto Illyricum, I haue fylled all coun-  
trees with the Gospell of Christ.

So haue I enforced my self to preache  
the Gospell, not wher Christ was named  
lest I should haue buylt on another mas  
foundation: but as it is wrytten. \* To  
whom he was not spoken of, they shall  
see: & thei that herde not, shall vnderstande  
For this cause I haue ben oft let (and am  
let as yet) that I could not come vnto you  
but now, seynge I haue nomore to do in  
these countrees, & also haue ben desyrous  
many yeres to come vnto you, when soe-  
uer I take my iorney into spayn, I wyll  
come to you. For I trust to se you in my  
iorney, & to be brought on my waye thy-  
therward by you, after that I haue som  
what enioyed your acquayntaunce.

Now go I vnto Ierusalem, & myni-  
ster vnto the saintes. For it hath pleased  
them of Macedonia & Achaia to make a  
certayn distreybuciō vpon the poore sain-  
tes, whiche are at Ierusalem. It hathe  
pleased them verely, and they: detters  
are they. For yf the gentyls be made par-  
takers of their spirituall thynges, they:  
duty is to mynister vnto them in bode-  
ly thynges. When I haue performed  
this, and haue brought them this frute  
sealed, I wyll come backe agayn by you  
into Spayn. I am sure that whē I come  
I iiii vnto

1. Cor. xii. d.  
and. xlv. a  
Roma. p. d

f  
Actes. xi. d  
and. xxi. d  
1. Cor. xvi. a  
ii. Cor. viii. a  
and. ix. a

## The Epistle

vnto you, I shal come with abundaunce  
of the blessing of the Gospel of Christ.

¶ I beseeche you brethren for our Lord  
Jesus Christes sake, and for the loue of  
þe spirit that ye helpe me in my busyness  
with your prayers to God for me, that I  
may be deliuered from them whiche be-  
leue not in Jewry: and that this my ser-  
uice, which I haue to do at Jerusalem,  
may be accepted of the sayntes, & I may  
come vnto you with ioye by the wyll of  
God, & may with you be refreshed. The  
God of peace be with you, Amen. ¶

1. Cor. xlii. e

## The. xvi. Chapter.

¶ Commend vnto you Phoebe, oure sy-

ster (which is a minister of the congre-  
gacion of Cenchrea) that ye receaue  
her in the Lorde, as it becometh sayntes  
and that ye assist her in whatsoeuer bu-  
synes she nedeth of youre ayde. For she  
hath suckered many, & myne owne selfe.

Note. xliii. a  
11. Tim. xlii. d

Brete Prisca & Aquila, my helpers in  
Christ Iesu, which haue for my life layd  
downe theyr owne neckes. Vnto whome  
not I onely geue thākes, but also all the  
congregaciōs of the Gentyls. Likewise  
grete the congregacion that is in theyr  
house. Salute my welbeloued Epenetes  
which is þe first frute of Achaia in Christ.

¶ Brete Mary whiche bestowed muche  
laboure on vs. Salute Andronicus and  
Junia my cosyns, & presoners with me  
also

To the Romans. Fol. CC. liii.  
also, whiche are well taken among the A  
postles, & wer in Christ before me. Brete  
Amplias my beloued in þ Lord. Salute  
Urbā our helper in Christe, and Stachis  
my beloued. Salute Appelles approued  
in Christ. Salute them, whiche are of A-  
ristobolus housholde. Salute Perodion  
my kinsman. Brete theim that bec of the  
housholde of Narcissus, whiche are in þ  
Lorde: Salute Triphena and Triphosa, C  
whiche women laboure in the Lord. Sa-  
lute the beloued Persis, whiche labou-  
red muche in the Lorde. Salute Rufus  
chosen in the Lorde, and his mother and  
myne. Brete Asincritus Phlegon. Her-  
man, Patrobas, Mercurius, and the bre-  
thren whiche are w them. Salute Philo-  
logus & Julia: Perenus and his sister, &  
Olimpha, and all þ saintes whiche are  
with them. \* Salute one another with ii. Cor. xiii. c  
an holy kysse. The cōgregaciōs of Christ  
salute you. \* † I beseeche you brethren, ii. Col. ii. b  
marke them whiche cause diuision and  
geue occasions of euill, contrary to the  
doctrine, whiche ye haue learned: and a-  
uoyd them. For thei that are suche, serue  
not the Lorde Iesus Christe, \* but their  
owne bellies, and with swete and flatte  
ring woordes, deceaue the heartes of the  
innocentes. For your obedience is gone  
abroode vnto all menne.

I am glad therefore no doubte, of you. D

I v. But



### The Epistle.

But yet I would haue you wise vnto þ  
whiche is good, & to bee innocent as con-  
cernyng euill. The God of peace shall  
trede satan vnder your fete shortly. The  
grace of our Lord Iesus Christ bee with  
you. Timotheus my worke feloe, and Lu-  
cius, and Jason, and Sosipater my kins-  
semen, salute you, I Tertius salute you,  
whiche wrote this epistle in the Lorde.

\*Actes. ix. 8 \*Gaius myne hoost and the hoost of all  
þ congregacions saluteth you. Erastus  
þ chafferlain of the citee, saluteth you.  
And Quartus a brother saluteth you.  
The grace of our Lorde Iesu Christe bee  
with you all: Amen. R

To hym that is of power to stablish  
you, accordyng to my gospell, and prea-  
chyng of Iesus Christ in utteryng of the  
mystery whiche was kept secreete sence þ  
worlde began, but now is opened by the  
scriptures of the Prophetes at the com-  
maundement of the everlastyng God, to  
teche vpon obedience to the faith, published  
among all nacions: To þ same God whi-  
che alone is wise, bee (honoure and) praise  
through Iesus Christe for ever: Amen.

### To the Romains.

This Epistle was sent from Corin-  
thum by Phoebe, she that was the  
minister vnto the congrega-  
cion at Cenchrea.

The

**The first Epistle.** Fol. CC. liiii.  
of saint Paul the  
Apostle to the  
Corinthians.

**The first Chapter.**



Paul called an Apostle of  
Jesus Christe through the  
will of God, & brother So  
steues. Unto the congrega  
cion of God, whiche is at  
Corinthum. To them þat  
sainctified by Christe Jesu, called sainc  
tes, with all that call on the name of our  
Lorde Jesus Christ in euery place, ether  
of theirs or of ours. ¶ Grace bee vnto you *¶ Roma. i. a.*  
and peace from God our father, and frō *Gala. i. a.*  
the Lorde Jesus Christe. ¶ I thanke my  
god alwaies on your behalfe, for þat grace  
of God, whiche is geuen you by Jesus  
Christ, þat in all thinges ye are made riche  
by hym, in all utteraunce, & in all knowe  
lage, by the whiche thynges þat testimony  
of Jesus Christ was cōfirmed in you, so  
þat ye are behind in no gift, waityng for þat  
apperyng of our Lord Jesus Christ whi  
che shall also strenghten you vnto the ende,  
þat ye maie bee blamelesse in the daie (of the  
commynge) of our Lorde Jesus Christe. ¶

\* God is faithfull, by whō ye are cal  
led vnto the felowship of his soōne Jesus *¶ Rom. xiii. 8*  
Christ our Lorde. ¶ I beseeche you brethren *i. Corin. x. c.*  
by the name of our Lorde Jesus Christe,  
that

The firste Epistle.

that ye all speake one thyng, and þ there  
 bee no dissencion among you: but that ye  
 maie bee a whole body: of one minde & of  
 one meanyng. For it is shewed vnto me  
 (my brethren) of you, by them whiche are  
 of the house of Cloe, that there is strife  
 among you. I speake of thesame þ every  
 one of you saieth: I holde of Paull: I  
 holde of \*Apollo: I holde of Cephas: I  
 holde of Christ. Is Christ devided? Was  
 Paull crucified for you? ether wer ye bap  
 tised in þ name of Paull? I thanke God  
 þ I baptised none of you, but Crispus &  
 Gayus: leste any should saie, that I had  
 baptised in mine owne name. I baptised  
 also þ house of Stephana. Ferthermore  
 knowe I not, whether I baptised any  
 māne (of you) or no. For Christe sent me not  
 to baptise, but to preache þ Gospell, not  
 with wisdom of woordes, lest þ crosse  
 of Christ should haue been made of none  
 effecte. For the preaching of the crosse is  
 to them that perish, foolishnes: but vnto  
 vs whiche are saued, \*it is the power of  
 God. For it is written: † I will destroye  
 the wisdom of the wise, and will cast a  
 waie the vnderstandyng of the prudent.  
 Where is the wise? \* Where is þ scribe?  
 Where is the disputer of this worlde?  
 Hath not God made þ wisdom of this  
 worlde foolishnes?

¶ For after that þ worlde through wise  
 dome

Acte. xviii. d  
 i. Cor. iii. a.  
 and. xvi. c.

\*Roma. ix. b.  
 † Esa. xxi. d

Esa. xxxiii. o

To the Corinthians, Fol. CC. lv.  
dome knowe not God, in the wisdom of  
God, it pleased God through foolishnes  
of preachyng, to saue them þ̄ beleue. For  
þ̄ Jewes require a signe, & the Grekes  
seke after wisdom. But we preach Christ  
crucified, vnto the Jewes an occasion of  
falling, and vnto the Grekes foolishnes  
but vnto them whiche are called bothe  
of the Jewes and Grekes, wee preache  
Christ the power of God, and the wisdom  
of God. For þ̄ foolishnes of God, is wy-  
ser then menne: and þ̄ weakenes of God is  
stronger then menne. Brethren, ye se your  
calling, how that not many wise menne  
after þ̄ fleshe, not many mighty, not ma-  
ny of his degree, are called: but God hath  
chosen the foolish things of þ̄ worlde,  
to confounde þ̄ wise. And God hath cho-  
sen þ̄ weake things of the worlde whi-  
che are mighty. And vile things of the  
worlde, and things whiche are despised  
hath God chosen, yea and things of no  
reputaciō, for to bring to nought things  
of reputaciō, þ̄ no fleshe should reioyse  
in his presence. And of hym are ye, in  
Christ Iesu, whiche of God is made vn-  
to vs, wisdom, and righteousness, and  
sanctifying, and redemption. That ac-  
cording as it is written: he whiche reioy-  
seth, should reioyse in the Lord.

Math. viii. d.  
Luke. xi. d.  
Jhon. vi. d.

The. ii. Chapter.

And



The firste Epistle.

**A**ND I brethren ( when I came to you ) came not in gloriousnes of wordes, or of wisdom, shewyng vnto you the testimony of God. Neither shewed I my selfe & I knewe any thyng among you, save Iesus Christe, even the same & was crucified. And I was among you in weaknes, & in feare, and in muche tremblyng. And my wordes & my preaching was not with entisyng wordes of mannes wisdom: but in shewyng of the spirite and of power, that your faith shoulde not stande in the wysedome of manne, but in the power of God.

**W**EE speake of wisdom among them that are perfecte: not & wisdom of this worlde, neither of & rulers of this worlde ( whiche goo to naught ) but wee speake of & wisdom of God whiche is in secret and lieth hid: whiche God ordained before the worlde, vnto our glory, whiche wisdom \* none of the rulers of this worlde knew. For had thei had knowelage, thei would not haue crucified & Lord of glory. But as it is written. \* The eye hath not sene, and the eare hath not herd nether haue entred into & heart of man the thynges whiche God hath prepared for them that loue hym.

**B**UT God hath opened them vnto vs by his spirite. For \* the spirite searcheth all thynges, yee the botome of Godes secretes

To the Corinthians. Fol. CC. lvi.  
cretes. For what manne knoweth þ thinges of a manne: saue þ spirite of manne whiche is win manne? Euen so the thynges of God knoweth no manne, but the spirite of God. And wee haue not receiued the spirite of the world: but þ spirite whiche commeth of God, for to knowe þ thinges þ are geue to vs of God, whiche thinges also wee speake not with woordes that mannes wisdom teacheth, but with woordes whiche the holy ghooste dooeth teache, makynge spirituall comparisons of spirituall thynges. The natural manne perceiueþ not the thynges þ belong to the spirite of God. For thei are but foolishnes vnto hym: Nether can he perceiue the, because thei are spirituallly examined. But he þ is spirituall, discusseth al thinges: yet he hymself is iudged of no māne. \* For who hath knowen the mynde of the Lorde, ether who shall enforme hym? But we vnderstāde þ mynde of Christ. ¶ The.iii. Chapiter.

And I could not speake (vnto you brethren) as vnto spirituall: but as vnto carnall, euen as vnto babes in Christ. \* I gaue you milke to drinke, & not meat. For ye then wer not strōg neither are ye as yet. For ye are yet carnall. As long verely as ther is enmōg you enuiyng, and strife and sectes: are ye not carnall, & walke after þ maner of mene? For

\* 1 Cor. ii. 14.  
Roma. xi. 8.

\* Heb. v. 12.

The first Epistle.

Acte. xviii. b  
i. Corin. i. b.

B

For while one saith: I holde of Paull, and another: I am of Apollo, are ye not carnall? What is Paull? What thing is Apollo? Only ministers are they by whom ye belcued, even as the Lorde gaue every manne grace. I haue planted, Apollo watered: but God gaue the encrease. So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the encrease. He that planteth and he that watereth, are one. Every manne yet shall receive his reward, according to his labour. For wee are Gods labourers, ye are Gods husbandrye, \* ye are Gods buyldyng. Accordyng to the grace of God given vnto me, as a wise buylder haue I layed the foundation. And another built thereon. But let every manne take heed, how he buyldeth vpon. For another foundation can no manne laie, then it that is laied, \* which is Iesus Christe.

\* Mat. xvi. c.

C

If any manne buylde on this foundation, gold siluer, precious stones: tymbre haire or stobbe: every mannes worke shall appeare. For the daie shall declare, which shall be shewed in fire. And the fire shall trye every mannes worke, what it is. If any mannes worke that he hath buylt vpon, bide, he shall receive a reward. If any mannes worke bourn, he shall suffer losse, but he shall be safe hymself: nevertheless, yet as it were through fire.

\*\*\* Knowe

To the Corinthians. Fol. CC. lvi.

\* Know ye not, that ye are the temple <sup>1. Cor. vi. 2.</sup> of God, and how that the spirit of God dwelleth in you? If any man defyle the temple of God, hym shall God destroye. For the temple of God is holpe, wherche temple ye are. Let no man deceaue hym selfe. If any man seme wyse among you let hym become a fole in this world, & he may be wyse. For & wyldō of this worlde is folishnes with God. For it is wyttē: <sup>Job. v. 2</sup> \* he compasseth the wyse in their crafti- <sup>Psalm. cxlvi. 6</sup> nes. And agayne: † God knoweth the thoughtes of the wyse, & they be bayne. Therefore, let no man reioyse in men. For all thynges are yours, whether it bee Paul, ether Apollo, ether Cephas, whether it be & world, ether life, ether death whether they be present thynges, or thynges to come: all are yours, & ye are Chri- kes, and Christ is Goddes. †

The. iiii. Chapter.

Et † a man this wyse esteeme vs, euē <sup>Deut. xxxii. 8</sup> As the ministers of Christ, & stewar- des of the \* secretes of God. Fur- thermore, it is required of the stewar- des that a man be found saythfull. With me is it but a very small thyng, & I shoulde be iudged of you, ether of mannes iud- gemente. No, I iudge not myne owne selfe. For I knowe nought by my selfe: yet am I not thereby iustified. It is the Lorde that iudgeth me. Therefore iudge <sup>It</sup> nothyng



## The first Epistle

nothyng before the tyme, vntyl the Lord come, whiche wyl lyghen thynges that are hyd in darknes, and open the counsels of the hertes. And then shall euery man haue prayse of God &

**30** These thynges (brethre) I haue for an ensample describед in myne owne person, and in Appollos, for your sakes, & ye might learne by vs, that no man counte of hym self beyond that which is aboue written: that one swell not against another for any mans cause. For who preferreth he? \* What hast thou, that thou haste not receaued? If thou haue receaued it, why reioysest thou, as though thou haddest not receaued it? Now ye are full now ye are made riche: ye raigne as kyn ges without vs: & I wold to God ye did reigne, & we might raygne with you.

*Jacobi. i. a*

*Gal. i. xliii. d  
Roma. viii. f*

For me thynketh, & God hath set forth vs (which are Apostles) for the lowest of all \* as it wer men appoynted to death. For we are a gasping stocke vnto & world and to the angels, & to men. We are fool es for Christes sake, but ye are wise tho rowe Christe. We are weake, but ye are strong. Ye are honorable, but we are despysed. Euen vnto this tyme we hunger and thyrst, and are naked, & are boffetted with fysses, and haue no certayne dwelling place, & labour & workyng w our owne handes. We are reuyled, & yet we blesse

*Notes. xx. g  
i. Thessa. ii. e  
ii. Thessa. iii. b*

To the Corinthians. Fol. CC. lviij.  
blessed. We are persecuted, & suffer it. We  
are euill spokē of, and we praye. We are  
made as it wer the sylthynes of þ world  
the ofscowping of all thynges, euen vnto  
this daye.

I wyte not these thynges, to shame  
you: but as my beloued sonnes I warne  
you. For though ye haue ten thousande  
instructors in Christe: yet haue ye not  
many fathers. In Christe Iesu I haue  
begottē you thorow þ gospel. Wherefore  
I desyre you to foloe me, (as I foloe Christ)  
for this cause haue I sent vnto you Ti-  
motheus, whiche is my deare sonne, and  
faythful in the Lord, which shal put you  
in remembraunce of my wayes, & I haue  
in Christe, euen as I teache euery where  
in all congregacions. Some swell, as  
though I woulde come no more at you.  
But I wyl come to you shortly \*if God  
wyl: and wyl knowe, not the wordes of  
them which swell, but the power: for the  
kingdome of God is not in wordes, but  
in power. What wyl ye? Shall I come  
vnto you with a rodde, or els in loue & in  
the spirit of softnesse.

Acte. xliij. c  
Hebre. vi. a

#### The. v. Chapter.

Here goeth a comen sayng þ ther is a  
fornicaciō among you, & suche forni-  
cacion, as is not named amōg þ gen-  
tyls: \*that one should haue his fathers  
wife. And ye swell, and haue not rather

Lent. xliij. a

It is sorowed

## The first Epistle

nothyng before the tyme, vntyl the Lord come, whiche wyl lyghen thynges that are hyd in darknes, and open the counsels of the hertes. And then shall euerie man haue prayse of God.

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*1 Cor. xlii. d*  
*Roma. viii. f*

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*Actes. xx. g*  
*1. Thessa. ii. e*  
*11. Thessa. iii. b*

To the Corinthians. Fol. CC. lviij.  
blessed. We are persecuted, & suffer it. We  
are euill spokē of, and we praye. We are  
made as it wer the sylthynes of þ world  
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many fathers. In Christe Iesu I haue  
begottē you thorow þ gospel. Wherefore  
I desyre you to folow me, (as I folow Christ)  
for this cause haue I sent vnto you Ti-  
motheus, whiche is my deare sonne, and  
faythful in the Lord, which shal put you  
in remembraunce of my wayes, & I haue  
in Christe, euen as I teache euery where  
in all congregacions. Some swell, as-  
though I woulde come no more at you:  
But I wyl come to you shortly \*if God  
wyl: and wyl knowe, not the wordes of  
them which swell, but the power: for the  
kingdome of God is not in wordes, but  
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vnto you with a rodde, or els in loue & in  
the spirit of softnesse.

Acte. xviij. c  
Heb. vi. a

### The. v. Chapter.

Here goeth a comen sayng þ ther is a  
fornicaciō among you, & suche forni-  
cacion, as is not named amōg þ gen-  
tyls: \*that one should haue his fathers  
wife. And ye swell, and haue not rather

Leu. xviii. a

It is forowen



## The first Epistle

forowed, that he whiche hath done thys dede, might be put frō among you. For I verely as absent in body, but presente in spyrite, haue determyned alreadye (as though I wer present) concernyng hym that hath done this dede, in the name of our Lord Iesu Christ, whē ye are gathered together, & my spyrite with you with  
 Math. xliii. c  
 1. Timo. i. d

**B** Your reioysyng is not good: knowe ye not that a lytle leuen sowreth the whole lombe of dowe? & purge therfore þe old leuen that ye maye be newe dowe, as ye are swete bread. For Christ oure pascouer is offred vp for vs. Therefore, let vs kepe holy daye, not with olde leuen, neyther wyth the leuen of maliciusnes and wyckednes: but with the swete bread of purenes and truthe. &

I wrote vnto you in a pistle, þe ye shuld not compayne with fornicators. And I meant not at all of the fornicatoures of this world, ether of the coueteous, or extorsioners, ether the ydolaters: for then must ye nedes haue gone out of þe world. But nowe I dyd wyte vnto you, & that ye company not together, yf any that is called a brother, be a fornicator, or coueteous, or a worshipper of ymages, ether  
 a rayler

2. Tes. iii. d

To the Corinthians. Fol, CC. lix.  
a rayler, ether a dronkard, or an extorcion  
nar: with hym that is suche, se that ye  
eat not. For what haue I to do, to iudge  
the which are without? Do ye not iudge  
them that are wythin? Them that are  
wit hout, God shall iudge, \*But away Deu. xii. b  
the euell from among you.

The. vi. Chapter.

Arre one of you haupnge busines w  
D another, go to lawe vnder the wy-  
ked, & not rather vnder the sayntes?  
\*Do ye not knowe, þ the sayntes shall Mathe. xii. b  
and. xix. b  
iudge the world? If þ world shalbe iud-  
ged by you: are ye not good ynoughe to  
iudge small tryfles? Know ye not, howe  
that we shal iudge þ angels? How much  
more, maye we iudge thynges that per-  
tayne to the life? If ye haue iudgemētes  
of worldly mattes, take them which are  
despyled in the congregacion, and make  
them iudges. This I say to your shame. **B**  
Is ther vtterly no wise man amōg you?  
What not one at all, that can iudge be-  
twene brother & brother, but one brother  
goeth to law with another: and that vn-  
der the vnbeleuers?

Now therfore, there is vtterly a faulte  
amōg you, because ye go to law one with  
another. Why rather suffer ye not wroꝝ  
why rather suffer ye not youre selues to  
haue harme? Aye, ye youre selues do  
wroꝝg, and robbe: & that the brethre. Do

# The first Epistle.

Gala. v. d  
Ephe. v. a

ye not know, how that the vnrightheous  
shall not inheret þ kyngdom of God? We  
not deceaued. For neither fornicatours,  
neither worshippers of ymages, neither  
aduoutrers, neither weaklynges, neither  
abusers of thē selues with mākynde, ne-  
ther theues, neither couetous, neither drō  
kardes, neither cursed speakers, neither  
c pyllers, shall inheret the kyngdō of God  
And suchē were some of you, but ye are  
washed: but ye are sanctified: but ye are  
iustified by the name of the Lord Iesus  
and by the spyte of our God. I may do  
all thynges, but \* al thynges are not pro-  
fytable. I may do al thynges: but I wil  
be brought vnder no mans power. Mea-  
tes are ordeyned for þ belly, & the belly  
for meates: but God shall destroye bothe  
it & thē: Let not þ body be applyed vnto  
fornicaciō, but vnto the Lord, & the Lord  
vnto the bodye. God hath rayled vp the  
Lorde, & shall rayse vs vp by his power.

1. Corin. x. c  
1. Corin. x. c

1. Corin. iii. c

✱✱ Ether knowe ye not, that your bo-  
dyes are the members of Christ? Shall I  
now take the members of Christ, & make  
them the mēbers of an harlot? God for-  
byd. Do ye not knowe, that he whiche  
coupleth him selfe with an harlot, is be-  
come one body? † For two (sayth he) shall  
be one flethe. But he that is ioynd vnto  
the Lorde is one spyte.

Gene. ii. d  
Math. xix. a  
Marke. x. a  
Ephe. v. g

¶ Fle fornicaciō. Every synne that a mā  
doth

To the Corinthians. Fol. CC. lxx.  
both, is withoute þ body. But he that is  
a fornicator, synneth againste his owne  
body. Either know ye not, how that your  
bodies are the temple of the holy goste,  
whiche dwelleth in you, whome ye haue  
of God, and howe that ye are not youre  
owne? For ye are derely bought. Ther-  
fore glorifie God in your bodies, and in  
your sprytes, which are Goddes. ¶

The. vii. Chapter.

Concernyng the thynges whereof  
¶ I wrote vnto me: & it is good for a  
man, not to touch a woman. Neuer-  
thelesse to auoyde whordome, let euery  
man haue his wife: & let euery woman  
haue her husband. Let the husband geue  
vnto the wyfe due beneuolence. Likewise  
also the wyfe vnto þ husband. The wife  
hath not power of her owne body: but þ  
husbande. And lyke wise the husbande  
hath not power of his owne body: but þ  
wife. \* Withdrowe not your selues one  
from another, except it be with consente  
for a tyme, for to geue your selues to fa-  
styng and prayer. And afterwarde come  
together agayn; lest Satan tempte you  
for youre incontynence. ¶

This I say of fauoure, and not of co-  
maundement. For I would that al men  
were as I my self am: but euery mā hath  
his proper gyfte of God, one after this  
maner, another after that. I saye vnto  
¶ them

Tobi. vi. d  
and. viii. a  
Joel. ii. d



# The first Epistle.

i. Timo. v. c

Math. v. c  
and. xix. s

them that be vnmарyed & wyddowes: it is good for the, yf they abyde euen as I do. But and \*yf they canot absteine, let the marie. For it is better to marie, then to burne. Unto the maried comaund, not I, but the Lord: \*Let not the wife be separated fro the husbande. If she separate her selfe, let her remayne vnmарyed, or be reconciled vnto her husband again. And let not þ husband put away his wife fro hi.

To the remnant speake I, not þ Lord: If any brother haue a wife þ beleueth not, yf she be content to dwell with hym let hym not put her away. And the woman whiche hath to her husband an infidel, and consent to dwell with her, let her not put hym away. For the vnbeleuyn husband is sanctified by the wyfe, and the vnbeleuyn wife is sanctified by þ husbande. Or els were your children vncleane: but now are they holpe. But and yf the vnbeleuyn departe, let hym departe. A brother or a syster is not in subieccion to such. But God hath called vs in peace. For how knowest þ (o woman) whether thou shalt saue thy husband or no? Or how knowest þ (o man) whether thou shalt saue thy wife or no: but eue as God hath distributed to euery mā

Eph. iiii. s

\*As the Lorde hath called euery mā, so let hym walke, & so orden I in all congregacions. If any mā be called beyng circumsed,

To the Corinthians. Fol. CC. lxi.  
cised, lette hym not adde vncircumcision  
¶ If any bee called vncircūcised, lette him  
not bee circumcised. Circumcision is no-  
thyng, and vncircumcision is nothyng:  
but the keepyng of the commaundemētes  
of God. † Lette euery manne abyde in þ  
same callyng, wherin he was called. Art  
thou called a seruaunte? care not for it. i. Timo. vi. a.  
¶ Neuertheles if thou maist bee free, vse it  
rather. For he that is called in the Lorde  
becyng a seruaunt, is the Lordes frema.  
Like wise, he that is called becyng fre, is  
Christes seruaute. Ye are dearly bought,  
bee not ye the seruauntes of menne. Bre-  
thren, lette euery manne where in he is  
called, therein abyde with God. †

As cōcernyng virgins, I haue no com-  
maundement of þ Lorde: yet geue I coun-  
saill, as one that hath obtained mercy of  
þ Lorde, to bee faithfull. I suppose there  
fore þ it is good for the present necessite  
For it is good for a manne so to bee. Arte  
thou bounde vnto a wife? seke not to bee  
loosed. Art thou loosed from a wife? seke  
not a wife. But and if thou marie a wife  
thou hast not synned. Likewise, if a vir-  
gin marie, she hath not synned. Neuer-  
thelesse suche shall haue trouble in their  
fleshe: but I fauoure you. This saie I  
brethren, † þ time is shorte. It remaineth † 1. Cor. vii. a.  
þ thei whiche haue wiues, bee as though i. Peter. iii. b  
thei had none: and thei that wepe, bee as  
tho v. though

### The firste Epistle.

\*Esa. r. b.  
i. Thon. ii. c.  
† Math. vi. e.  
Luke. vi. e.

though thei wept not: & thei that reioise,  
bee as though thei reioyled not, and thei  
þ buye, bee as though thei possessed not:  
and thei þ vse this worlde, bee as though  
thei vled it not. For \* the fassion of this  
worlde gooth awaie. † I would haue you  
wout care. He that is vnnaried, careth  
for the thynges that belong to the Lorde  
how he maie please the Lorde.

¶ But he that hath married a wise careth  
for the thynges that are in the worlde,  
how he maie please his wife. Ther is dif  
ferke betwene a virgin and a wife. The  
single woman careth for þ thynges that  
are of the Lorde, that she maie bee holy  
bothe in body and also in spirite. Again:  
she that is married, careth for the thynges  
that pertain to the worlde, how she maie  
please her husbände. This speake I for  
your proffit, not to tangle you in a snare  
but þ ye maie foloe it whiche is honest &  
comely, and that ye maie cleaue vnto the  
Lord without seperacion. If any manne  
thinke that it is vncomely for his virgin  
if she passe the tyme of mariage, and if so  
nede require, lette hym dooe what he ly  
steth, he sinneth not: lette theim bee cou  
pled in mariage. Neuerthelesse, he that  
purposeth surely in his hearte, hauing  
no nede: but hath power ouer his owne  
will: and hath so decreed in his hearte, þ  
he will kepe his virgin, dooeth well. So  
then

To the Corinthians. Fol. CC. lxiij.  
then, he that ioyneþ his virgin in marriage dooth well. But he that ioyneþ not his virgin in marriage, dooth better. The wife is bounde to þe marriage, as long as <sup>† Rom. vii. a.</sup> the husband liueth. If her husband die, she is at libertie to mary with whō she will, onely in þe Lord. But she is happier, if she so abyde, after my iudgemente. And I thinke verely þe I haue þe spirite of God.

**The. viii. Chapiter.**

**A** touchyng thynges offered vnto <sup>† Actes. xv. c.</sup> images, we are sure þe we all haue knowelage. Knowelage maketh a man swell: but loue edifieth. If any man thynke þe he knoweth any thyng, he knoweth nothing yet, as he ought to knowe. But if any man loue God, þe same is knowen of hym. As cōcernyng the eatyng of those thynges that are offered vnto idols wee are sure, that <sup>† i. Cor. x. c.</sup> the image is nothing in the worlde & that there is none ether God, but one. And though there bee that are called godes, whether in heauē other in earthe ( as there bee godes many, and <sup>†</sup> Lordes many ) yet vnto vs is there but one God, whiche is the father, of whom are all thynges, and we for hym, and one Lorde Iesus Christ, by whō are all thynges, and wee by hym.

But euery manne hath not knowelage  
\* Some haupyng conscience because of þe <sup>† i. Cor. viii. g.</sup>  
image, vntill this houre, eate as a thyng  
offered



## The firste Epistle

offered vnto images: and so their conscience beeing weake is defiled. But meate  
**C** maketh vs not acceptable to God. Neither if wee eat are wee the better, neither if wee eat not, are wee the worse. But take hede, lest by any meanes this libertie of yours bee an occasion of falling to them that are weake. For if some manne see thee whiche hast knowelage,  
**D** sitte and eate meate offered vnto images shall not the conscience of hym whiche is weake, bee boldened to eate those thynges, whiche are offered vnto images: And so through thy knowelage shall þe weake brother perish, for whō Christ died. Whē ye sinne so against the brethren, & wounde their weake conscience, ye synne against Christ. Wherefore if meate hurt my brother, I will neuer eate flesh, lest I should offend my brother. The. ix. Chapter.

¶ Ro. xliii. d.

**A**  
 \* Actes. ix. s

**A** I not an Apostle? am I not free  
 \* haue I not sene Iesus Christe  
 our Lorde? Are ye not my worke  
 in þe Lorde? Al I bee not an Apostle vnto  
 other, yet am I vnto you. For the seale  
 of myne Apostleshippe are ye in þe Lorde.  
 Myne answer to them that aske me, is  
 this. Haue wee not power to eate and to  
 drinke? Haue wee not power to leade a-  
 boute a sister to wife, as wel as other A-  
 postles, and as the brethren of the Lorde  
 and Cephas? Ether onely I & Barnabas  
 haue

To the Corinthians. Fol. CC. lxxiii.  
haue not power this to dooe? Who goth  
a warfare any tyme at his owne coste?  
Who planteth a vineyarde, & eateth not  
of þ frute therof? Or who fedeth a flock  
and eateth not of the milke of þ flocke?

Sate I these thynges after the maner <sup>B</sup>  
of menne? Saieth not the lawe thesame  
also? For it is writtē in the lawe of Mo-  
ses. † Thou shalt not mōsell the mouthe <sup>Deu. xxv. b.</sup>  
of the oxe that treadeth out the corne. <sup>i. Timo. v. c.</sup>  
Dooth God take thought for oxē? Saith  
he it not all together for oure sakes? For  
oure sakes no doubt this is written: þ he  
whiche careth, should care in hope, & þ he  
whiche threseth in hope, should be parta-  
ker of his hope. \* If wee sowe vnto you <sup>\* Roma. xv. f.</sup>  
spirituall thynges, is it a greate thyng <sup>Galath. vi. b.</sup>  
if wee reape your bodely thynges? If o-  
ther bee partakers of this power ouer  
you, wherefore are not wee rather?

Neuerthelesse † wee haue not vled this <sup>C</sup>  
power: but suffre all thynges, lest wee <sup>† Acte. xx. g.</sup>  
should hinder þ Gospell of Christ. Dooe  
ye not knowe, how that thei whiche mi-  
nister aboute holy thynges liue of the sa-  
crifice? Thei whiche waite of the temple  
are partakers of the temple. Euē so also  
did the Lorde ordain: \* that thei whiche <sup>\* Matth. x. b.</sup>  
preache þ Gospell, should liue of þ Bos-  
pel. † But I haue vled none of these thin <sup>† Acte. xx. g.</sup>  
ges. Neuertheles I wrote not these thin <sup>i. Thes. ii. c. b.</sup>  
ges, þ it should bee so dooen vnto me. For <sup>ii. Thes. iii. b.</sup>  
it

## The firste Epistle.

it wer better for me to die, then that any  
mañe should take this reioysyng fro me.  
For if I preache the Gospell, I haue no  
thyng to reioyse of. For necessitee is put  
vnto me. But wo is it vnto me, if I prea-  
che not the Gospell. If I dooe it with a  
good will, I haue a rewarde. But if I  
dooe it against my will, an office is com-  
mitted vnto me. What is my rewarde the  
Merely that whē I preache the Gospell,  
I make the Gospell of Christ fre, that I  
misuse not myne auctorite in þ̄ Gospell.

**D** For though I bee free from all menne  
yet haue I made my self seruaunt vnto  
all menne, þ̄ I might wynn þ̄ mo. \* *Act̄. xvi. a.*  
*Galath. ii. a.* Vnto  
the Jewes, I became as a Jewe, to win  
the Jewes. To them that wer vnder the  
law, was I made as though I had been  
vnder þ̄ lawe, (whē I was not vnder the lawe)  
to win them that wer vnder þ̄ lawe. To  
thē þ̄ wer wout law, became I as though  
I had been wout law (whē I was not w  
out law as pertainyng to God, but vnder  
þ̄ law of Christ) to win them þ̄ wer wout  
lawe: To the weake became I as weake  
to win þ̄ weake. In al thinges I fashio-  
ned my self to al menne to saue at þ̄ leest  
waie some. And this I doe for þ̄ Gospels  
sake, that I might haue parte thereof.

*1. Cor. i. 9.*

**E** Perceiue ye not, how that thei whi-  
che runne in a course, runne all, but one  
receiueth the rewarde? So runne, that ye  
maie

To the Corinthians Fol. CC. lxxiii.  
maie optain : Every man þ̄ proueth ma-  
sces, abstaneth frō al thinges. And thei  
dooe it to optain a croune þ̄ shall pershe  
but we to optain an euerlastyng croune ii Tim. iii. b.  
¶ therfore so rñne, not as at a vncertain i. Peter. v. d.  
thyng. So fight ¶, not as one þ̄ beateth  
the ayre: but ¶ tame my body, & bryng it  
into subieccid, lest by any menes it come  
to passe, that whē ¶ haue preached to o-  
ther, ¶ my self should bee a cast awaie. ¶

The. x. Chapter. \*

**W**ethen, ¶ would not þ̄ ye should A  
be ignorant, how that our fathers  
wer all vnder the cloude, & all pas-  
sed through the sea, and wer all baptised  
vnder Moyses in the cloud, and \* in þ̄ sea ¶ Ego. xiii. d.  
and ¶ did all eate of one spirituall meate, \* Cr. xliii. c.  
and \* did all drynke of one maner of spi- ¶ Ego. xvi. c.  
rituall drynke. And thei dranke of þ̄ spi- \* Ego. xvi. d.  
rituall rocke that folowed theim, ¶ whiche ¶ Num. xx. a.  
rocke was Christ. ¶ But in many of thei ¶ Mat. xvi. c.  
had God no delite. For \* thei wer ouer- ¶ Num. xiii. e  
throwen in the wilderness.

These are ensamples to vs ¶ that wee B  
should not luste after euill thynges, as  
thei lusted. And þ̄ ye should not bee wor-  
shippers of images, as wer some of them  
accordyng as it is wrytten. \* The people ¶ Ego. xxxi. b.  
satte doune to eate and drynke, and rose  
vp to plaie. Nether lette vs bee defiled  
with fornicacion, as some of them wer  
defiled with fornicacion, and fell in one  
daie



# The firste Epistle.

*Num. xliii. g* daie thre and twety thousand. *Nether*  
*and. xxb. b.* lette vs tempte Christe, as some of theim

*\* Nhl. xxi. b.* tempted, and wer destroyed of \*serpētes  
*Nether* murmure ye, as some of thē mur-  
 mured, and wer destroyed of þ destroyer.

**C** All these thinges happened vnto them  
 for ensamples : but are witten to put vs  
 in remembraunce, whom the endes of þ  
 worlde are come vpo. Wherefore, let hym  
 that thynketh he stondeth, take hede, lest  
 he fall. There hath none other tēptacion  
 taken you, but suche as foloweth þ nature  
 of māne. But God is faithfull \*whiche  
 shall not suffre you to be tempted aboue  
 your strength: but shall in the middes of  
 the tēptacion make a waie, þ ye maie bee  
 hable to beare it. ¶ Wherefore my deare  
 beloued, fle frō worshipping of images.

*Nhl. xliii. a.*  
*i. Corin. i. b.*  
*i. Thess. v. b.*  
*xii. Pet. ii. b.*

**D** I speake as vnto theim whiche haue  
 discrecion, iudge ye what I saie. Is not  
 the cup of blessing whiche we blesse, par-  
 takyng of the bloode of Christe? Is not  
 the brede whiche wee breake, partakyng  
 of the body of Christe? Because that wee  
 (though wee bee many) yet are one bred  
 and one body, in as muche as wee all are  
 partakers of one brede (and of one cup.) Be-  
 holde Israell after þ fleshe. Are not thei  
 whiche eate of the sacrifice, partakers  
 of the temple? What saie I then? ¶ That  
 the ymage is any thyng? Or that it whi-  
 che is offered to ymages, is any thyng?

**E**  
*i. Cor. viii. a.*

Ray.

To the Corinthians. Fol. CC. lxxv.  
I saye, but this I saye: that the thynges  
whiche the Gentyls offer, they offer to  
deuyls, and not to God.

\* I would not that ye should haue fel  
loship with the deuyls. Ye can not drynke <sup>f</sup>  
of the cup of the Lorde, and of the cup of  
deuyls. Ye cannot be the partakers of <sup>f</sup>  
Lordes table, and of the table of deuyls.  
Ether do we prouoke the Lorde? Are we  
stronger then he? I maye do all thynges  
but \* all thynges are not expediente. I <sup>Ecc. xxxviii</sup>  
may do all thynges, but all thynges edi-  
fye not. \* Let no man seke that which is <sup>1. Cor. xiii. 9.</sup>  
his owne: but let euery manne seke that  
which belongeth to another.

Whatsoever is sold in the fleshe mar-  
ket, that eat, & aske no question for cōsci-  
ence sake. For \* the earthe is the Lordes, <sup>Psal. cxviii. 9</sup>  
and all that therein is. Yf any of them  
which beleue not, byd you to a feast, and  
ye be disposed to go, whatsoever is sette  
before you, eat, askyng no question for cō-  
science sake. But and yf any man say vn-  
to you: this is offred vnto ymages, eate  
not of it for his sake that shewed it, and  
for conscience sake. The earth is <sup>f</sup> Lor-  
des and all that therein is. Conscience I  
saye, not thynke \* but of <sup>f</sup> other. For why <sup>1. Cor. xiii. 9</sup>  
is my libertee iudged of another mānes  
conscience? For yf I take my part with <sup>1. Tim. ii. 15.</sup>  
thankes, why am I euyll spoken of, for  
that thyng wherefore I geue thankes?  
I Whether

## The first Epistle.

**Cor. iii. c**

**1. Cor. i. c. d**

\*Whether therfore ye eat or drynke, or whatsoeuer ye do, do all to the prayse of God. & Se that ye geue none occasion of euill, nether to the Jewes, nor yet to the Gentyls, nether to the congregacion of God: euen as \* I please all men in all thynges, not sekynge myne owne profyte but the profyte of many, that thei might be saued.

## The. xi. Chapter.

**A**

**\* Gene. ii. d**

**Eph. v. e**

**Gen. xxi. a**

**Gen. i. d**

**B**e ye the folowers of me, as I am the folower of Christ. I comende you brethren, that ye remembre me in al thynges, and kepe the ordinaunces, euen as I deliuered the to you. But I would haue you to knowe, that Christ is the head of every man. And the man is the \* womans head: And God is Christes head: Every mā praisynge or prophesying hauynge any thyng on his head, shameth his head. Every womā that prayeth or prophesieth bare headed, dishonesteth her head. For that is euen all one, as yf she wer shauē. Yf the womā be not couered let her also be shoren. \* Yf it be shame for a womā to be shorne or shauē, let her couer her head. **B**A man ought not to couer his head, for as much as he is the ymage and glory of God. But the woman is the glory of the man. For \* the man is not of the woman but the woman of the man. Nether was the man created for the womans sake: but

To the Corinthians **Fol. CC. lxxi.**  
but the womā for the mannes sake. For  
this cause oughte the woman to haue  
power on her head, for the angels sake.  
Neuerthelesse, nether is the mā without  
the woman, nether the woman without  
the man in the Lorde. For as the woman  
is of the man, euen so is the man by the  
woman: but all of God.

Judge in youre selues, whether it be  
comly & a woman praye vnto God, bare  
headed. Doeth not nature it selfe teache  
you, & it is a shame for a man, yf he haue  
long heere: & a prayse to a woman, yf she  
haue longe heere? For her heere is geuen  
her to couer her withal. Yf any man lust  
to stryue, we haue no suche custome, ne-  
ther the congregacions of God.

This I warne you of, & commēd not,  
that ye come not together after a better  
maner: but after a worse. For first of all  
whē ye come together in & congregacion  
I heare & ther is dissenciō among you: &  
I partely beleue it. For \* there muste be *Mat. xxiii. 1.*  
sectes among you, that they whiche are  
perfecte among you might be knownen.

\* Whē ye come together therfore into  
one place, & Lodes supper cannot be ea-  
ten: For euerye man begynneth afore to  
eat his owne supper. And one is hōgry, &  
anoother is dronken. Haue ye not houses  
to eat & drynke in? Despyse ye the cōgre-  
gacion of God, & shame them that haue  
I ii not



# The first Epistle.

not? What shal I say vnto you? Shall I prayse you? In this prayse I pray not.

¶ That which I deliuered vnto you, I receaued of the Lorde. For the Lorde Iesus thesame night, in whiche he was betrayed, toke bread: & when he had geuen

Math. xxvi. c

Mark. xiii. b

Luke. xxi. b

thankes, he brake it and said: \*Take ye, and eat: this is my body, which is broke for you. This do ye in the remembraunce of me. After thesame maner also he toke the cup, when supper was done, sayng: This cup is the newe Testamente in my blood. This do as oft as ye drynke it, in

remembraunce of me. For as often as ye shall eat this bread, and drynke this cup:

1. Petri. ii. b

¶ Actes. j. b

\*ye shall shewe the Lordes death tyll he come. Wherefore, whosocuer shall eat of this bread, or drynke of the cup vnworthely, shalbe gyltie of the body & bloude

1. Cor. x. b

¶ 1. Cor. x. b

of the Lorde. \*But let a man examē him selfe, and so let hym eate of the breade, & drynke of the cup. For he that eateth or drynketh vnworthely, eateth & drynketh his owne damuacion, because he maketh no difference of the Lordes body. For this cause many are weake and sicke among

you, and many slepe. For yf we had iudged our selues, we should not haue bene iudged. But when we are iudged of the

1. John. ii. c

Lorde, we are chastened, that we shoulde not be dampned with the world. Wherefore my brethzen when ye come together

to

To the Corinthians. Fol. CC. lxxvii.  
to eat, tary one for another. Yf any man  
hōger, let hym eat at home, that ye come  
not together vnto cōdemnaciō. & Other  
things wil I set in order, when I come.

The. xii. Chapter.

Concernyng spirituall thinges (bre-  
thren) I woulde not haue you igno-  
raunt. \* Ye knowe that ye were gen-  
tyls, and went your wayes vnto domme  
ymages, euē as ye were led. Wherefore I  
declare vnto you, that \* no mā speakyng  
by the sprite of God, despyeth Iesus. Als  
so no man can saye that Iesus is ꝑ Lord  
but by the holy goste. \* There are diuer-  
sites of gyftes, yet but one spryite. And  
there are differences of administracions  
and yet but one Lorde. And there are dy-  
uers maners of operacions, and yet but  
one God which worketh all in al. \* The  
gyft of the sprite is geuen to every man,  
to edifye withal. For to one is geuē tho-  
row the sprite the vtteraunce of wisdom  
To another is geuen the vtteraunce of  
knowlage by ꝑ same spryite. To another  
is geuen saythe, by the same spryite. To  
another the gyftes of healyng by the  
same spryite. To another power to do my-  
racles. To another prophesye. To ano-  
ther \* iudgement to discerne sprites. To  
another diuers tongues. To another the  
interpretacion of tonges: But these all  
worketh euen the selfe same spryite dy-  
L iii uidyng

Marke. ix. f

Roma. xii. a

Ephe. iiii. b.

John. iiii. a

## The first Epistle

widyng to every man a severall gyfte, e-  
uen as he wyll. k

Roma. xii. a  
Ephe. iiii. b

Mat. ix. a.

\* For as the body is one, and hath ma-  
ny membres, and all the membres of one  
bodye though they be many, yet are but  
one body, even so is Chyrste. For by one  
spirete are we all baptyſed to make one  
body, whether we be Jewes or Gentyls  
whether we be bonde or free, & haue all  
dronke of one spirete. For the body is not  
c one member, but many. If the ſote ſaye:  
I am not the hande, I am not of the bo-  
dy: is he therfore not of the body? And if  
the eare ſaie, I am not the eye, I am not  
of the body: is he therfore not of the bo-  
dy? If all the body were an eye, where  
were then the eare? If all were hearyng  
where wex the ſmellyng? But now hath  
God ſette the membres euerye one ſeue-  
rally in the body as it hath pleaſed hym  
If they wer all one member: where wex  
the body? Now are there many mēbres,  
yet but one body. And the eie cannot ſay  
vnto the hande: I haue no nede of the.  
Agayne, the head can not ſaye to the ſete  
I haue no nede of you. Yea, rather a  
greate deale thoſe membres of the body  
whiche ſeme to be more feble, are necella-  
ry. And vpon thoſe membres of the body  
whiche we thynke leaſt honeſt, putte we  
more honeſtye on. And oure vngodly par-  
tes haue more bewty on. For our honeſt  
membres

To the Corinthians. Fol. CC. lxxviii.  
membres nede it not. But God hath so  
disposed the body, & hath geuen the more  
honoure to the parte which lacked, leest  
there shulde be any stryfe in þ body: but  
that the mēbres shuld indifferently care  
one for another. And yf one membre suf-  
fer, all suffer w him: yf one membre be had  
in honoure, all membres be glad also.

Ye are the bodye of Christ, and mēbres  
one of another. And God hath also or-  
dained in the congregacion, firste \* Apo-  
stles, secondarely prophetes, thyrldy tea-  
chers, then them that do miracles: after  
that, the gyftes of healyng, helpers, go-  
uerners, diuersitee of tonges.

Matth. v. 12.  
Luke. ix. 34  
Eph. iii. 1

Are al Apostles? Are all prophetes? Are  
all teachers? Are all doars of myracles?  
Haue all the gyftes of healyng? Do all  
speake with tonges? Do all interprete?  
Couet after the best gyftes. And yet Ghe  
I vnto you a more excellent waye.

The. xiii. Chapter. †

Though I spake with the tōgues of  
men and of angels, and haue no loue

I am euen as soundyng brasse: or as  
a tynklyng cymball. And \* though I  
coude prophesye, and vnderstode all se-  
creates, and all knoweledge: pee, yf I  
haue all saythe, \* so that I can moue  
mountaynes oute of theyr places, and  
yet haue no loue, I am nothyng. And  
though I bestow al my goodes to fede þ

Matth. vii. 12  
Luk. xiii. 1

Luk. xvi. 12



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poore, and though I gaue my body euen that I burned, and yet haue not loue, it profyteth me nothynge.

1. Cor. xiii. v. f  
Phil. ii. a

**L**oue suffreth long, & is curteous. Loue enuyeth not. Loue doth not frowardlye, swelleth not, dealeth not dishonestlye, \*seeketh not her owne, is not prouoked to anger, thynketh no euill, reioyseth not in iniquitee: but reioyseth in þe truth suffreth all thynges, beleeueth all thynges, hopeth al thinges, endureth al thynges. Though that prophesying fayle, & other tongues cease, or knowlage vanishe away, yet loue falleth neuer away.

**F**or our knowlage is vnperfect, & oure prophesying is vnperfect. But whē that which is perfect, is come, then that whiche is vnperfecte, shall be done awaye. When I was a child, I spake as a child I vnderstode as a child, I ymaged as a childe. But as sone as I was a man, I put awaye childishnes. Now we se in a glasse, euē in a darke speakyng: but then shall we se face to face. Nowe I knowe vnperfectly: but then shal I knowe euen as I am known. Nowe abydeth fayth, hope, and loue, euen these thre: but the chese of these is loue. R

¶ The. xiiii. Chapter.

**A**bout for loue, and couet spiritual gistes: but moſte cheſly that ye may prophesy. For he that speaketh with the

To the Corinthians. Fol. CC. lxx.

þ tounge, speaketh not vnto meene, but vnto God. For no manne heareth hym. Howbeit in the spirite he speaketh misteries. But he þ prophesieth, speaketh vnto meene for their edifying, for their exhortacion & for their conforte. He that speaketh w the tounge, profiteth hym self: þe that prophesieth, edifieth þ congregacion. \* I would that ye all speake w tongues: but rather þ ye prophesied.

† Rom. xii. b.

\* 1 Cor. xii. g.

For greater is he that prophesieth, thē he that speaketh with tongues, excepte he expounde it: þ the congregacion maie haue edifying. Now brethren, if I come vnto you speakyng with tōngues: what shall I profite you, excepte I speake to you, other by reuelaciō or by knowelage or by prophesying, or by doctryne? Moreover, when thynges wout life geue sound (wether it bee a pype or an harpe) except thei make a distincciō in þ soundes, how shall it bee knowen what is piped or harped? For if the trompe geue an vncertain voyce, who shall prepare hymself to the warre? Euen so likewise when ye speake with tongues, excepte ye speake wordes that haue signification, how shall it bee vnderstande what is spoken? For ye shall but speake in the ayre.

Many kindes of voyces are in þ world & none of them are without signifiaciō If I knowe not what þ voyce meaneth,  
L v. I shalbe

### The first Epistle.

Ishal bee vnto hym that speaketh, an alient: and he þ̄ speaketh,shal be an alient vnto me. Euen so ye ( for as muche as ye couet spirituall giftes ) seke that ye maie excell, vnto the edifyng of the congregacion. Wherefore, let hym that speaketh with tounge, prae, þ̄ he maie interprete also. For if I prae with tounge, my spirite praieth, but my vnderstādyng dooth no good. What is it then? I will prae w<sup>th</sup> the spirite, and will syng with the spireet and will syng with the vnderstandyng. For els, whē thou blestest with þ̄ spirite, how shal he that occupieth the roume of the vblearned, saie Amen, at the geuyng of thanks, seyng he vnderstandeth not, what þ̄ saiest? Thou verely gauest thanks well, but the other is not edified. I thanke my God that I speake w<sup>th</sup> toun- gues more then ye all. Yet had I leuer in the cōgregacion, to speake fīue woordes with my vnderstandyng to the informacion of other, rather then tenne thousand woordes with the tounge.

**D** Brethren, bee not ye children in witte. Howbeeit, as concernyng maliciousnes bee children: but in witte bee perfect. In the lawe it is wrytten w<sup>th</sup> sondry toun- gues, & with sondry lippes wil I speake vnto this people, and yet for all that, wil thei not heare me saierh þ̄ Lordz. Where fore to līgues are for a signe, not to them that

To the Corinthians. Fol. CC. lxx.  
that beleue; but to them that beleue not.  
Contrarywise, prophesying serueth not  
for them þ̄ beleue not: but for them whi-  
che beleue. If therefore, when all þ̄ con-  
gregacion is come together, & all speake  
with tounge, there come in thei þ̄ are  
vnlarned, or thei whiche beleue not: wil  
thei not saie, that ye are out of your wit-  
tes? But and if all prophesye, & there com  
in one that beleueth not, or one vnleat-  
ned, he is rebuked of all menne, & is iud-  
ged of euery manne, and so are the secre-  
tes of his hearte opened, and so falleth  
he doune on his face, & worshippeth God  
and saith, that God is in you of a truth

How is it then brethren? As ofte as ye  
come together, euery one of you hath a  
song, hath a doctrine, hath a tounge, hath  
a reuelacion, hath an interpretacion. Let  
all thynges bee dooen vnto edifying. If  
any speake with tounge, lette it bee by  
twoo or at the moste by thre, and that by  
course, & lette another interprete it. But  
if there be no interpreter, lette hym kepe  
silence in þ̄ congregaciō, & let hym speake  
to hymself and to God. Let þ̄ prophetes  
speake two, or thre, & \* let þ̄ other iudge. 1. John. iiii. a  
If any reuelaciō be made to another þ̄ sit-  
teth by, let þ̄ first holde his peace. For ye  
maie all prophesye one by one þ̄ all maie  
learne and þ̄ all maie haue conforte. And  
the spirites of the prophetes are in the  
power



## The firste Epistle.

power of the prophetes. For God is not  
*\*Rom. xv. g.* causer of strife: *\*but of peace, as (I teache)*  
 in all congregacions of the saintes.

*f.* *\*Lette your women kepe silence in þ*  
*i. Timo. ii. b.* congregacions. For it is not permitted  
*Gene. iii. c.* vnto them to speake: but to bee vnder o-  
*i. Corin. xi. a.* bedience, as saith the lawe. If thei wil  
 learne any thyng, lette theim aske their  
 husbandes at home. For it is a shame for  
 women to speake in the congregacion.  
 Sprong the woorde of God from you?  
 Ether came it vnto ouely? If any manne  
 thynke hymself to bee a prophete, either  
 spirituall: lette hym knowe, what thyn-  
 ges I write vnto you. For thei are þ com-  
 maundementes of the Lorde. But and if  
 any manne bee ignoraunt, lette hym bee  
 ignoraunt. Wherefore brethren, couet to  
 prophesie, & forbid not to speake w<sup>th</sup> toun-  
 gues, let all thynges bee dooen honestly  
 and in order (among you.)

## The. xv. Chapiter.

*A* Brethren, as pertainyng to þ Gos-  
 pell whiche I preached vnto you,  
 whiche ye haue also accepted, and  
 in the whiche ye continue, by the whiche  
 also ye are saued: I dooe you to wete, af-  
 ter what maner I preached vnto you, if  
 ye kepe it, except ye haue beleued in vain  
 For first of al I deliuered vnto you, that  
 whiche I receiued: how þ *\*Christe* died  
 for our synnes, agreyng to þ scriptures:  
*\*And*

*\*Gal. iiii. b.*

To the Corinthians. Fol. CC. lxxi.

¶ And that he was buried, and þ he arose Ma. xxviii. b  
again þ thirde daie accordyng to þ scrip- Ihon. xx. a.  
tures: and that he was sene\* of Cephas, Luk. xxiiii. b  
then of ther twelue. And that he was sene  
of mo then fīue hundred brethren atonce  
of whiche many remain vnto this daie, &  
many are fallē a slepc. After that appea-  
red he to James, then to all the Apostles

And last of all he was sene of me, as of B  
one that was borne out of due tyme. For  
I am the leste of the Apostles, whiche am  
not worthy to bee called an Apostle, be-  
cause\* I persecuted the congregacion of Actes. viii. a  
God. But by the grace of God, I am þ I ix. a. & xxi. a.  
am. And his grace whiche is in me, was and. xvi. b.  
not in vain: I but I labored more about Gala. ii. c.  
dauntely then thei all, yet not I, but the  
grace of God whiche is with me. There-  
fore whether it wer I or thei, so we prea-  
che, and so haue ye beleued. \* If Christe  
bee preached how that he rose from the  
dedde: how saie some among you, þ there  
is no resurreccion of the dedde? If there  
bee no risyng again of the dedde then is  
Christ not risen agin. If Christ bee not ri-  
sen again, then is our preachyng in vain  
and your faith is also in vain.

Yea and wee are fōside false witnessses C  
of God. For wee haue testified of God,  
how þ he raised vp Christ: whō he raised  
not vp, if it bee so that the dedde rise not  
again. For if þ dedde rise not again, then  
is

The firste Epistle.

Colossen. i. c

Psalm. cx. a.

Math. xxii. d

Hebze. i. c.

\*Psalm. viii. b

Hebzeo. ii. b.

is Christ not risen again. If it be so that  
Christe rose not again, then is your faith  
in vaine, & ye are yet in your sinnes. Ther  
fore thei whiche are fallē a slepe i Christ  
are perished. If in this life onely wee be  
leue on Christ, then are wee of all menne  
moste miserable. But now is Christ risen  
from þe dedde, and become\* the first frui-  
tes of them þe slepe. For by a manne came  
death, and by a manne came the resurrec-  
tion of the dedde. For as by Adam al die  
euen so by Christ, shall all be made aliue  
but euery man in his owne ordre. The  
first is Christ, then thei that are Christes  
at his commyng. The commet h the ende  
when he hath deliuered vp the kyngdom  
to God the father, when he hath putte  
doun all rule & all auctorite & power.  
For he muste raigne till he haue putte  
all his enemies vnder his fete. The laste  
emie þe shall be destroied, is death. \* For  
he hath put all thynges vnder his fete.  
But when he saith all thynges are put  
vnder hym, it is manifest þe he is excepted  
whiche did put all thynges vnder hym.  
Whē all thynges are subdued vnto hym  
then shall þe soonne also hymself bee sub-  
iecte vnto hym þe putte all thynges vnder  
hym, þe God maie be all in all. Els what  
dooe thei whiche are baptised ouer the  
dedde, if þe dedde rise not at all? Why are  
thei the baptised ouer them? Yea, & why  
stande

To the Corinthians. Fol. CC. lxxiij.

Stand we all waile then in leopardy: By our reioysyng whiche I haue in Christe Iesu our Lord, I die daily. That I haue sought with beestes at Ephesus after þ maner of menne, what auantageth it me if the dedde rise not again. ¶ Let vs cate & dyslike, for to morow we shall die. Be not ye deceiued: euill woordes corrupt good maners. A wake truely out of slepe, and sinne not. For some haue not the knowe-  
lage of god: I speake this to your shame

1 Cor. xxiij. d.

But some manne will saie: how arise þ dedde: with what body shall thei come?

Thou foole, \* þ whiche thou sowest, is not quickened, except it die. And what sowest þ: Thou sowest not þ body þ shalbe:

1 John. xxi. d.

but bare corne ( as of wheete, or of some other ) but God geueth it a body at his pleasure, to euery seede his owne body. \* All flesh is not one maner of flesh: but there is one maner of flesh of mēne, another maner of flesh of beestes, another of fishes, & another of birdes. Ther ar also celestiall bodies, & there are bodies terrestriall. But þ glozy of the celestial is one & the glozy of the terrestriall is another. Ther is one maner glozy of þ sūne, & another glozy of þ mone, & another glozy of þ sterres. For one star dyscreth fro another i glozy. So is þ resurrecciō of þ ded. It is sowē in corrupciō, it riseth again in incorrupciō. It is sowē in dishonour, it riseth again



## The firste Epistle.

again in honour. It is lowe in weaknes  
it riseth again in power. It is lowen a  
naturall body, it riseth again a spiritual  
body. There is a naturall body, & ther is  
a spirituall body: it is also written: The  
\*Gene. ii. d. firste manne\* Adam was made a liuyng  
soule, and þ last Adam was made a quic-  
kening spirite. Howbeit, that is not first  
whiche is spirituall: but that whiche is  
naturall, and then that whiche is spiri-  
tuall. \* The first manne is of the earthe  
f earthy: the seconde manne is the Lorde  
from heauen (heauenly.) As is the earthy,  
suche are thei that are earthy. And as is  
the heauenly, suche are thei þ at heauēly  
And as wee haue borne the image of the  
earthy, so shall wee beare the image of þ  
heauēly. This I saie brethzen that flesh  
and bloodde cannot inherite the kyngdō  
of God. Nether dooth corrupciō inherit  
vncorruptiō. Behold, I shewe you a mi-  
iThes. iiii. d. stery. \* Wee shall not all slepe: butt wee  
#Phil. iiii. d. shall all bee chaunged: and that in a mo-  
ment, in the twinkeling of an eie by the  
last trompe. For the trompe shall blowe,  
and þ dedde shall rise incorruptible, and  
wee shall be chaūged. For this corruptible  
muske putte on incorrupcion: & this mor-  
tall muske putte on immortalitee. When  
this corruptible hath putte on incorrup-  
cion, & this mortall hath putte on immor-  
talitee: then shall be brought to passe the  
saiyng

To the Corinthians Fol. CC. lxxiii.

sayng that is written: \*Death is swallowed vp in victory: †Death wher is thy sting? Hell where is thy victory? The sting of death is synne: & the strength of synne is the lawe. But thankes be vnto God which hath geuen vs \*victory, thow we are now out of the Lawe. Therefore my deere brether, be ye stedfast & vnmouable, alwayes riche in þe worke of þe Lord for as muche as ye know, how that your labour is not in vayne in the Lord.

The. xvi. Chapter.

Concernyng the \*gatheryng for the **C**layntes, as I haue ordeyned in the congregaciōs of Galacia, euen so do ye. Upon some Saboth daye let every one of you put asyde at home, & lay vp what soeuer is mete, þat ther be no gatherynges when I come. When I am come, whom soeuer ye shal allowe by your letters, the wyll I sende to bryng your liberalitee vnto Ierusalē. And yf it be mete that I go also, they shal go with me: I wil come vnto you whē I go ouer to Macedonia. For I will go thorow out \*Macedonia. With you peraduenture I will abyde a while, or els tary all wynter, þat ye maye bryng me on my way, whither soeuer I go. I wyll not se you now in my passage: but I truste to abyde awhyle with you, yf God shall suffer me. I will tary at Ephesus, vnto the fyftyeth daye. For a  
greate

Isaie. xlv. 3.

† Osee. xiii. 8.

1. Thon. v. 8.

Actes. xi. 5.

Roma. xv. 2.

ii. Cor. viii. 6.

and. i. p. 8.

Actes. xix. 9.

ii. Corin. i. 4.

## The first Epistle

great doore and a frutesfull is opened vnto me: and there are many aduersaries. **1. Corin. xii. c**  
**¶ Acte. xix. d** Yf **¶** Timotheus come, se that he be with out feare with you. For he worketh the worke of the Lorde, as I do: let no man therefore despise hym: but conueye hym forth in peace, & he maye come vnto me. For I loke for hym with the brethren.

**¶ Acte. xviii. c** To speake of brother **¶** Apollo (I certifie you, that) I greatlye desyred hym, to come vnto you with the brethren, but his mynd was not at al to come at this time. Howbeit, he wyll come, when he shal haue conuenient tyme. Watche ye, stande fast in & sayth: quyte you like men, be strong. Let all your busynes be done with loue.

**1. Corin. i. c** Brethren, ye know the house of **¶** Stephana (and of Fortunatus and Achaicus) how that they are the firste frutes of Achaia, and that they haue appoynted them selues to minister vnto & saintes: I beseeche you that ye be obedient vnto such, and to all that helpe and labour: I am glad of the comping of Stephana & Fortunatus and Achaicus: for that whiche was lacking vnto me on youte parte, they haue supplied. For they haue comforted my spirite and yours. Loke therefore that ye knowe them that are suche.

**¶** The congregacions of Asia salute you, Aquila & Priscilla salute you much in & Lord, and so doeth the congregacio that  
 is

To the Corinthians. fol. CC. lxxviii.  
 is in theyr house (wich whō also I am lodged)  
 All the brethre greetē you. \* Grete ye one another with an holy kysse. The saluta-  
 cion of me Paul with myne owne hand.  
 Yf any man loue not the Lorde Iesus  
 Christe, þe same be Anathema maranatha  
 the grace of the Lorde Iesus Christe be  
 wyth you: My loue be wyth you all in  
 Christ Iesu, Amen. Roma. vi. 9

The firste epistle to the Corinthians,  
 was sent from Philippos, by Ste-  
 phana, and Fortunatus, and A-  
 chaicus, and Timotheus.

The second Epistle of saint  
 Paule the Apostle to the  
 Corinthians.

The first Chapter.



Paule an Apostle of Iesu  
 Christ, by the myll of God  
 and brother Timotheus.

Unto the congregacion  
 of God, which is at Corin-  
 thum, with all the saintes  
 which are in al Achaia. \* Grace be with  
 you, and peace from God our father, and  
 from the Lorde Iesus Christ.

Blessed be God (þe father of our Lord  
 Iesus Christ) which is þe father of metcy  
 & the God of al comforte, which comfort

My ti teth

Roma. i. 9  
 i. Corin. i. 9  
 Gala. i. 9  
 Ephe. i. 9  
 i. Pet. i. 9  
 ii. Pet. i. 9



## The second Epistle

Colos. 1. 9

forteth vs in all oure trybulacion, in so muche that we are hable to comforte the which are in any maner of trouble, with thesame comfort, wherewith we our selues are comforted of God. For as the afflictions of Christ are plenteous in vs, eue so is our consolaciō plenteous by Christ.

Whether we be troubled for your consolation and health, (or whether we be comforted, it is for your comforte and saluaciō) which saluacion sheweth her power in that ye suffer thesame afflictions, which we also suffer: or whether we be comforted for your consolation and saluaciō: our hope also is stedfast for you: in as much as we knowe, how that as ye are partakers of the afflictions, so shall ye be partakers also of the consolation.

Acte. xix. 2. 3

Brethren, I woulde not haue you ignorant of our trouble, which happened vnto vs in \* Asia. For we were greued out of measure passyng strength, so greatly that we despayred eue of life. Also we receaued an answer of death in our selues, that we should not put our truste in in our selues: \* but in God, whiche rayseth the dead to life againe, and whiche deliuered vs from so great a death: and doth deliuer. On whome we truste that yet hereafter he will deliuer, by þ helpe of youre prayer for vs, that by the means of many occasions, thanks may be geuen

Den. viii. 2  
1. Regū. ii. 2

To the Corinthians. Fol. CC.lxxv.  
geuen of many \* on our behalfe, for the ii. Cor. iiii. c  
grace geuen vnto vs.

For our reioysing is this, euen the te-  
stimony of our conscience, that in synge-  
nes (of death) and godly putenes, & not in  
fleshlye wisdom, but by the grace of  
God, we haue had our conuersacion in  
world, & mooste of all to yourwardes. We  
write none other thynges vnto you, then  
that ye read, and also knowe. Yet and I  
trust ye shall fynde vs vnto the ende, euē  
as ye haue found vs partlye: for we are  
your reioysing, euen \* as ye are oures in i. Thes. ii. v  
the daye of the Lorde Iesus.

\* And in this confidence was I myn- i. Cor. xvi. a  
ded first to haue come vnto you, that I  
might haue had one pleasure more with  
you, and to passe by you into Mace-  
donia, and to haue come agayn out of Ma-  
cedonia vnto you, and to be led forth of  
you towarde Iewrye. Whē I thus wise  
was mynded: dyd I vse lyghtnes? Or  
thynke I carnally those thynges which  
I thynke: that with me should be \* yee, Math. v. p  
ye, and naye, naye. God is faithfull. For Jacobi. v. v.  
our preachynge to you, was not yee and  
naye. For Goddes sonne Iesus Christe  
whiche was preached among you by vs  
(euen by me & Syluanus & Timotheus)  
was not yee and nay: but by hym it was  
yee: for al the promyses of God, by him  
are ye: and are in hym. Amen: vnto the  
M iii laude

## The second Epistle.

roma. viii. 9  
Eph. iiii. 5

laude of God thowow vs. For it is God  
which stablisheth vs with you in Christ.  
and standeth by vs, & hath anoynted vs,  
which hath also sealed vs, & hath geue  
the earnest of the spirite in our hertes.

1. Petri. v. 3

\* I cal God for a record vnto my soule  
that for to saue you with al, I came not  
any more vnto Corinthu. \* Not that we  
be lordes ouer your saythe: but are hel-  
pers of your ioye. For by sayth ye stand.

### The. ii. Chapter.

**B**ut I determined this in my self  
that I would not come agayne to  
you in heynnes. For yf I make  
you sorp, who is it that should make me  
glad, but thesame which is made sorp by  
me? And I wrote this same vnto you,  
least yf I came vnto you, I woulde take  
heynnes (vpon heynnes) of them of whom  
I ought to reioyce. This confidēce haue  
I towarde you all, that my ioye, is the  
ioye of you all, for out of great affliction  
and anguyshe of herte, I wrote vnto you  
with many teares: not that ye should be  
made sorpe: but that ye might perceaue  
the loue, whiche I haue, moſte ſpecially  
vnto you.

1. Corin. v. 1

**Y**f any mā hath caused sorow, thesame  
hath not made me sorp, but partely: least  
I should greue you al. \* It is sufficient  
vnto thesame man, that he was rebuked  
of many. So that now contrary wise, ye  
ought

To the Corinthians. Fol. CC. lxxvi.  
ought rather to forgive hym, & comforte  
hym: least þ same person should be swa-  
lowed up w ouer much heuynes. Where-  
fore, I exhorte you, that loue maye haue  
strength ouer him. For this cause verely  
did I wyte, þ I might knowe the pte  
of you, whether ye should be obedient in  
all thynges. To whome ye forgue any  
thyng, I forgive also. For yf I forgave  
any thyng, to wch I forgave it, for your  
sakes forgane I it, in the sight of Christ,  
lest Satan shoulde pteunte vs. For his  
thoughtes are not vnknewen vnto vs. þ

✠ When I was come to Troada, for  
Christes Gospels sake (and a great doore  
was opened vnto me of the Lord) I had  
no rest in my sprite, because I found not  
Titus my brother: but toke my leaue of  
them, and went awaye into Macedonia.  
Thankes be vnto God, whiche alwayes  
geueth vs þ victory in Christ, & openeth  
the sauer of his knowlage by vs in eue-  
ry place. For we are vnto God the swete  
sauoure of Christ, among thē that are sa-  
ued, & among them whiche perishe. ✠ To  
the one parte are we the sauour of death  
vnto death. And vnto the other part are  
we þ sauour of life vnto life. And who is  
mete vnto those thynges? For we are not  
as þ most part are, which chace & chaunge  
wyth the worde of God: but euen out of  
purenes, and by þ power of God, in the



The second Epistle.  
 syght of God, so speake we in Christ. &  
 The.iii. Chapter.

**W**e begyn to prayse oure selues a-  
 gain. Meede we as some other, of  
 epistles, of recommendacion vnto  
 you? or letters of recommendacion from  
 you? Ye are our epistle writtē in our her-  
 tes, which is vnderstande and red of all  
 mē, for as muche as ye declare that ye are  
 the epistle of Christ, ministred by vs and  
 writtē not with ynke: but in the spyrte  
 of ꝑ lpyng God\*not in tables of stone  
 but in fleshy tables of the herte.

Eph. vi.iii. d

\*Deut. v. d

Iere. xxxi. f

\* Suche trust haue we thorow Christ  
 to Godwarde, not that we are sufficient  
 of oure selues: to thynke any thyng, as  
 of oure selues, but yf we be hable vnto  
 any thyng\*the same commeth of God,  
 whiche hath made vs hable to\*minister  
 the newe Testamente, not of the letter,  
 but of the spyrte. For the letter kylleth,  
 but the spyrte geueth life.

Philip. ii. b

\*1. Cor. iiii. a

If the ministracion of death thorow  
 the letters figured in stones, was glori-  
 ous, so that the children of Israel could  
 not beholde the face of Moyses, for ꝑ glo-  
 ry of his countenaunce (which glorie is  
 done away) why shall not ꝑ ministraciō  
 of the spyrte be much more glorious? for  
 yf ꝑ ministring of cōdenaciō be glorious  
 much more doth ꝑ ministraciō of righte-  
 ousnes excede in glory. & for no doute ꝑ  
 whiche

To the Corinthians. Fol. CC.lxxvii.

whiche was there glorified, is not once glorified in respecte of this exceddyng glory. For if þe whiche is destroyed was glorious, muche more þe which remaineth is glorious. Seeyng then that wee haue suche trust, wee vse greate boldenes, and dooe not as Moyses, whiche \* put a vaile ouer his face, that the children of Israel should not see for what purpose that serued whiche is putte awaie. † But their mindes wer blinded. For vntil this daie remaineth thesame couering vntaken awaie in the lecture of the olde testament whiche vaile shalbee put awaie in Christ. But euen vnto this daie when Moyses is redde \* the vaile hangeth before their heartes. Neuertheles † when thei tourne to þe Lord, the vaile shalbee taken awaie. \* The Lord no doubt is a spirite. And where the spirite of the Lord is, there is liberte. But we all behold in a mirroure þe glory of the Lord with his face open, & are chaunged vnto thesame similitude from glory to glory, euen as þe spirite of the Lord. ¶ The.iiii. Chapiter.

¶ Herefore, seeyng þe wee haue suche an office, euen as GOD hath had mercie on vs, wee goo not out of kynde: but haue caste from vs the clokes of vnhonesty, and walke not in craftines nether handle wee þe woorde of God deceitfully, but open the trueth, & reporte  
¶ v. our

\* Ex. xxxiii. b

Math. xlii. b.

Mar. iiii. b.

Luke. viii. b.

Act. xxi. f.

Ihon. xii. f.

Roma. xi. b.

Ex. xxxiii. b

¶

\* Roma. xi. b

\* Ihon. iiii. c.

The.ii.Epistle

our selues to euery mannes conscience in  
the sight of G O D . If our Gospell bee  
yet hid , it is hid among theim that are  
\* Ihon. xii. e. losse, in whom \* the God of this worlde  
† Esai. vi. c. hath blynded the mindes of theim whi  
\* Matth. xiii. b. che belene not, lest the light of the Gos-  
\* Mark. iiii. b. pell of the glory of Christ ( whiche is the  
\* Luke. viii. b. image of God ) should shyne vnto theim.  
\* Ihon. xii. f.  
\* Act. xxviii. f.

**B** \* For wee preache not our selues , but  
Christe Iesus to bee the Lorde , and our  
selues your seruauntes , for Iesus sake.  
\* Gene. i. a. For it is God , þ \* commaunded the light  
ii. Peter. i. d. to shyne out of darkenes , whiche hath  
shined † in our hartes, for to geue þ light  
of the knowelage of the glory of God, in  
the face of Iesus Christe . But wee haue  
\* ii. Cor. v. a. this treasure in \* earthen vesseles , that  
the excellēcy of þ power might be Gods  
and not oures . Wee are troubled on e-  
uery syde, yet are wee not without shift.

**C** Wee are in pouertie : but not vterly  
without somewhat. Wee suffre persecu-  
tion: but are not forsaken there in . Wee  
are caske downe: neuerthelesse wee perish  
not. Wee all waies \* beare aboute in the  
body, the dyng of the Lorde Iesus, þ the  
life of Iesu mighte also appeare in oure  
\* Galat. vi. d. body. † For wee whiche lue, are alwaies  
deliuered vnto death for Iesus sake, þ  
þ life also of Iesu might appeare in our  
mortall flesh. So then, death worketh in  
vs, but life in you. † \* But seying þ wee  
haue

To the Corinthians. Fol. CC.lxxviii.  
 haue the same spirite of faith (accordyng  
 as it is wrytten. **I** beleue, and therefore **I** haue **I** spoken. ) Wee also beleued, and  
 therefore speake. For wee knowe, that he  
 whiche raised vp the Lorde Iesus shall  
 raise vp vs also by the meanes of Iesus  
 and shall sette vs w<sup>th</sup> yon. For all thynges  
 dooe **I** for your sakes \* that **I** plentyous  
 grace by thanckes geuing of many, maie  
 redound to the praise of God. Wherefore  
 wee are not w<sup>th</sup>eried, but though our be-  
 warde manne perishe, yet **I** inward mane  
 is renued daie by daie. **I** For our tribula-  
 tion whiche is momentany and light, pre-  
 pareth an exceeding & an eternall waight  
 of glory vnto vs, while wee loke not on  
 the thynges whiche are sene, but on the  
 thynges whiche are not sene. For **I** thin-  
 ges whiche are sene, are temporall: but  
 thynges which are not sene, are eternal. **I**

**I** Cor. i. a.

**I** Cor. x. b.  
 Rom. viii. d.

### The. v. Chapter.

**O**r wee know **I** if our \*earthly ma-  
 cion of this dwelling be destroyed, we haue a building of God, an  
 habitation not made w<sup>th</sup> handes but eter-  
 nal in heauē. For therefore sigh we, desi-  
 ring to be clothed w<sup>th</sup> our mansion which  
 is frō heauen: so yet, if **I** we be found clo-  
 thed & not naked. For we that are in this  
 \*tabernacle, sigh & are greued because  
 we wold not be vnclothed, but wold be  
 clothed

**I** Cor. iii. b.

Roma. viii. d.



The.ii. Epistle.

†Apoc.iii.d

Roma.viii.c

ii.Cozi.i.d.

†clothed vpon, þ mortalite might be swallowed vp of life. He þ hath ordeined vs for this thyng, is God: \* whiche verie same hath geuen vnto vs þ earnest of þ spirite

Therefore, wee are alwaie of good cheate, & knowe, that as long as wee are at home in the body, wee are absente fro God. For wee walke in faith, not after þ outward appearaunce. Nevertheless, we are of good conforte, and had leuer to be absent from the body and to bee present with God. Wherefore, whether wee bee at home or from home, wee endeavour our selues, to please hym. \* For wee must all appeare before the iudgemente seate of Christe, that cuery manne maie receiue þ workes of his body accordyng to that he hath dooen, whether, it bee good or bad. & Seyng then that wee knowe, how the Lorde is to bee feared, wee fare faire w menne. For we are known well inough vnto God. I trust also that wee are known in your consciences.

\*Mat.xviii.a

Roma.xiiiic

For we praise not our selues again vnto you, but geue you an occasiõ to reioise of vs, þ ye maie haue somewhat against them whiche reioyce in þ face, & not in þ hearte. For if wee bee to seruente, to God are wee to seruente. Or if wee kepe measure for your cause kepo wee measure. For the loue of Christe constarineth, vs because wee thus iudge, that if one died for

To the Corinthians Fol. CC. lxxix.

for all, then wer all dedde, and \* he died \* i. Thes. v. s.  
for all: & thei whiche liue should not hēce  
forth liue vnto thei selues, but vnto hym  
whiche died for theim, and rose again. ¶ D

Wherefore, henceforth knowe wee no  
manne after & fleshe. In somuch though  
wee haue knowen Christ after the fleshe  
now yet hence forth knowe wee hym so  
nomore. Therefore if any manne bee in  
Christ, he is a newe creature. Olde thynges  
are passed awaie behold, all thynges  
are become & new. Neuerthelesse, all thin-  
ges are of God, whiche hath \* reconciled  
vs vnto hymself by Iesus Christ, & hath  
geuen to vs the office to preache the atto-  
nement. For & God was in Christ, & made  
agreement betwene the worlde & hymself  
and imputed not their synnes vnto them  
and hath committed to vs the preaching  
of & attouement. Now then are we mes-  
sengers in the roume of Christe euen as  
though God did beseeche you through vs  
So prae wee you in Christes steede, that  
ye be reconciled vnto God: for \* he made  
hym to bee synne for vs, whiche knewe  
no synne, that wee by his meanes should  
be & righteousness, whiche before God is  
alowed. ¶ The. vi. Chapter. \*

† Esa. xlii. s.  
Apo. xxi. s.  
\* Rom. iii. d.  
Colosseni. c.

† Colo. ii. s.

\* Esa. lili. b  
Roma. viii. s

¶ Also as helpers exhort you that  
¶ ye receiue not the grace of God in  
vain. For he saith: & I haue herde  
thee in a tyme accepted: and in the daie  
of

\* Esa. xlii. s.

The second Epistle.

of saluacyon, haue I suckered þ. Behold  
now is that accepted tyme; beholde, now  
is that daie of saluacyon. Let vs geue no  
occaspon of euell, that in oure offyce bee  
foud no faute; but in all thinges let vs be  
xl. Coz. iiii. a haue our selues\* as þ ministers of God.

**B** In muche pacience, in afflictions, in  
necessities in anguishes, in strypes, in pre  
sonmentes, in stryfes: in labours, in wat  
chinges, in fastinges, in purenes, in know  
lage, in longe sufferynge, in kynndies, in þ  
holy goost, in loue vnfained, in the worde  
of trueth in the power of God, by the ar  
mour of ryghtwelsnes of the right hand  
and on the lyfte, by honoure and dysho  
noure: by euell reporte and good reporte:  
as disceiuers, and yet true, as vnknewen  
and yet knowen: as dying, and beholde,  
we lyue, as chastened, and not kyllled: as  
sorrowing, and yet alwaie mery: as poore  
and yet make many riche, as hauyng no  
thing, and yet possellyng all thinges. ⁊

**C** O ye Corinthians, our mouth is open  
vnto you. Our hert is made large: ye are  
in no straye in vs, but are in a straye in  
your owne bowels: I promyse vnto you  
like rewarde, as vnto children. Set youre  
Den. vii. a selues at large, ⁊ ⁊ beate not ye þ yoke  
with the vbeleuers. For what sellishyp  
hath rightwelsnes w burihtwelsnes? O  
what company hath light with darknes  
Mat. vii. b \* O what concord hath Christ w Belial  
Ether

To the Corinthians. Fol. CC. lxxx.

Either what parte hath he that beleueth  
with an infidel? Or how agreeth þe tem-  
ple of God with ymages? For ye are the  
temple of the liuing God, as saide God.  
¶ I will dwell among them, and walke  
among them and will bee their God: and  
thei shalbee my people. Wherefore\* come  
out from among them, and seperate your  
selues from them (saith the Lorde) and  
touche none vncleane thyng, so will I re-  
ceiue you, and will bee a father vnto you  
and ye shalbe my sonnes and doughters  
saith the Lorde almyghty.

¶i. Cor. iii. b  
and. vi. c.

Exo. xxx. g.

Leui. xxvi. b

Eze. xxxvi. g

Esaie. lli. e.

¶ The. viij. Chapter.

¶ Syng that we haue suche promy-  
ses (dearely beloued) let vs cleanse  
our selues from all fylthines of þe  
fleshe and sprete, and grow vp to ful ho-  
lines with the feare of God. Understand  
vs, we haue hurte no man: we haue cor-  
rupt no man: we haue defrauded no man  
¶ I speake not this to condempne you: for  
I haue shewed you before, that ye are in  
oure hertes to dye and lyue with you. I  
am very bolde ouer you, I reioice great-  
ly in you. I am filled with comforte, and  
am exceeding ioyouse in all our tribulaciō  
For when we were come into Macedonia  
\* oure fleshe had no reste, but we were  
troubled on euerye syde. Outwarde was  
fyrhting, inward was feare. Neuerthe-  
lesse: \* God that comforteth the abiecte, ii. Cor. i. a  
comforted

¶

Acte. xvi. c

ii. Cor. i. a



The.ii. Epistle.

conforted vs by the commyng of Titus.

**B** And not by his comyng onely: but also by the consolacion whiche wee receiued of you: whē he tolde vs your desire, your seruent mynde for me: so that I reioyled the more. For though I made you sorow with a letter, I repented not, though I did repent. For I perceiue, that the same epistle made you sorow, though it wer but for a season. But I now reioyle not that ye wer sorow, but that ye so sorowed that ye repented. For ye sorowed godly: so þ in nothyng ye wer hurte by vs. For godly sorowe causeth repentaunce vnto saluacion, not to bee repented of: contrary wyle\*wordely sorowe causeth death.

Eccli. xxi. c.

**E** For behold, what diligence this godly sorow that ye toke, hath wrought in you yea it caused you to cleare your selues. It caused indignacion, it caused feare, it caused desire, it caused punishment. For in all thynges ye haue shewed your selues, þ ye wer cleare in þ matter. Wherefore, though I wrote vnto you, I did it not for his cause that had dooen þ hurte nether for his cause that was hurte: but that your good mynde for vs might appeare among you in the sight of God.

**B** Therefore, wee are comforted, because ye are comforted: yea and excedyngly þ more ioyed wee, for the ioye that Titus had: because his spirite was refreshed of

To the Corinthians. Fol. CC. lxxvi.  
of you all. I am therefore not now ashamed, though I boasted my self to hym of you. For as all thynges which we spake vnto you are true, euen so our boasting, that I made vnto Titus is founde true. And his inward affection is more abundant toward you, whē he remembreth y<sup>e</sup> obedience of you all: how w<sup>th</sup> feare & trebling ye receaued hym. I reioyse that I may be bold ouer you in all thynges.

The. viii. Chapter.

**C**ertifye you breth<sup>r</sup>e, of the grace of **G**od which was geuen in the congregacions of Macedonia, howe that y<sup>e</sup> aboundaunce of their reioysing is, that thei are tryed with muche tribulacion. And though thei were exceeding poore, yet haue they geue exceeding rychlye, & that in synghenes. For to their powers (I beare the recorde) ye & beyonde thei<sup>r</sup> power they were wyllyng of their owne accord, & prayed vs with great instance that we would receaue their benefyte, & suffre them to be partakers with other \* in ministryng to the sayntes. And this they did, not as we looked for: but gaue their owne selues first to the Lorde, & after vnto vs by y<sup>e</sup> will of God: so that we coulde not but desyre Titus, to accomplishe thesame beneuolence among you also, euen as he had begonne.

Now therefore, as ye are riche in al par

R

ties

Actes. xi. v  
1. Cor. xvi. 8.  
11. Cor. ix. 5  
Roma. xv. 27

## The second Epistle

ties, in sayth, in word, in knowlage, in al  
feruentnes, and in loue, whiche ye haue  
to vs: euen so see that ye be plenteous in  
this beneuolēce also. This say I, not as  
commaūdyng: but because of scrupulousnes,  
I do allowe the vnfaynednesse of youre  
loue towarde other men. For ye knowe  
the lyberallitie of our Lord Iesus Christ  
that though he was \*riche, yet for your  
sakes he became poore: that ye thowowe  
his pouertie might be made riche.

Roma. ix. c

And I geue counsell hereto. For this is  
expediēt for you, which began, not to do  
snelly, but also to wyl a yere ago. Now  
therfore performe the thyng whiche ye  
began to do: that as ther was in you a re  
dyngnes to wyl, euen so ye maye performe  
the dede \* of that which ye haue. For yf  
there be first a wyllyng mind, it is accep  
ted accordyng to that a man hath, & not  
accordyng to that he hath not.

1. Petri. iii. c  
1. Ionet. iii. b  
1. Mark. vii. d  
Luce. xxi. a

It is not my mynde that other be set  
at ease, and ye brought into combraunce  
but þ ther be egalnes now at this tyme:  
and that your aboundaunce may sucke  
their lacke: and that their aboundaunce  
may supplie your lacke: that ther maye  
be equalitee, agreyng to that whiche is  
writen: \* Be that had muche, had not þ  
more aboundaunce: & he þ had lytle, had  
nevertheles. Thākes be vnto God whi  
che put the same good mynd for you in þ  
herre

Exod. xxi. d

To the Corinthians. Fol. CC. lxxxii.  
heretofore Titus, which accepted þ request  
yee, rather he was so well wyllyng, that  
of his owne accord, he came vnto you.

We haue sente wyth hym the brother,  
whose laude is in the Gospell thorow  
out all the congregacions: and not that  
onely, but is also chosen of the congrega-  
cions to be a feloe with vs in our iorney  
concernyng this beneuolence that is my-  
nistrred by vs vnto the prayse of the same  
Lorde, & to steepe by your prompt mynde.

For this we exchewe, þ any man should  
rebuke vs in thys plenteous distribuciõ  
\*that is ministrred by vs (to the glory of the Lorde) &  
make prouision for honest thynges: not onely in the sight of the Lorde,  
but also in the sight of men. Roma. xii. 8

We haue sent wyth them a brother of  
oures, whome we haue ofte times pro-  
ued diligent in many thynges, but nowe  
muche more diligente. The great confi-  
dence which I haue in you, hath caused  
me this to do: partelye for Titus sake,  
whiche is my feloe and helper as concer-  
nyng you. Partelye because of other  
whiche are our brethren, and the messen-  
gers of the congregacions, and the glory  
of Christe. Wherefore, shew ye vnto them  
the proffes of your loue, and of our \*boas-  
tyng of you in the sight of the congrega-  
cions. 1. Thimo. ii. 8

The. ix. Chapter.



The second Epistle.

Actes. xi. d.  
i. Cor. xiii. a  
ii. Cor. vii. a  
Roma. xv. f

**I**f the ministryng to the saintes, it is but superfluous for me to wyte vnto you: for I knowe the redynes of your mynd, wherof I boast myself vnto the of Macedonia, & Achata was prepared a yere ago: & your ensample hath prouoked many. Neuerthelesse, yet haue I sent these brethren, least our boasting which I make of you, should be in vayne in this behalf, & ye (as I haue said) may prepare your selues: lest peradventure if they of Macedonia come to me, and fynd you vnprepared, we (I will not say ye) should be ashamed in this matter of boasting. Wherefore, I thought it necessary, to exhorde & brethren, to come before had vnto you, & to prepare your good blessing promysed afore, & it might be ready, so & it be a blessing, and not a defrauding.

Wis. xi. d.  
Gala. vi. b

Eccl. xxi. a  
and. xxi. b  
Eccl. xxi. b

Psal. cxi. b

\* This yet I say: he which soweth lyfle, shall reape litle, and \* he that soweth plenteously shall reape plenteously. And let euery man do accordyng as he hath purposed in his hert not grudgyng ye, or of necessitee. \* For God loueth a cherefull geuer. God is hable to make you rich in all grace, that ye in all thynges hauyng sufficient vnto the vniuersall, maye be ryche vnto all maner of good worke, as it is written: \* He hath sparled abroad, and hath geue to the poore, his righteousness remaineth for euer. He that ministrerh sede

To the Corinthians Fol. CC.lxxxiii.  
Iede vnto the lower minister bread also  
for Iede, & multiply your Iede, & increase  
the frutes of your righteousnes, & that  
on all partes, ye may be made riche into  
all synghenes, which causeth thow to be  
that thanks are geuen vnto God.

For the office of this ministraciō, not  
onely supplyeth the nede of the saintes:  
but also is aboundaunt herein, that for  
this laudable ministryng, thākes might  
be geuen to God of many, whiche prayse  
God for the obedience of youre consen-  
tyng to the Gospell of Christ, & for your  
synghenes in distributyng to the, and to  
all men, & in their prayers for you which  
long after you, for the aboundant grace  
of God in you. Thākes be vnto God for  
his unspeakeable gifte.

The .x. Chapter.

I Paul my self beseeche you by the meke-  
nes & softnes of Christ, which when  
I am present amonge you, am of no  
reputacion: but am bold toward you, be-  
yng absent. I beseeche you that I neede  
not to be bold when I am present (with  
that same confidence, wherewith I am  
supposed to haue bene bolde) agaynste  
some, whiche repute vs as though we  
walked carnally. For though we walke  
in the fleshe, yet we do not warre flesh-  
ly. \* For the weapens of our warrefare  
are not carnall thynges, but thynges

R iii mighty

Eph. vi. c

The second Epistle  
mightie in God, to cast doune strong hol-  
des, wherwith we ouerthrowe counsels  
and euery hye thyng & exalteth it selfe  
agaynst the knowlage of God, & bynge  
into captiuitie all ymagynacion to the  
obedience of Christ, & are readye to take  
vengeaunce on all disobedience, when  
youre obedience is fulfilled. Loke ye on  
thynges after the vtter apperaunce?

**C** If any man trust in hym selfe, that he  
is Christes, let hym consyde this agayn  
of hym selfe, that as he is Christes, eue so  
are we Christes. For though I boast my  
selfe more of oure authoritee (which the  
Lorde hath geuen vs, \*to edifye and not  
to destroye you) it shall not bee to my  
shame: lest I shuld seme, as though I wot  
about to make you afraide with letters.  
For the epistles (sayeth he) are sore and  
strong: but his bodyly plesente is weake  
and his speache rude. Let hym & isuche  
thynke on this wyse: that as we are in  
wordes by letters when we are absente,  
such are we in dedes, whē we are plesēt.

For we cannot fynd in oure hertes to  
make our selues of the nombre of them,  
or to compare our selues to them, which  
praise them selues. Neuertheles, whyle  
they measure them selues wyth the sel-  
ues, & compare them selues with the sel-  
ues, thei vnderstāde nought. But we wil  
not reioyce aboue mesure: but accordyng

To the Corinthians. Fol. CC. lxxxiij.  
to the measure of the rule, whiche God  
hath distributed vnto vs, a measure to  
teache euen vnto you. For we stretch not  
out our selues beyōd measure, as though  
we reached not vnto you. For eue to you  
also haue we come w<sup>th</sup> þ<sup>e</sup> Gospell of Christ  
& we boost not our selues out of measure  
in other mennes labours. Yea, and wee  
hope it will come to passe that whē your  
faith is increased among you wee shall  
bee magnified according to our measure  
more largely, and that I shall preache þ<sup>e</sup>  
Gospell in those regions whiche are be-  
yonde you: & not to boost of those thynges  
whiche by another mannes measure are  
prepared already. But let him that reioy-  
seth, reioyce in þ<sup>e</sup> Lorde. For he that prai-  
seth hymself, is not allowed; but he whō  
the Lorde praiseth.

The. xi. Chapter.

**W**ould to God, ye could haue suffe-  
red me a litle in my foolishnes: ye  
ye doe also forbear me. For I  
am gelous ouer you, with godly gelousy.  
For I haue coupled you to one manne,  
to make you a chaste virgin to Christ.

But I feare, lest it come to passe that  
as the Serpente beguyled Eue through  
his subtilty; euen so your wittes should  
bee corrupte from the singlenes that ye  
had towarde Christ. For if he ꝑcommeth  
preache another Iesus, thē hym whō we

\* Gene. iii. 1

R. iiii. preached



## The second Epistle.

preached: or if ye receiue another spirit, then þ which ye haue receiued, ether another Gospell, then that ye haue receiued, ye might right well haue been contente. For I suppose, that I was not behynde the chief Apostles. But though I bee rude in speakyng, yet I am not so in knowelage. Howbeit among you, wee haue been knowen to þ vtmost what wee are in all thynges. Did I therein synne, because I submitted my self, þ ye might bee exalted: & because I preached to you the Gospell of God free: I robbed other congregacions, and toke wages of them to dooe you seruice. And when I was presente with you, and had neede, \* I was chargeable to no manne: for that which was lackyng vnto me, þ brethren which came from Macedonia, supplied, and in all thynges, I kepte my selfe so that I should not bee chargeable to any manne and so will I kepe my selfe.

Actes. xx. 9.  
II. Cor. xiii. 6

**C** If þ truth of Christ be in me this reioysyng shall not bee taken fro me in þ regions of Achaia, Wherfore? because I loue you not? God knoweth. Neuerthelesse what I dooe, þ will I dooe, to cut awaie occasion fro them, which desire occasiō that they might bee founde like vnto vs, in that where in they reioyce. For suche false Apostles are disceatefull woorkers and fallow them selues like vnto the Apostles

To the Corinthians. Fol. CC. lxxxv.  
Apostles of Christe. And no maruail: for  
satan hymself is chaunged into þe fa-  
tion of an angell of lighte. Therefore it is no  
greate thyng though his ministers fa-  
tion thein selues, as though thei wer the mi-  
nisters of righteousnes: whose ende shal bee  
accordyng to their deedes.

I saie again, leste any manne thynke þat  
I am foolish: orels euen now take ye me  
as a foole, that I also make booste my self  
a litle: That I speake, I speake it not af-  
ter þe Lord, but as it wer foolishly, in this  
matter of boasting. Seing þat many reioice  
after the fleshe, I wil reioice also. For  
ye suffre fooles gladly, seying ye your sel-  
ues are wyse. For ye suffre if a manne  
bryng you into bondage: if a manne de-  
uoureth a manne take: if a manne exalte  
hymself: if a manne smite you on þe face.  
I speake as concerning rebuke, as though  
wee had been weake, (in this behalfe)

Howbeit, wherein soeuer any manne  
dare be bold (I speake foolishly) I dare  
bee bolde also. † Thei are Hebrewes, euen  
so am I: Thei are Israelites, euen so am  
I. Thei are the seede of Abraham, eue so  
am I. Thei are the ministers of Christ (I  
speake as a foole) I am more, in labours  
more aboundant: In stripes aboue mea-  
sure. In prison more plenteously. In  
deathe ofte. \* Of the Jewes fīue tymes  
receiued I euery tyme fouerty stripes

† 10hil. iii. a.

Dent. xxv. a.

## The seconde Epistle.

\*Act. xxi. e. saue one. \* Thise was I beaten with  
 †Act. xliii. b. rodde. † I was once stoned. \* I suffered  
 \*Act. xxi. g. thise whypwracke. Night and daie haue  
 I been in the deepe sea. In iorneiynge of-  
 ten: in pannels of waters: in pannels of rob-  
 bers: In leopardies of mine owne naciō:  
 \*Actes. v. d. in leoperdies emong the Bethen: \* in pa-  
 nels in the citee: in pannels in wildernes:  
 in pannels in the sea: in pannels emōg false  
 brethren: in laboure and trauaill: in wat-  
 chynge oftē: in hunger, in thirste: in fastyn-  
 ges often, in cold and in nakednes: besid  
 the thynges whiche outwardly happen  
 vnto me. I am combyred daiesly, and dooe  
 care for all congregacions. \* Who is  
 \*1. Cor. vi. d. weake, and I am not weake? Who is of-  
 fended, & I burne not? If I muste nedes  
 boost, I will booste of the thynges that  
 concerne myne infirmities

### The. xii. Chapter.

Be God and father of our Lorde  
 Iesus Christe, whiche is blessed  
 for euermore, knoweth, that I lie  
 not. \* In the citee of Damasco, the go-  
 uernoure of the people vnder kyng Ares-  
 tas, laied watche in the citee of the Da-  
 \*Actes. ix. d. mascēs, and would haue caught me: and  
 \* at a wyndowe was I let doune in a ba-  
 sket through þ wal, & so scaped I his han-  
 des. Doubtles, it is not expedient for me  
 to boost, I will come to visions and reue-  
 lacions of the Lorde. I knowe a manne  
in

To the Corinthians. Fol. CC. lxxvii.  
in Christ, aboue fourtene yeres ago (whe-  
ther he wer in the body I cannot tell, or  
whether he wer out of the body I cannot  
tell, God knoweth) how that he was ta-  
ken vp into þ third heauē. And I knowe  
thesame manne (whether in the body, or  
out of the body, I cannot tell, God kno-  
weth) how that he was taken into Para-  
dise, and hearde secrete woordes whiche  
no manne can vtter. Of this manne will  
I boost, but of my self will I not boost, ex-  
cept it bee of mine infirmities: for though  
I boost, I shal not be a foole, for I would  
saie þ truth. Neuerthelesse, I spare you  
lest any māne should thinke of me, aboue  
that whiche he seeth me to bee, or that he  
heareth of me. And lest I should be exal-  
ted out of measure through the excellēcy  
of the reuelacions: there was geue vnto  
me vniquietnes through the fleshe, euen  
the messenger of Satan to buffet me: be-  
cause I should not be exalted out of mea-  
sure. For this thyng besought I þ Lorde  
thuse, that it might departe from me. And  
he saied vnto me: my grace is sufficiente  
for thee. For my strength is made perfect  
through weakenes. Werie gladly there-  
fore will I reioice of my weakenes, that  
þ strength of Christ maie dwell in me. &  
Therefore haue I delectaciō in infirmi-  
ties, in rebukes, in nede, in persecutions  
and in anguishes for Christes sake: For  
when



The second Epistle.

1. Cor. ix. 8.

Notes. xx. g.

ii. Cor. xi. 8

Eccle. xlii. c

A. Reg. xlii. a.

When I am weake, then am I strong. I  
am become a foole in boasting my self.  
Ye haue compelled me: for I ought to haue  
been commended of you. † For in nothing  
was I inferior vnto the chief Apostles,  
though I bee nothing, yet the tokens of  
an Apostle wer wrought emōg you, with  
all patience, and signes and wōders, and  
mighty deedes. For what is it, where in  
ye wer inferiours vnto other congregaci-  
ons, except it bee herein, that I was not  
chargeable vnto. Forgive me this wōg.  
Behold, now the thirde tyme I am ready  
to come vnto you: and yet will I not bee  
chargeable vnto you. For \* I seeke not  
yours, but you. For the children ought  
not to lāie by for the fathers & mothers  
but y fathers & mothers for the childē.

I will verie gladly bestowe, and will  
bee bestowed for your soules: though the  
more I loue you, the lesse I am loued a-  
gain. But bee it that I was chargeable  
vnto you: neuerthelesse whē I was craf-  
ty, I toke you with guyle. Did I pil you  
by any of them, whom I sent vnto you?  
I desired Tytus, and with hym I sent a  
brother. Did Titus defraude you of any  
thyng? Walked wee not in one spirite?  
Walked wee not in like steppes? Again,  
thynke ye, that wee excuse our selues vn-  
to you? Wee speake in Christ in the sight  
of God. But we dooe allthinges (dearly  
beloued

to the Corinthians. CC.lxxxvii.  
 beloued) for your edifying. For I feare,  
 lest it come to passe, that when I come, I  
 shall not fynde you suche as I wold, and  
 that I shalbe founde vnto you suche as I  
 feare, lest there be founde among you \* de \* Gala. v. d.  
 bate, enuiyng, wrath, strife, backbitinges  
 whisperynges, swellinges and disorde.  
 I feare, lest when I come agayne, God  
 byrnyng me lets among you, and I be con-  
 strained to bewail many of them which  
 haue synned all redy and haue not repen-  
 ted of the \* vncleannes: and fornicacyon & \* 1. Cor. v. s.  
 wantennes whiche they haue comytted.

**The. xij. Chapter.**

**N**ow come I þ third time vnto you **H**  
 \* in the mouth of two or thre wit- \* Den. xii. d.  
 nesses shall euery worde be stablyshed. I \* Mat. xviij. c.  
 tolde you before, and tell you before: and \* John. viij. c.  
 as I sayd when I was present with you  
 the seconde tyme, so wyte I now beyng  
 absent, to them whiche in tyme past haue  
 synned, and to all other: that yf I come  
 agayne, I wyl not spare, seyng that ye  
 seeke experience of Christe \* whiche spea- \* Math. x. d.  
 keth in me, which among you is not weake  
 but is mighty in you. For though he was  
 crucifyed in weaknes, yet lyueth he tho-  
 row þ power of God. And we no doubt  
 are weake in hym: but we shal lyue with  
 hym: by the might of God among you.

\* Proue your selues, whether ye are \* 1. Cor. xi. d.  
 in the fayth or not. Examine youre owne  
 selues

### The Epistle.

selues, knowe ye not youre owne selues,  
how that Iesus Christ is in you, excepte  
ye bee castawaies? I trust ye shall know,  
þ we are not castawaies. I desyre before  
God that ye doo none euell, not that wee  
shuld seme cōmendable, but that ye shuld  
doo that whiche is honest: and let vs bee  
counted as castawayes: We can doo no-  
thyng agaynst the trueth, but for þ truth  
We are glad when we are weake, and ye  
**C** strong. This also we wysh for, even your  
perfectnes. Therefore wyte I these thyn-  
ges beyng absent, lest when I am present  
I shulde vse sharpenes, accordyng to the  
xl. Cor. xiii. power, \* which the Lorde hath geuen me  
to edifye, and not to destroy. Finally bre-  
thren, fare ye well: be perfect, bee of good  
comforte, be of one mynde, lyue in peace,  
xl. Cor. xvi. and the God of loue & peace, shalbe with  
you. \* Grete one another in an holy kisse  
All the sainctes salute you. The grace of  
oure Lorde Iesus Christ, and the loue of  
God, and the felyshyp of the holy ghoſte  
bee with you all. Amen.

**T**he ende of the seconde epistle to  
the Corinthians.

**S**ente from Phylippos a cytie in  
Macedonia, by Titus and  
Lucas.

The

To the Galathians. Fol. CCCCxviii.  
**T**he Epistle of Saincte Paule  
 the Apostle, vnto the Gala-  
 thians.

**T**he fyrst Chapter,



Paul an Apostle, not of men  
 neither by man, but by Je-  
 sus Christ, & by God the fa-  
 ther, which raised hym vp  
 from death: and all the bre-  
 thren whiche are with me.

Vnto the congregacions of Galacia  
 \* Grace be with you & peace from God  
 the father, and from our Lord Iesus  
 Christe, whiche gaue hym selfe for our  
 synnes, to deliuer vs from this presente  
 euell worlde, accordynge to the wyll of  
 God our father, to whom be praise for e-  
 uer and euer. Amen.

\* Rom. i. a.  
 i. Cor. i. a.  
 ii. Cor. i. a.

I marvel, that ye are so sone turned  
 from Christe whiche called you by grace  
 vnto another Gospell which is nothyng  
 els, but that there be some, which trouble  
 you, and \*intende to peruert the Gospell  
 of Christ. Neuerthelesse, though we our-  
 selues, or an angell from heauen, preache  
 any other Gospell vnto you, then þ which  
 wee haue preached vnto you, let hym bee  
 accursed. As we sayde before, so saye I  
 nowe agayne, yf any manne preache any  
 other

Actos. xv. a.



## The Epistle

other Gospell vnto you: then þe haue receyued, let hym be accursed. Do I now  
 \*Job. xxi. a. speake vnto men or vnto God? Other go I aboute to please menne: \* For if I had hytherto studyed to please men, I were not the seruaunt of Chryste.

\* I certifye you brethren, that þe Gospel whiche was preached of me, was not  
 C after the maner of men. For I neither receyued it, nor learned it of man, but by þe reuelacion of Iesus Chryste. For ye haue heard of my conuersacion in tyme past, in the Jewes way, how þe beyonde measure  
 Acte. viii. a. \* I persecuted the congregacion of God  
 ix. a. xxi. a. and spoyled it: and preuailed in þe Jewes  
 and. xxi. b. waye aboue many of my companions in  
 i. Cor. x. b. mine owne nacion: þeyng a very feruent  
 þe Phil. iii. a. meaner of the tradicions of the elders.

But when it pleased God, which se-  
 perated me from my mothers wombe, &  
 \* Acte. ix. e. \* called me hereunto by his grace, for to  
 declare his sonne by me, þe I wuld preach  
 hym among þe heathen: immediatly I co-  
 \* Acte. xvi. c. mened not of the mater with \* fleshe and  
 bloude, nether returned to Ierusalem, to  
 them which wer Apostles before me: but  
 went my waies into Arabia, and came a-  
 gain vnto Damasco. The after thre yere,  
 P I returned to Ierusalem to se Peter, and  
 abode with hym. xv. dayes. Other of the  
 Apostles sawe I none, save James þe Loz-  
 des brother. The thinges which I write  
 vnto

To the Galathians. Fol. CC. lxxxix.  
vnto you: behold, before God I lye not.

\*After that came I into the coastes of *Actes. xli. b*  
Syria and Cilicia; & was vnknownen as  
touchyng my person vnto the congrega-  
cions of Jewry, which wer in Christ. But  
this they hard onely, that he which per-  
secuted vs in time past, now preacheth &  
saythe, whiche before he destroyed: And  
they glorified God in me. &

The. ii. Chapter.

*Ben. xliii. peres* therafter, I wente *Actes. xli. a*  
vnto again to Ierusalem \*with Bar-  
nabas; and toke Titus with me. I  
went vnto also by reuelacion, & commened  
with the, of the Gospell which I preach  
among the Gentyls (but specially) with  
them whiche were counted chiefe, least I  
should runne or had runne in vayne. Al-  
so Titus which was with me, though he  
were a Greke, yet was not compelled to  
be circumcysed: and that because of incō-  
miers beyng false brethren, whiche came  
in preuely to spie out our lybertie which  
we haue in Christ Iesus, that thei might  
brynge vs into bondage. To whome we  
gave no roume, no not for the time (as cō-  
cernyng to be brought into subieccion)  
because that the trueth of the Gospell  
might continue with you. *B.*

Of them whiche seemed to be somewhat  
(what thei wer in time passed it maketh  
no matter to me: \*God loketh on & out-  
warde

*ii. Cor. xli. b*  
*Eccle. xxi. b*  
*Actes. x. e*  
*Roma. ii. b*  
*Ephe. vi. b*  
*Collos. iii. b*

## The Epistle

ward apperaunce of no man) neuertheles they which seemed great, added nothing to me. But contrary wise, whē they saw that the Gospell ouer the vncircumcisiō was commytted vnto me, as the Gospell ouer the circumcysion was commytted vnto Peter (for he that was myghtie in Peter in the Apostleshipp ouer the circumcysion, the same was mighty in me among the Gentyles) when they perceaued the grace that was geuen vnto me, then James, Cephas & Iohn, which seemed to be pylers, gaue to me & Barnabas p̄ ryght handes of that felowship, that we shuld be Apostles among the Heathē, and they in the circumcysion: onely that we shuld remember the poore. \* Wherein also I was diligent to do the same.

Actes .xi. d  
ii. Corin. ix. a

But whē Peter was come to Antioche I withstode him openly, because he was worthy to be blamed. For yet that certain came from James, he did cate with the Gentyles. But when they were come, he withdrew and separated hym self fro them, fearyng them which were of p̄ circumcission. And the other Jewes dissembled as well as he: in so much that Barnabas also was brought into their simulation. But whē I sawe, that they went not the right way after the truthe of the Gospell, I said vnto Peter before them al: yf thou beyng a Jew, lyuest after the maner

To the Galathians fol. CC. xc.  
 manner of the Gentyls and not as do the  
 Jewes: why causest thou þ Gentyls to  
 lyue as do the Jewes? For we which are  
 \* Jewes by nature, & not synners of the Philip. iij. a  
 Gentyls, know, that a man is not iusti- † Roma. iij. c  
 fied by the dedes of the lawe, but but by  
 the fayth of Iesus Christe: And we haue  
 beleued on Iesus Christe, þ we might be  
 iustified by the fayth of Christ, & not by  
 the dedes of the lawe: because that by the  
 dedes of þ lawe no fleshe shalbe iustified.

If while we seke to be made righteous  
 by Christ, we oure selues are found syn-  
 ners; is Christ then þ minister of synne?  
 God forbyd. For yf I buylde agayn the  
 thynges whiche I destroyed, then make  
 I my selfe a trespasser. For I thoroowe þ  
 lawe, haue bene dead to the lawe: that I  
 myghte lyue vnto God. I am crucified  
 with Christe: Neuerthelesse, I lyue: yet  
 now not I, but Christ lyueth in me. The  
 life whiche I nowe lyue in the fleshe, I  
 lyue by the faythe of the sonne of God,  
 \* which loued me, and gaue hym self for  
 me. I despyse not the grace of God. For  
 \* yf righteousnes come of the lawe, then  
 Christ dyed in vayne. Eph. b. a  
Roma. iiii. d

**¶ The. iij. Chapter.**

Ye folish Galathias: who hath be-  
 witched you, þ ye should not beleue  
 the truthe? To whom Iesus Christ  
 was describ'd before the eyes, and now  
 ¶ ii among



## The Epistle

among you crucified. This onely would I learne of you, whether ye receaued the sprite by the dedes of the lawe, or by the preaching of the faith? Are ye so vnwise that after ye haue begonne in the spryte ye now ende in the fleshe? So many thinges ye haue suffred in vayne, yf it be also in vayne. Moreouer, he that ministrerth to you y<sup>e</sup> sprite, & worketh myracles among you, doth he it thorow the dedes of the lawe, or by preaching of the faith. I knowe as Abraham beleued God, & it was ascribed to him for righteousness. Ye knowe therfore, that they whiche are of faith, thesame are the children of Abraham.

**B** For the scripture seying afore hande, y<sup>e</sup> God would iustifye the Hethen thorow faith, shewed before had glad tydynges vnto Abraham, sayng: \* In the shall all nacions be blessed. So then, they whiche are of faith, are blessed with faithfull Abraham. For as many as are of the dedes of the law, are subiecte to the curse. For it is written \* cursed be euery one, y<sup>e</sup> continueth not in all thynges which are written in the booke of the law, to fulfyll them. That no man is iustified by the lawe in the sight of God it is euidente. \* For y<sup>e</sup> iust shall lyue by faith. The law is not of faith but the man that fulfilleth the thynges contayned in the lawe, shall liue in them. Christ hath deliuered

Gene. xii. b  
Roma. iiii. a  
Jacobi. ii. d

Gene. xii. a  
and. xxi. b

Deut. xxvii. d

Actes. ii. a  
Roma. i. c  
Heb. x. g  
Ileu. xlviii. a  
Ezeche. xx. b  
Roma. x. a

To the Galathians. Fol. CC. xxi.  
 & from the curſe of þ lawe, in as muche  
 as he was made accurſed for vs. For it  
 is writtē: þ curſed is euery one, that han  
 geth on tree, that the bleſſyng of Abrahā  
 might come on the Gentiles through Je  
 ſus Chriſte, that wee mighte receiue the  
 promes of the ſpirite through faithē. # Den. xxi. d.

Brethren, I ſpeake after the maner of C  
 menne. Though it bee but a mannes te  
 ſtament, yet no manne diſpiſeth it, or ad  
 deth any thyng thereto, if it bee alowed.  
 \* To Abraham & his ſeede wer the pro  
 miſes made, he ſaith not in the ſeedes, as  
 many: but in thy ſeede, as of one, whiche  
 is Chriſt. This I ſaie, þ the lawe whiche  
 began afterward, beyond \* . CCC. xxx.  
 yeres, dooth not diſanull the teſtament,  
 that was confirmed afore of God vnto  
 Chriſt warde, to make þ promes of none  
 effect. þ For if the inheritaunce come of þ  
 lawe, it cometh not now of promes. But  
 God gaue it vnto Abraham by promes. # Gen. xv. e.  
Exodi. xiii. f.  
Judici. b. b.  
Actes. vii. a.

Wherefore thē ſerueth þ lawe? \* The  
 lawe was added becauſe of tranſgreſſiō  
 (till the ſeede came, to whom the promes  
 was made) & it was ordained þ by angels  
 in þ hande of a mediator. A mediator is  
 not a mediator or one. But God is one.  
 \* Is the lawe then againſt þ promes of  
 God? God forbid, for if there had been  
 a lawe geuen whiche coulde haue geuen  
 life: then no doubtē righteouſnes ſhould  
 come # Roma. iiii. c.  
Ro. b. c. vii. b  
Actes. vii. g.  
Roma. vii. r.  
i. Timo. i. b.

## The Epistle.

come by the lawe. But the scripture concluded all thynges vnder synne, that the promes by þe faithe of Ihesu Christ should bee geuen vnto theim that beleue. But before that faith came, wee wer kept vnder the lawe and wer shut vp vnto faith whiche should afterwarde bee declared.

**D** Wherfore, the lawe was our scolemaster vnto Christe, þe wee might bee made righteous by faith. But after þe faithe is come, wee are no lenger vnder þe scolemaster. For ye are all þe children of God because ye beleue in Christ Iesu. For all ye thatt are baptised, haue putte on Christ. There is no Jewe nether Gentill: ther is nether bonde nether free: there is nether manne ner woman: for ye are all one in Christ Iesu. If ye bee Christes, the are ye Abrahams seide, and heires accordyng to the promes. ¶ The.iiii. Chapter. \*

**A** **A**s I saie, that the heire (as lōg as he is a childe) differeth not frō a seruaunt, though he bee Lorde of all, but is vnder tutors and gouerners, vntill the tyme that the father hath appointed. Euen so wee also, whē wee wer children, wer in bondage vnder the ordinances of the worlde. But when þe tyme was full come, God set this soōne, borne of a woman & made bonde vnto the lawe to redeme theim whiche wer bonde vnto þe lawe: that wee through eleccion might receiue

¶ Luke. xx. b.  
¶ Ion. iii. e.  
¶ Roma. viii. a

To the Galathians. Fol. CC. cxii.  
 receiue the inheritaunce that belongeth  
 vnto þ natural sonnes. Because ye are  
 sonnes \* God hath set the spirite of his *Roma. viii. c.*  
 sonne into oure heartes, whiche crieth  
 Abba father. Wherefore now þ art not a  
 seruaſit: but a sonne. If thou be a ſonne  
 thou arte also an heire of God through  
 Chriſt. & Notwithſtandyn, when ye knew  
 not God, ye did ſeruiſe vnto theim: whi- *i. Cor. blii. a.*  
 che by nature are no godes. But now af-  
 ter that ye haue known God (ye rather  
 are knowe of God) how is it þ ye tourne  
 again vnto the weake, and þ beggerly or- *Coloſſe. ii. v.*  
 dinaunces, where vnto again ye deſire a  
 freſhe to be in bōdage? Ye obſerue daies,  
 and monethes, and tymes, and peres. ¶ *B*  
 am in feare of you, leſt I haue beſtowed  
 on you labour in vain.

Brethren I beſeche you, be ye as I am  
 for I am as ye are. Ye haue not hurte me  
 at all. Ye knowe, how through infirmite  
 of the fleſhe, I preached the Goſpell vn-  
 to you at the firſte. And my temptation  
 whiche was in the fleſhe, ye diſpiſed uot  
 nether abhorred: but receiued me as an  
 Angell of God: euen as Chriſte Jeſus.  
 What is then your felicite? For I beare  
 you record, that if it had been poſſible ye  
 would haue plucked out your owne eies  
 and haue geuen theim to me. Am I there-  
 fore become your enemy, becauſe I tell  
 you the trueth?

D iiii. Theſ



## The Epistle.

**C** Thei are gelous ouer you amisse. Yea thei intēde to exclude you, that ye should bee feruent to theim warde. It is good alwaies to bee feruent in a good thyng, and not onely when I am present w<sup>th</sup> you. My litle children (of whom I trauaile in birthe again, vntill Christe bee fassioned in you) I would I wer w<sup>th</sup> you now, and could chaunge my voyce: for I stand in a doubt of you. Tell me (ye that desire to bee vnder the lawe) dooe ye not heare of the lawe? For it is written, **†** Abraham had twoo soounes **†** **†** one by a bond maide **†** the other by a free woman. Yea, & he whiche was borne of the bonde woman was borne after **†** flesh: but he whiche was of the free womā, was borne by promes. Whiche thynges are spoken by an allegory. For these are twoo testamētes **†** one from the mounte Sina, whiche gēdeth vnto bōdage, which is Agar, for moūt Sina is Agar in Arabia, & bordeth vpon **†** citee, whiche is now called Ierusalē and is in bondage with her childre.

**†** Gen. xxi. a.  
**★** Gen. xxi. a.  
 Hebr. xi. a.

**D** But **†** Ierusalē, whiche is aboue, is free whiche is the mother of vs all. For it is written: **★** reioyse **†** barren, that bearest no children: breake forth & crie, thou that trauailest not. For **†** desolate hath many mo children, thē she whiche hath an husbāde. Brethren, wee are after Isaac the children of promes. But as then he that was

**†** Apo. xxi. a.  
**★** Esa. lxi. a.

To the Galathians. Fol. CC. cxiii.  
was borne after the flesh, persecuted  
hym that was borne after the sprite, E-  
uen so is it now. Neuerthelesse, what sai-  
eth the scripture putte awaie the bonde Gene. xxi. b.  
woman and her soonne. For the soonne  
of the bonde woman, shall not bee heire  
with the soonne of the free woman: So  
then brethren wee are not children of the  
bonde woman: but of the free woman.

The. v. Chapter.

**S**ande fast therfore in the liberty **A**  
wherewith Christe hath made vs  
free, and wrappe not your selues  
again in \* the yoke of bondage. Beholde \* Gal. iv. a.  
I Paull saie vnto you, that if ye bee cir- † Act. xxi. a.  
cumcised, Christe shall profite you no-  
thyng at all. I testifie again to every  
manne whiche is circumcised, that he is  
bounde to kepe the whole lawe. Christ is  
become but in vain vnto you: as many of  
you as are iustified by the lawe are falle  
from grace. We loke for and hope in the  
spirite, to bee iustified through faith.  
\* For in Iesu Christe, nether is circumci- Galat. vii. a.  
sion any thyng worth, nether yet vncir-  
cumcision, but faith \* whiche worketh i. Cor. xiii. a.  
by loue. Ye did runne well: who was a  
lette vnto, that ye should not beleue the  
truth (consent vnto no manne). Euen the cos-  
saill whiche came not of hym & calleth  
you: \* A litle leauen dooeth leauen the i. Corin. v. a.  
whole lombe of dowe.

## The Epistle.

26 I haue trust towarde you in the Lorde  
that ye shall bee none other wise minded  
But he þ troubleth you, shall beare his  
iudgement what soeuer he bee. Brethren  
if I yet preache circumcision, why dooe  
I then yet suffre persecucion? Then is þ  
flaunder of the crosse ceased. I would to  
God, thei wer separated from you, whi-  
che trouble you. Brethren, ye wer called  
into libertee: onely þ lette not your libertee  
bee an occasiõ vnto the flesh: but by  
loue (of the spirite) serue one another. For al  
the lawe is fulfilled in one woorde, whi-  
che is this: þ thou shalt loue thyne neigh-  
boure as thy self. If ye bite and deuoure  
one another: take heede, lest ye bee like-  
wise consumed one one of another. þ

Rom. xiii. a.  
i. Cor. viii. a.

Math. xlii. b.  
Mark. xii. c.  
Luke. xix. d.  
Rom. xiii. e.  
James. ii. b.

C þ I saie: walke in the spirite, and ful-  
fill not the luste of the flesh. For the  
flesh lusteth contrary to the spirite, and  
þ the spirite contrary to the flesh: These  
are contrary one to another, so þ ye can-  
not dooe whatsoeuer ye would. But if  
ye bee led of þ spirite, then are ye not vn-  
der þ lawe. The deedes of þ flesh are ma-  
nifest, whiche are these, aduoutrey, forni-  
caciõ, vnclēnes, wantōnes, worshipping  
of images, witchcraft, hatred, variācie,  
zele, wrath, strife, sediciõ, sectes, enuiyng  
murder, dronckēnes, glottony, and such  
like: of the whiche I tel you before as I  
haue told you in tyme past, þ thei which  
commit

Mat. xxvi. d.

ii. Cor. vi. b.  
Ephes. v. a.

To the Galathians. fol. CC. xciiij.  
commit suche thynges, shall not be inher-  
ytours of the kyngdom of God. Contra-  
rely, the frute of the spiryte, is loue, ioye  
peace, long suffering, gentlenes, goodnes  
faithfulnes, mekenes, temperaunce. \* *Timo. i. b.*  
Agaynst suche there is no lawe. They that  
are Christes haue crucifyed þe flesh with  
the afflictions and lustes. 4

\* Yf we lye in þe spiryte, let vs walke  
in the spiryte. Let vs not be despyous of  
baine glorie, prouokynge one another, en-  
uynge one another.

### The. vi. Chapter.

**B**rethren, if a man also be taken in a  
ny faute, ye which are spiritual:  
helpe to amend hym in þe spirite of  
mekenes: consydering thy selfe, lest þe al-  
so be tēpted. \* Beare ye one anothers bur-  
then, & so fulfyl the law of Christ. For yf  
any man seme to him selfe that he is som-  
what, when in dede he is nothing, þe same  
deceiueth his owne mind. Let euery man  
proue his owne worke, and then shall he  
haue reioysynge, onely in his owne selfe,  
and not in another. For euery man shall  
beare his owne burthen. *Roma. xiiij. a.*

\* Let hym that is taught in the worde  
minister vnto hym þe teacheth hym, in all  
good thynges. Be not deceiued, God not  
mocked. For whatsoeuer a man soweth  
þe shall he also reape, For he þe soweth in  
his *Roma. xvi. f.*  
*i. Corin. ix. b.*  
*Job. i. b.*



### The Epistle.

his fleſhe, ſhall of the fleſhe reape corrup-  
cyon: But he that ſoweth in the ſpyrte,  
ſhall of the ſpyrite reape lyfe euerlaſting  
11. Theſ. iii. b \* Let vs not be wery of wel dooynge. For  
when the tyme is come, wee ſhall reape  
withoute weryneſſe. Whyle wee haue  
therfore tyme: lette vs doo good vnto all  
men, and eſpecially vnto them which are  
of the houſholde of faythe. †

e Ye ſe, how large a letter I haue writte  
vnto you with myne owne hand. As ma-  
ny as deſyre with outward apperaunce to  
pleaſe carnally the ſame conſtrain you to  
be circumciſed, only leſt they ſhulde ſuf-  
fer perſecucion for the croſſe of Chryſte.  
For they them ſelues which are circum-  
ciſed kepe not the law: but deſire to haue  
you cyrcumcyſed, that they myghte re-  
ioyce in your fleſhe.

d God forbyd that I ſhulde reioyce, but  
in the croſſe of our Lord Jeſu Chriſte,  
wherby the worlde is crucified vnto me,  
and I vnto the worlde. For \* in Chriſt Je-  
ſu nether circumciſion auaileth any thing  
at all, nor vncircumciſion: but a newe cre-  
ature. And as many as walke accordyng  
to this rule, peace bee on them, and mer-  
cy, and vpon Iſr: ell that pertayneth to  
God. From henceforth, lette no man put  
me to buſynes. \* For I beare in my body  
the markes of the Lord Jeſu. Brethren,  
the grace of our Lord Jeſu Chryſte bee  
with

\* Gala. b. a.

11. Cor. iiii. e

To the Ephesians. Fol. CC. xcv.  
With youre spiryte: A M E N.

The Epistle vnto the Galathians  
was sent from Rome.

The Epistle of Saincte  
Paule the Apostle vnto the  
Ephesians.

The first Chapter.



Paule an Apostle of Iesu  
Christ by the will of God.

To the sainctes, whiche  
are at Ephesus, & to theim  
whiche belcve on Iesus  
Christe.

\* Grace bee with you & peace from God  
our father, & from the Lord Iesus Christ

\* Roma. i. a.  
i. Corin. i. a.  
ii. Cor. i. a.  
i. Peter. i. a.  
Gala. i. a.  
ii. Peter. i. a.

¶ Blessed be God ꝑ father of our Lord  
Iesus Christ, which hath blessed vs with  
all maner of spiritual blessing in heauē  
ly thinges by Christ, according as he had  
chosen vs in him, before the foundations  
of the worlde were layde that we shulde  
be holy, and withoute blame before hym,  
thorow loue. Whiche ordeyned vs before  
thorowe Iesus Christe to be heyes vnto  
hym selfe, according to the good pleasure  
of his wyll, to the praise of the glorie of  
his grace, wherewith he hath made vs ac-  
cepted thorowe the beloued.

¶

\* By whom we haue redempcion tho  
rowe his bloude, euen the forgeuenes of  
synnes, accordyng to the riches of grace:  
wherof

\* Colos. i. b.

## The Epistle.

\*Gala. iiii. a

Wherof he hath ministred vnto vs abundantly in all wysdom and prudence. And hath opened vnto vs þe mystery of his will according to his good pleasure, which he had purposed in hym selfe, to haue it declared, \*when the tyme was full come: þe myght set by all thynges perfectly by Christe (bothe the thynges whiche are in heauen, & the thynges which are in earth) euen by hym, by whom we are made heires, and were therto predestynate according to the purpose of hym by whose power all thynges are wrought accordyng to the purpose of his owne wyll: that we (which before beleued in Christ) shoulde be vnto the praise of his glory.

Rom. viii. a.  
ii. Corin. i. b  
and. b. a.

In whom also we beleue, for as much as we haue heard the worde of trueth, euen the Gospell of your saluacyon: wher in when ye had beleued, \*ye were sealed with the holy spiryte of promes whiche is the earnest of our inheritaunce for the recoueryng of the purchased possession, vnto the praise of his glory

\*Roma. i. b  
Philip. i. b  
Collos. i. a.  
i. Test. a.

Wherefore, I also (after that I heard of the faith which ye haue in the Lord Iesu, & loue vnto all þe saintes) \*cease not to geue thanks for you, makyng mencions of you in my prayers: that the God of our Lord Iesus Christ, the father of glorye, may geue vnto you þe spiryte of wysdome by the knowlage of hym selfe, & lighten þe eyes

**To the Ephesians. CC.xcvi.**  
 eyes of your myndes, that ye may know  
 what þ\* hope is, whereunto he hath cal- Rom. x. 9.  
 led you, and how riche the glory is of his  
 inheritaunce vpon þ\* saintes, and what  
 is the exceeding greatnes of his power to  
 vs ward, whiche beleue accordyng to the  
 workyng of þ\* his myghtye power, which  
 he wrought in Christ, when he raised him  
 from the dead, \* and set him on his right Psal. cx. 2.  
 hande in heauenty thynges, aboue \* all  
 rule, and power, and myght and domini- \* Dani. vii. 13  
 on, and aboue euery name that is named  
 not in this worlde onely, but also in the  
 worlde to come: and \* hath put all thyn- \* Psal. lxxxviii. 11  
 ges vnder his fete, ‡ \* hath made hym a- Heb. c. ii. 8  
 boue all thynges ‡ the head of the congre- i. Cor. xv. 20  
 gacyon, whiche is his bodye and the ful- ‡ Ephe. v. 23  
 nes of hym, that fylleth all in all. Collos. i. c.

### The. ii. Chapter.

**And you hath he quickened, when**  
**as ye were dead in trespasses, and**  
**synnes, in the which \* in tyme pas** Roma. v. 6  
**sed ye walked, accordyng to the course of** Collos. i. c.  
**this world, euen after the gouernour that**  
**ruleth in the ayre, the spierite that now**  
**worketh in the chyldren of vnbefese \* e-**  
**mong whome we all had our conuersacy** \* Collos. iii. 10  
**on also in tyme past, in the lustes of oure**  
**fleshe, and fulfilled the wyll of the flesh**  
**and of the minde: and were by nature the**  
**chyldren of wrath, euen as wel as other.**

But



## The Epistle.

**B**ut God whiche is ryche in mercye,  
 (for his greate loue wherewith he loued  
 vs) euen when we were deade by synnes  
 quynckened vs together in Chryste (\* by  
 grace are ye saued) and raised vs vp toge-  
 ther with hym & made vs sytte together  
 w<sup>th</sup> hym among theim of heauen in Chryst  
 Iesu. That in tymes to come, he myghte  
 shewe the exceding riches of his grace, in  
 kyndnes to vs ward thorow Christ Iesu  
 for by grace are ye made safe thorowe  
 faith, and that not of your selues. It is þ  
 gyfte of God, and cometh not of workes,  
 leest any man should boast hym selfe. For  
 wee are his workmanshippe, created in  
 Christ Iesu vnto \*good workes, whiche  
 God ordeined, þ we shuld walke in them

*Just. xxb. d.*  
*Titus. i. b.*

**C**Wherefore, remembre that ye being in  
 tyme passed Gentils in the flesh, wer cal-  
 led vncircumcysyon from that whiche is  
 called \*circumcysyon in the fleshe, which  
 circumcysyon is made by handes. Remem-  
 ber (I saie) þ at that tyme ye were with-  
 out Christ, beyng aliantes from the com-  
 men welth of Israel, and straungers fro  
 the testamētes of the promes, and had no  
 hope, & wer without God in this worlde  
 But now by the meanes of Iesu Chryst,  
 ye which somtime wer farre of, are made  
 nye by the bloude of Chryste.

*Phillip. iiii. a.*  
*Collo. ii. b.*

For he is our peace, which hath made  
 of both one, & hath broken doune the wal  
 that

To the Ephelians. Fol. CC. xcviij.  
that was a stoppe betwene vs, and hath  
also put away thoro his fleſhe, & cauſe  
of hatred, euen the lawe of commaunde-  
mentes containned in the lawe wyrtten,  
for to make of twayne one newe man in  
hym ſelfe, ſo makynge peace: and to recon-  
cyle both vnto God in one body thoro  
the croſſe, & ſlewe hatred therby, & came  
and preached peace in you whiche were a  
farre of, & to them that wer nye. For tho-  
ro hym we both haue an entraunce, in  
one ſprite vnto the father.

\* Now therefore ye are not ſtraungers  
and forenes: but ciſeyns with the ſayn-  
tes, & of the houſhold of God: & are built  
vpon the \* foundation of the Apoſtles &  
prophetes, & Jeſus Chriſte hym ſelfe be-  
yng the head corner ſtone, in whō what  
buyldynge ſoeuer is coupled together, it  
groweth vnto an holie tēple in ꝑ Lorde,  
in whom ye alſo are built together, to be  
an habitation of God thoro the (holie)  
goſte. ¶ The. iij. Chapter.

1. Corin. iii. b

Eſa. cxviii. d

Pla. cxviii. e

Mathe. xxi. d

Roma. ix. f

1. Pet. ii. b

Of this cauſe, I Paule am a preſe-  
nter of Jeſus Chriſt for you Hethen:

Yf ye haue herd of ꝑ miniſtracion of  
the grace of God \* which is geuen me to  
poutward. For \* by reuelacion ſhewed he  
the miſtery vnto me, as I wrote afore in  
ſeue wordes, wherby when ye reade, ye  
maye vnderſtande my knowlage in the  
miſtery of Chriſt, which miſtery in times  
passed

Actes. xiii. a

Gala. i. b

## The Epistle

passed was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles & prophetes by the sprite: that the Gentyls should be inheritous also, & of the same bodye, and partakers of his promes in Christ, by the meanes of the gesspell, wherof I am made a mynister, accordyng to the gift of the grace of God whiche is geuen vnto me after the workyng of hys power.

**B.** *1. Cor. xv. 2* Vnto me the \*least of al sayntes is this grace geuen, & I should preache amenge the Gentyls & vnsarcheable ryches of Christ, & to make all men se, what the felshyp of the mystery is, which from the begynnynge of the worlde hath bene hyd in God which made all thynges thorow Iesus Christ: to the intent, & now vnto & rulers and powers in heauently thynges might be knowne by the cōgregaciō, the manyfold wysdom of God, accordyng to the eternall purpose, which he wrought in Christ our Lorde, by whome we haue boldnes and entraunce with the confidence which is by the fayth of hym.

*Col. Hos. i. d* † Wherefore I desyre, that ye faint not because of my tribulacions \*that I suffer for your sakes: which is your prayse. For this cause I bowe my knees vnto & father of our Lorde Iesus Christ, which is father of all that is called father in heauen and in earth, & he would graunt you

To the Ephesians Fol. CC. xcviij.

you accordyng to the riches of his glory  
that ye may be strenghted with might by  
his spryte in the inner man, that Christe  
may dwell in your hertes by fayth, that  
ye beyng roted & grouded in loue, might  
be hable to cōprehende with all sayntes  
what is that bredth and length, depth &  
heygth: & to knowe the excellent loue of  
the knowlage of Christ, that ye might be  
fufylled with all fulnes, whiche cometh  
of God. Unto hym that is hable to do ex  
ceedyng aboundantly aboue al that we  
aske or thynke accordyng to the power &  
worketh in vs, be prayse in cōgregacion  
by Iesus Christ thorowout al generaci  
ons from tyme to tyme, Amen.

The. iiii. Chapter. ✕

Therefore (which am a prisoner of & A  
I Lordes) exhorthe you ✕ that ye walke i. Cor. ii. vii  
worthy of the vocaciō wherewith ye  
are called, with all lowlynes and meke  
nes, with humblenes of mynde, forbea  
ryng one another thorow loue, and be di  
ligent to kepe & vnitee of the sprite tho  
rowe the bonde of peace, beyng one body  
and one sprite, euen as ye are called in  
one hope of youre callynge. Let there be  
but one Lorde, one faythe, one baptyme:  
one God & father of all, which is aboue  
all, and thorow all, and in you all. ✕

✕✕ Unto euery one of vs is geuē grace B  
accordyng to the measure of the gyfte of Roma. xii. 6  
i. Cor. xii. 4  
Iu Christ.



## The Epistle.

**10sa. lxviii. d** Christ. Wherefore he sayth: \*whē he wēt  
 by an hye, he led captiuitie captiue, and  
 gaue giftes vnto men. That he ascended  
 what meaneth it, but ꝑ he also descended  
 first into the lowest partes of the earth?  
**Thon. viii. b** He that descended, is euen the same also  
 that ascended by, aboue all heauens, to  
**1. Corin. xii. d** fulfill all thynges. And the verye same  
**Math. x. a** made \*some Apostles, some Prophetes,  
**Luke. ix. a.** some Euāgelistes, some Sheperdes & tea-  
 chers: to the edifyng of the saintes, to ꝑ  
 worke & ministracion, euen to ꝑ edifyng  
 of the body of Christ, tyll we all come to  
 the vnitee of sayth & knowlage of ꝑ sōne  
 of God, vnto a perfect mā, vnto the mea-  
 sure of the full perfecte age of Christe. &  
**Collo. ii. b** That we hence forth should be nomore  
 childre \*waueryng & caryed about with  
 euery wynd of doctrine, by the wylynes  
 of men thorow craftynes, whereby they  
 laye awayt for vs, to deceaue vs. But let  
**Ephe. i. d** vs foloe the truth in loue, & in al thinges  
**and. v. e** growe in hym \*whiche is the head, euen  
**Collo. i. a** Christ, in whō yf all the body be coupled  
 & knet together thorow out euery ioynt  
**Roma. xii. b** wherewith \*one mynistreth to another  
**1. Cor. ii. b** (accordyng to ꝑ operaciō as euery parte  
 hath his measure) he increaseth ꝑ body,  
 vnto the edifyng of it self thorow loue.  
 & This I saye therfore, & testifye tho-  
**Roma. vi. a** row the Lord, ꝑ ye hence forth walke not  
**1. Pet. iii. a** \*as other Gentils walke, in vanytee of  
 theyr

**To the Ephesians. Fol. CC. xcix.**

they: mynde, whyle they are blynded in their vnderstandyng, beyng farre from a godly life, by the meanes of þ̄ ignorancy that is in them, and because of the blyndnes of their hertes, which beyng past repentance, haue geuen them selues ouer vnto wantonnes, to worke all maner of vncleannes, euen wyth gredynes. But ye haue not so learned Christ. Al so be that ye haue herd of hym, & haue beue taught in him, as the trueth is in Iesu: (as concerning the conuersacion in tyme paste) to lape from you that old man, which is corrupte, accordyng to the deceauable lustes. ¶ To be renued also in þ̄ spyte of your mynde, and to put on that new man, which after God is shapen in righteousness and true holynes.

Roma. vi. a  
Collo. iii. a

Wherefore put away lyng, & speake every man truth vnto his neighbour, for as muche as we are members one of another. ¶ Be angry, and synne not: let not the sunne go downe vpon youre wrath, nether geue place vnto the backbyter. ¶ Let hym that stole, steale nomore but let hym rather labour with his handes the thyng whiche is good, that he maye geue vnto hym that nedeth. ¶

Leui. xix. e  
Ii. ches. iii. b

Let no fylthy communicacion procede oute of youre mouth: but that whiche is good to edifye with all, as oft as nede is that it may minister grace vnto the hea-

# The Epistle.

Rom. viii. c  
11. Corin. i. c

vers. And greue not ye the holy spirit of  
God \* by whom ye are sealed vnto þ day  
of redempcion. Let al bytternes & fear-  
nes & wrathe and royrng & cursed spea-  
kyng be put away fro you, with al malici-  
ousnes. Be ye courteous one to ano-  
ther, mercypfull, forgeuyng one another,  
euen as God for Christes sake hath for-  
geuen you. ¶ The. v. Chapter, \*

John. xlii. b  
1. Petri. ii. d  
1. Gala. ii. d

**A** Eye \* therfore folowers of God as  
were chyldren, & walke in loue euen  
as Christ loued vs, & gaue hym self  
for vs an offeryng & a sacrifice of a swete  
sauet to God. \* As for fornicaciō and al  
vncleannes, or coueteousnes let it not bee  
once named amonge you, as it becometh  
sayntes: or fylthynes or folishe talking  
or iestyng, whiche are not comly: but ra-  
ther geuyng of thanks. For thys ye  
know þ \* no whormonger, ether vnclean  
person, or couetous person ( whiche is a  
worshipper of ymages ) hath any inheri-  
tance in the kyngdō of Christ & of God.

Gala. v. d  
1. Cori. vi. b

**B** \* Let no man deceaue you w bayn wor-  
des. For because of such thinges cometh  
the wrathe of God, vpon the children of  
disobediēce. Be not ye therfore compa-  
nyons of thē. Ye were somtyme darknes  
but nowe are ye light in the Lorde.

Mat. xxiii. a  
Mark. xvi. a  
Luke. xxi. b  
Collos. ii. b

**C** \* Walke as children of light. For the  
frute of þ spirit consisteth in al goodnes  
and righteousnes & truth. ¶ Accept that  
whiche

Thon. xlii. c  
1. Thel. v. a

To the Ephesians. Fol. CCC.

which is pleasynge vnto the Lord, & haue  
no felosshyp with the vnfrutfull workes  
of darknes: but rather rebuke them. For  
it is shame euen to name those thynges  
which are done of them in secreete: but al  
thynges whē thei are rebuked of ꝑ light  
are manyfest. For whatsoeuer is many-  
fest, ꝑ same is light. Wherefore he sayth:  
awake thou that sleepest, & stand vp from  
death, and Christ shall geue the light.

\* Take hede therfore how ye walke cir-  
cumspectly: not as vnwise, but as wise mē  
auoidynge occasiō, because ꝑ dayes are ex-  
cuse. Wherefore, be ye not vnwise, but vn-  
derstand what the wyll of the Lord is, &  
be not drunken with wyne, wherein is ex-  
cesse: but be fylled w<sup>th</sup> the sp<sup>ir</sup>ite, speaking  
vnto your selues \* in psalmes & hymnes  
and spiritual songes, singynge & making  
melodie to the Lorde in your hertes, ge-  
uyng thanks alwayes for all thynges  
vnto God the father, in the name of our  
Lord Iesus Christ, submyttyng your sel-  
ues one to another in ꝑ feare of God. ¶

Isa. xxxiii. a  
Collo. iii. e

Ye women, submytte your selues vnto  
your owne husbādes, as vnto the Lorde.  
For \* the husbāde is the wyues head,  
euen as Christe is ꝑ the head of the con-  
gregacion, and the same is he that my-  
nistreth saluacion vnto the body. There-  
fore, as the cōgregaciō is in subiecciō to  
Christ, likewise let ꝑ wiues also be in sub-

Eph. ii. d  
1. Corin. xi. a  
\* Eph. i. d



## The Epistle.

iection to their husbandes in all thinges  
 Ye husbandes, loue your wiues, euen as  
 Christ also loued the congregacion, and  
 gaue hymself for it, to sanctifie it, & clen-  
 sed it in the fountain of water through þ  
 woorde, to make it vnto hymself a glori-  
 ous congregaciō, without spot or wrink-  
 cle, or any suche thing: but that it should  
 bee holy, and without blame. So ought  
 ¶ mēne to loue their wiues, as their owne  
 bodie. He that loueth his wife, loueth  
 hymself. For no māne euer yet hated his  
 owne flesh: but nourisheth and cherisheth  
 it, euen as the Lorde dooth the congrega-  
 tion. For wee are members of his bodie,  
 of his flesh, and of his bones. ¶ For this  
 cause shall a manne leaue father and mo-  
 ther, and shalbee ioyned vnto his wife, &  
 of twoo shalbee made one flesh. This is  
 a greate secreete, but I speake of Christe  
 and of the congregacion. Neuerthelesse,  
 dooe ye so, þ every one loue his wife euē  
 as hymself. And lette the wife feare her  
 husbande.

## ¶ The. vi. Chapiter.

¶

Children, \* obey your fathers and  
 mothers in the Lorde: for that is  
 right. ¶ Honour thy father & mo-  
 ther, (thesame is the firste commaunde-  
 ment in the promes) that thou maist pro-  
 spere, and liue long on the earth. Ye fa-  
 thers moue not your children to wrath:  
 but þ ye shall bryng them vp through the  
 nurture

¶ Gene. ii. d.  
 Math. xix. a.  
 Marke. x. a.  
 1. Cor. vi. d.

\* Colo. iii. d.

¶ Exod. xx. b.

Deute. xiii. b

To the Ephsians. Fol. CCC.i.

noyter and informacion of the Lorde. Ye  
seruauntes bee obedient vnto them that  
are your bodely masters, with feare and  
tremblyng, euen with the synglenes of  
your hearte, as vnto Christe: not dooing  
seruice vnto the eie, as thei þ goe aboute  
to please mēne: but as the seruauntes of  
Christ, dooing the will of God from the  
hearte with good will, seruyng þ Lorde  
¶ not menne. Knowyng this, that what-  
soever good thyng any manne dooth, the  
same shall he receiue again of God, whe-  
ther he bee boude or free. And ye masters  
dooe euen thesame thynges vnto theim,  
puttyng alwaie threatenynges: Knowe-  
yng, þ your master also is in heauen, \* ne-  
ther is there any respect of person w him

ii. Cor. xii. c  
Actes. i. e.  
Roma. ii. b.  
Ecol. xxi. b.  
Colosse. iii. c

\* Finally my brethre, be strōg through  
the Lorde and through the power of his  
might. Putte on all the armour of God  
that ye maie stande against the assautes  
of the deuell. For we wrestle not against  
bloodde & flesh: but against rule, against  
power, against worldly rulers; euen go-  
uernoures of þ darchenes of this world  
against spirituall craftenes in heavenly  
thynges. Wherefore take vnto you the  
whole armour of God, that ye maie bee  
hable to resist in the euill daie, and stāde  
perfecte in all thynges.

Stande therefore, \* and your loynes  
girded with the trueth, hauping on þ brest

¶ Luke. xii. c.  
i. Peter. i. c.

¶ v. plate

## The Epistle.

Luk. xxi. a.  
i. Thes. v. d.

Collo. iii. a.

plate of righteousness, and haupng shoes  
on youre fete, that ye maie bee prepared  
for the Gospell of peace. Aboue all, take  
to you the shilde of faith, wherewith ye  
maie quenche all the fire dartes of the  
wicked. And take the helmet of saluaciō  
and the swerde of the spirite, whiche is  
þe woorde of God. **¶** And praye alwaies  
with all maner of prayer and supplicaciō  
in the spirite: and wathe therunto with  
all instaunce & supplicacion for all sainc  
tes and for me, **¶** that vtteraunce maie be  
geuen vnto me, **¶** I maie open my mouth  
frely, to vtter the secretes of my Gospell  
(whereof I am messenger in bōdes) that  
therein I maie speake frely, as I ought  
to speake.

**¶** But that ye maie also knowe what cō-  
dicion I am in, and what I dooe, Tichic-  
cus the deare brother and faithefull mi-  
nister of the Lorde, shall shewe you of  
all thynges, whom I haue sent vnto you  
for þe same purpose, that ye might knowe  
what case wee stande in, & that he might  
confort your heartes. Peace bee vnto the  
brethren and loue with faith, from God  
the father & from the Lorde Iesus Christ  
Grace be with all them, whiche loue our  
Lorde Iesus Christe vnfainedly. Amen.

I sente from Roome vnto  
the Ephesians by  
Tichicus.

The

# The Epistle of saincte Paul. Col. 1. 1.

Paul the Apostle

unto the Philippians.

## The first Chapter.



**P**AUL and Timothe the  
seruauntes of Iesu Christ  
To all, & saintes in Christ  
Iesu, whiche are at Philippi  
with the bishopps  
and deacons. Grace bee vn

to you and peace from God our father, &  
from the Lord Iesus Christ. \* I thanke  
my God with all remembraunce of you  
fall waies in all my prayers for you, and  
praie with gladnes: because ye are come  
into the feloship of the Gospell from the  
first daie vnto now: And am suerly cer-  
tified of this, that he whiche hath begon  
a good woork in you, shall perfourme it  
vntill the daie of Iesus Christe, as it be-  
cometh me, so iudge I of you all, because  
I haue you in my heart: for asmuche as  
ye all are compaignions of grace with  
me, euen in my bondes, and in the defen-  
dyng and stablishyng of the Gospell.

\* Roma. 1. b.  
Colosse. 1. a.

For GOD is my recorde how great  
telye I long after you all, frome the  
very hearte rote in Iesus CHRIST.

\* And this I praie, that your loue maye  
increase

\* Ephe. 1. d.



### The Epistle.

increase yet more and more in knowlage and in all vnderstandyng, that ye may accepte the thynges that are most excellent that ye maye be pure, and suche, as hurte no mans conscience vntyl þ day of Christ beyng fylled with the frute of rightwellesnes, which cometh by Iesus Christ vnto the glozy and praise of God. \*

I wolde ye shulde vnderstande (brethren) that the thinges which happened vnto me, chaunced vnto the great furtheraunce of the Gospell: So that my bandes in Christ, are manifest thorowout all the iudgement hall & in all other places: In so much þ many of the brethren in the Lorde beyng encoraged thorow my bandes, dare more boldly speake þ worde without feare. Some preache Christ of enuy & stryfe, & some of good wil. The one parte preacheth Christ of stryfe and not sincerely, supposyng to adde more aduersityte to my bandes. Again the other parte preach of loue, because they know, that I am set to defende the Gospell.

What then? So þ Christ be preached any maner of waye, whether it be by occasiō, or of true meaning, I am glad therof, yee and wyl be glad. For I know, that this shall chaunce to my saluacion, \* tho rowe youre praiere and ministring of the sprete of Iesu Christ according to my expectacyon, and hope, that in nothyng I shalbe

ii. Corin. i. b.

To the Philippians. Fol. CCC. iiii.  
shalbe ashamed: but þ with all boldenes  
(as alwaies, euē so now also) Christ shal  
be magnified in my body, whether it bee  
thorow lyfe, or thorow death. For Christ  
is to me lyfe, & death is to me auantage.

If it chaunce me to lyue in the fleshe,  
that thyng is to me feuteful for þ worke  
and what I shall chose I wote not. For  
I am constrained of these two thynges. *xii. Cor. vii.*  
\*I desyre to bee loosed: and to bee with  
Christ is muche better. Neuerthelesse, to  
abyde in the fleshe, is more nedefull for  
you. And this I am surer of, that I shall  
abyde, & continue with you all, for youre  
furtheraunce and ioye of youre faythe,  
that your reioysyng maye bee the more a-  
boundant thorow Iesus Christe in me,  
by my commyng to you agayne.

Onely lette youre conuersacyon bee,  
\*as it becommeth the Gospel of Christ: *Eph. iii.*  
that whether I come and see you, or elles  
bee absent, I may yet heare of your con-  
dicyon, that ye contynue in one spiryte,  
and in one soule, labouryng as wee dooe  
to maynteyne the faythe of the Gospel,  
and in nothyng fearyng youre aduersa-  
ryes: which is to theim a cause of perdic-  
ion, but to you of saluacyon, and þ of God  
For vnto you it is geue of Christ þ not on-  
ly ye shuld beleue on hym: but also suffer  
for his sake, haupyng euē suche a fyght,  
as ye sawe in me, and now heare of me.

The

# The Epistle.

## The.ii.Chapter.

2

3

If there bee therefore any cōsolacion in Christ, if there bee any confort of loue, if there bee any fellowship of the spirite, if there bee any compassion and mercie: fulfill ye my ioye, that ye bee like mynded, hauyng one loue, being of one accord, and of one mynd, that nothyng bee dooen throughe strife, or of vain glory, but in meeknes of mynde, let every manne esteeme another better then hymself. \*Take not every manne on his owne thynges, but every manne on the thynges that are other mennes.

1i. Cor. x. f.  
and. xii. b.

\*Let thesame mynde bee in you, that was also in Christe Iesu: whiche when he was in the shape of God, thought it no robbery to bee equall with God: Nevertheless he made hymself of no reputation, takyng on hym the shape of a seruante, and became like vnto menne and was founde in his apparell as a manne.

Heb. ix. vi. e.

He humbled hymself, and became obedient vnto the death, euen the death of the crosse. Wherefore God also hath exalted hym on hie, and geuen hym a name whiche is aboue al names: that in the name of Iesus\* every knee should bow, bothe of thynges in heauē, & thynges in earth & thynges vnder the earth, and all tongues should confesse, that Iesus Christ is Lord vnto the praise of God the father. Wherefore

\*Math. l. a.  
\*Ro. xiii. a.  
Esaie. xlv. b.

\*Actes. ii. f.  
Rom. xiii. a.

To the Philippians Fol. CCC. liii.

Wherefore (my dearly beloved) as ye  
haue alwaies obeyed, not when I was  
presēt only, but now muche more in mine  
absence, euen so worke out your owne  
saluacion with feare & tremblyng. \* For i. Cozi. ii. d.  
it is God, whiche worketh in you, bothe  
the will and also the dedde, euen of good  
will. † Dooe all thynge without murmu- i. Pete. iii. d.  
ryng, and disputing, † \* ye maie be suche \* i. Pete. ii. b  
as no manne cā complain on: & vnfained  
sonnes of God wout rebuke, in the mid  
des of a croked & peruerse nacion: emōg  
whom see that ye shyne as lightes in the  
worlde, holding fast the worde of life, †  
I maie reioyce in the daie of Christ, how i. The. ii. d.  
† I haue not runne in vain, nether haue  
laboured in vain. Yea & though I bee of  
fered vp vpon the offeryng & sacrifice of  
your faith: I reioyce, and reioyce with  
you all. For thesame cause also dooe ye  
reioyce, and reioyce with me.

I truste in the LORD Iesus, for to  
sende \* Tymotheus wroter vnto \* Aste. xvi. a  
you, † that I also maie bee of good con- i. The. iii. b  
forte, when I knowe what case ye stand  
in. For I haue no manne that is so lyke  
mynded to me, whiche with so pure af-  
fection will care for youre matters. For  
all other seke their owne, and not the  
thynges whiche are IESUS Christi-  
nes. Ye knowe the profite of hym, howe  
that as a sonne wyth the father, so  
hath



### The Epistle.

so hath he with me bestowed his scrupce  
in the Gospell. Hym therfore I hope to  
sende, as lone as I knowe how it wyll go  
with me, I truste in the Lorde, that I al-  
so my selfe shall come shortly.

**B**ut I supposed it necessary to sende  
brother Epaphroditus vnto you, my com-  
panyon in labour & felowe souldyer, your  
Apostle, whiche also minystrerh vnto me  
at nede. For he longed after you all, and  
was full of heuynes, because that ye had  
heard say, that he had bene sycke. And no  
doubte he was sycke, in so muche that he  
was nie vnto death. But God had mercy  
on hym: and not on hym onely, but on me  
also, leest I shuld haue sorow vpon sorow  
I sent hym therfore the more dilygently  
that when ye se hym, ye maye reioyce a-  
gain, and that I may bee the lesse sorow-  
full. Receyue hym therfore in the Lorde  
with all gladnes, & make muche of such  
because þ for the worke of Christ he went  
so farre, that he was nye vnto death, and  
regarded not his lyfe: to fulfill, þ, which  
was lackyng on your parte toward me,

Roma. xii. d.  
1. Thel. v. 6.

### The. iij. Chapter.

**O**reouer (brethren) reioyce ye in þ  
Lorde. It greueth me not to write  
one thing oftē to you. For to you it  
is a sure thig. Beware of dogges, beware  
of euil workers. Beware of discencion.

For

To the Philippians. Fol. CCC.v.

† For we are circūcisiō, which serue God  
 \* in the sprite, & reioyce in Christ Iesu, &  
 haue no confidence in the fleshe, though  
 I might also reioyce in the flesh. If any  
 other man thynketh that he hath wher-  
 of he myghte truste in the fleshe: I haue  
 more: beyng circūcised the eyght daye, of  
 the kynred of Israel, of þ tribe of Benia-  
 min \* an Hebrue borne of þ Hebrues: as  
 concernyng the law, a pharyse: as cōcer-  
 nyng feruentnes, I persecuted the con-  
 gregaciō, as touchyng the righteousnes  
 which is in þ law, I was vncerebukeable.

† Roma. ii. d  
 Ephe. ii. c  
 \* John. iiii. c  
 Roma. i. a

ii. Cor. xi. a  
 † Act. xxi. b  
 and. p. xl. b

\* But the thynges that wer vauntage  
 vnto me, those I counted losse for Chris-  
 tes sake. Yee, I thynke all thynges but  
 losse for the excellencye of the knowlage  
 of Christe Iesu my Lorde. For whome I  
 counted all thyng losse, and do iudge the  
 but vyle, that I maye wyne Christ, and  
 be found in hym, not hauyng mine owne  
 righteousnes of the law: but that which  
 is thorow the fayth of Christ: euen the  
 ryghteousnes whiche commeth of God  
 thorowe fayth: that I may knowe hym  
 and the vertue of his resurreccion, and þ  
 feloshippe of his passions, whyle I am  
 conformable vnto his (death) yf by any  
 meanes I myght attayn vnto the resur-  
 reccion of the dead.

25  
 Wath. xlii. b

Not that I haue atteyned vnto it al-  
 ready, or þ I am already perfecte: but I

Q

foloe

## The Epistle.

folow, yf that I maye comprehend that,  
wherin I am comprehended of Christ Je-  
su. Brethren, I counte not my selfe that  
I haue gotten it as yet: but this one  
thyng I saye: I forgette those thynges  
which are behynd, & endeuoure my selfe  
vnto those thynges whiche are before, &  
(accordynge to the marke appoynted) I  
preece to the reward of the hye callinge  
of God thorow Christ Jesu. Let vs ther-  
fore as many as be perfect, be thus wylle  
mynded: & yf ye be otherwylle mynded,  
God shall open thesame also vnto you.  
Neuerthelesse vnto þ which we haue at-  
tayned vnto, let vs procede by one rule,  
that we may be of one accorde.

1. Corin. xiii. 8  
and. x. d

✠ Brethren be folowers together of me  
and loke on the which walke euen so, as  
ye haue vs for an exsample. For many  
walke (of whom I haue tolde you often  
and now tell you wepyng) that they are  
the enemyes of þ crosse of Christe, whose  
ende is damuacion \* whose bely is their  
God and glory to their shame, which are  
worldly mynded. But our conuersacion  
is in heauen, from whence we looke for  
the sauyout, euen the Lord Iesus Christ,  
whiche shall \* chaunge oure vyle bodye,  
that he maye make it like vnto his glo-  
rious body: accordynge to the workynge  
whereby he is hable also to subdue all  
thynges vnto hym selfe. ✠

Roma. xvi. c

1. Cor. xvi. g

The

To the Phillippians. Fol. CCC. vi.

The. iij. Chapter.

Herfore my brethre (dearly beloued  
and longed for) my ioye and crowne,  
so continue in the Lorde ye beloued.  
I praye Euodias, & beseeche Sintiches, &  
they be of one accorde in the Lorde. Yee,  
and I beseeche the faythfull yockfeloe,  
helpe the women whiche laboured w<sup>th</sup>  
me in the Gospel, & with Clement also, &  
with other my labourer feloes, \* whose  
names are in the booke of life.

Luke. x. 2  
Apoc. xviij. 2.

\* Reioyce in the Lord alway & again  
I say, reioyce. Let your softenes be kno-  
wen vnto all men. The Lorde is euen at  
hand. Be carefull for nothyng: but in al  
prayer and supplicacion: let your petiti-  
ons be manifest vnto God with geuyng  
of thanks. And <sup>the</sup> peace of God (whiche  
passeth all vnderstanding) kepe your her-  
tes and myndes thorow Christ Iesu.

1. Thes. v. 17

Furthermore brethre, whatsoeuer thin-  
ges are true, whatsoeuer thynges are ho-  
nest, whatsoeuer thynges are iust, what-  
soeuer thynges are pure, whatsoeuer  
thynges are couenient, whatsoeuer thin-  
ges are of honest reporte: yf there be any  
vertue, yf ther be any prayse (of learning)  
those same haue ye in your mynd, which  
ye haue both learned & receaued, hearde  
also and sene in me: those thynges do, &  
the God of peace shalbe with you. I re-  
ioyce in the Lorde greatly, & now at the



## The Epistle

last your care is reuyned again for me, in  
 that wherin ye were also careful, but ye  
 lacked oportunitie. I speake not because  
 of necessite: For I haue learned in what  
 soeuer estate I am, & therewith to be con-  
 tent. I can both be lowe & I can be hye.  
 Euery where and in all thynges I am  
 instructed, both to be full and to be hon-  
 gye, bothe to haue plentie and to suffre  
 nede. I can do al thynges thorow Christ  
 whiche strengteneth me. Notwithstand-  
 ing ye haue wel done, that ye bare part  
 with me in my tribulacion.

1. Timo. vi. b

Ye of Philippos know also that in the  
 begynnynge of the Gospell, when I de-  
 parted fro Macedonia, no congregacion  
 bare parte with me, as concernynge ge-  
 uynge & receauynge, but ye onely. For whē  
 I was in Thessalonica, ye sent once and  
 afterwarde agayne vnto my necessity:  
 not that I desyre gyftes: but I desyre a  
 boundant frute on your part. Neuerthe-  
 les, I receaued al, & haue plentie. I was  
 euē fylled after that I receaued of Epa-  
 phroditus the thynges, which were sent  
 from you, an odoure of a swete smell, a  
 sacrifice accepted & pleasaunt to God.  
 My God shal supply all your nede tho-  
 row his glorious ryches by Iesu Christ.  
 Vnto God and oure father be prayse for  
 euermore, Amen. Salute all the sayntes  
 in Christ Iesu. The brethre which are w  
 me

Roma. xii. a  
 Heb. x. xiii. c

To the Colloſſians. Fol. CCC. vii.  
me, grete you. All the ſayntes ſalute you  
moſt of all thet which are of the Emper-  
ours houſhold. The grace of our Lorde  
Jeſu Chriſt be with you all, Amen.

**T**his Epistle was written from  
Rome by Epaphroditus.

**T**he Epistle of ſaincte  
Paule the Apoſtle to  
the Colloſſians.

**T**he firſt Chapter.

**P**aul an Apoſtle of Jeſu Chriſt, by  
the wyl of God, and brother Ty-  
motheus. To the ſayntes which  
are at Colloſſa, and brethren that be  
lene in Chriſte.

\* Grace bee vnto you and peace from  
God our father, and from the Lorde Je-  
ſu Chriſt. ¶ We geue thanks to God the  
father of oure Lorde Jeſus Chriſte \* al-  
wayes for you in oure prayers. For we  
haue herde of your ſayth in Chriſt Jeſu,  
and of ſ loue which ye beare to al ſayn-  
tes, for the hopes ſake which is layd vp  
in ſtore for you in heauen, of which hope  
ye herde before by the true worde of the  
Goſpel, which is come vnto you: euē as  
it is fruteful (and groweth) as it is alſo a-  
mong you, from the daye in the which ye  
herde of it, & had experience in the grace

Gala. i. a  
Eph. i. a

¶ Philip. i. a  
i. Theſ. i. a  
\* Roma. i. a  
Philip. i. a  
Eph. i. b

# The Epistle.

Collo. iii. 8

of God thorow þ truth, as ye learned of  
\* Epaphra our dere felow seruant which  
is for you a faythfull mynister of Christ,  
whiche also declared vnto vs your loue  
whiche ye haue in the spirite.

Ephe. i. 3

B

\* \* For this cause we also, sence the  
daye we hearde of it, haue not ceased to  
praye for you, and to desyre, þ ye myghte  
be fultylled with the knowlage of hys  
wyll, in all wysdome and spirituall vn-  
derstādyng, that ye might walke worthy  
of the Lorde, that in al thynges ye maye  
please \* beyng frutefull in al good wor-  
kes, and encreasyng in the knowlage of  
God, strengthed with all mighte, tho-  
rowe his glorious power, vnto all pacy-  
ence & longe sufferynge with ioyfulnes &  
geuyng thankes vnto the father, which  
hath made vs mete to be partakers of þ  
inheritaunce of sayntes in lyght.

John. xv. 8

Ephe. i. 3

Which hath deliuered vs fro the po-  
wer of darknes, and hath translated vs  
into the kyngdom of his dere sonne \* by  
whome we haue redemption thorow his  
bloude, euen the forgeuens of synnes,  
\* whiche is the ymage of the inuisyble  
God, first begottē of all creatures. † For  
by hym wer al thynges created, that are  
in heauen and that are in earth, visyble  
and inuisyble, whether they be maiestee  
or lordshyppe, ether rule or power. All  
thynges wer created by him and for him  
and

1. Cor. iii. 8

† Heb. i. 8

To the Collossians. Fol. CCC.viii.  
and he is before al thynges, and by hym  
all thynges haue theyr beynge.

And\*he is the head of the body, euen *Ephe.i.b*  
of the congregaciō: he is the begynnynge *and.b.c*  
and\*firſte begotten of the dead, that in *i.Cozin.xb*  
all thynges he might haue the prehemy-  
nence. For it pleased the father, that in  
hym ſhould all fulnes dwell, & by hym  
to\*reconcyle all thyng vnto hym ſelfe, *\*Roma.iii.b*  
and to ſette at peace by hym thorow the *ii.Coz.b.b*  
bloude of his croſſe, both thynges in hea-  
uen and thynges in earth.

And you\*whiche wer ſomtime farre of *Roma.b.a*  
and enemyes, becauſe your myndes wer *Ephe.ii.a*  
ſet in euyl workes hath he nowe petre- *Colloſ.ii.c*  
concyled in the body of his fleſh thorow  
death, to make you holy and vnbлама-  
ble, & without fault in his owne ſight, yf  
ye continue grounded & ſtabliſhed in the  
fapth, and be not moued away from the  
hope of the Goſpel, wherof ye haue herd  
how that it is preached among all crea-  
tures whiche are vnder heauen, wherof  
I Paul am made a miniſter.

Nowe toye I\*in my ſuffrynges & for *ii.Cozin.i.a*  
you, and fulfyll that which is behynd of *\*Ephe.iii.b*  
the paſſions of Chriſte in my fleſhe, for  
his bodys ſake, which is the congrega-  
ciō: wherof I am made a miniſter, accor-  
dyng to ꝑ ordinaunce of God, which ordi-  
nauce was geuen me vnto youwarde to  
fulfyl ꝑ word of God, ꝑ\*miſtery which *Ephe.iii.b*  
hath



### The Epytyle.

so hath he with me bestowed his seruyce  
in the Gospell. Hym therfore I hope to  
sende, asone as I knowe how it wyll go  
with me, I truste in the Lorde, that I al-  
so my selfe shall come shortly.

**B**ut I supposed it necessary to sende  
brother Epaphroditus vnto you, my com-  
panyon in labour & felowe souldyer, your  
Apostle, whiche also minystrerh vnto me  
at nede. For he longed after you all, and  
was full of heuynes, because that ye had  
heard say, that he had bene sycke. And no  
doubte he was sycke, in so muche that he  
was nie vnto death. But God had mercy  
on hym: and not on hym onely, but on me  
also, lest I shuld haue sorow vpon sorow  
I sent hym therfore the more dilygently  
that when ye se hym, ye maye reioyce a-  
gain, and that I may bee the lesse sorow-  
full. Receyue hym therfore in the Lorde  
with all gladnes, & make muche of such  
because þ for the worke of Christ he went  
so farre, that he was nye vnto death, and  
regarded not his lyfe: to fulyll, þ, which  
was lackyng on your parte toward me,

Roma. xv. d.  
1. Thes. v. 6.

### The. iij. Chapter.

**O**reouer (brethren) reioyce ye in þ  
Lorde. It greueth me not to write  
one thing oftē to you. For to you it  
is a sure thig. Beware of dogges, beware  
of euil workers. Beware of discencion.

For

To the Philippians. Fol. CCC.v.

† For we are circūcisiō, which serue God  
 \* in the sprite, & reioyce in Christ Iesu, &  
 haue no confidence in the fleshe, though  
 I might also reioyce in the flesh. If any  
 other man thynketh that he hath wher-  
 of he myghte truste in the fleshe: I haue  
 more: beyng circūcised the eyght dawe, of  
 the kynred of Israel, of þ tribe of Benia-  
 min \* an Hebrue borne of þ Hebrues, as  
 concernyng the law, a pharyse: as cōcer-  
 nyng feruentnes, I persecuted the con-  
 gregaciō, as touchyng the righteousnes  
 which is in þ law, I was vnbukeable.

\* But the thynges that wer vauntage  
 vnto me, those I counted losse for Chri-  
 stes sake. Yee, I thynke all thynges but  
 losse for the excellencye of the knowlage  
 of Christe Iesu my Lorde. For whome I  
 counted all thyng losse, and do iudge thē  
 but vyle, that I maye wyne Christ, and  
 be found in hym, not hauyng mine owne  
 righteousnes of the law: but that which  
 is thorow the fayth of Christ: euen the  
 ryghteousnes whiche commeth of God  
 thorowe fayth: that I may knowe hym  
 and the vertue of his resurreccion, and þ  
 feloshippe of his passions, whyle I am  
 conformable vnto his (death) yf by any  
 meanes I myght attayn vnto the resur-  
 reccion of the dead.

Not that I haue atteyned vnto it al-  
 ready, or þ I am already perfecte: but I

¶

foloe

† Roma. ii. d  
 Ephe. ii. c  
 \* John. iiii. c  
 Roma. i. a

ii. Cor. xi. a  
 † Act. xxi. b  
 and. xxi. b

25  
 Wath. xlii. b

## The Epistle.

folow, yf that I maye comprehend that, wherein I am comprehended of Christ Iesu. Brethren, I counte not my selfe that I haue gotten it as yet: but this one thyng I saye: I forgette those thynges which are behynd, & endeuoure my selfe vnto those thynges whiche are before, & (accozdyng to the marke appoynted) I pzeace to the reward of the hye callinge of God thorow Christ Iesu. Let vs therefore as many as be perfect, be thus wyse mynded: & yf ye be otherwyse mynded, God shall open thesame also vnto you. Neuerthelesse vnto þ which we haue at tayed vnto, let vs procede by one rule, that we may be of one accorde.

1. Corin. xiii. 12  
and. x. d

¶

Roma. xvi. c

1. Cor. xvi. 9

\* Brethren be folowers together of me and loke on the which walke euen so, as ye haue vs for an ensample. For many walke (of whom I haue tolde you often and now tell you wepyng) that they are the enemyes of þ crosse of Christe, whose ende is damuacion \* whose bely is their God and glory to their shame, which are worldly mynded. But our conuersacion is in heauen, from whence we looke for the sauyout, euen the Lord Iesus Christ, whiche shall \* chaunge oure vyle bodye, that he maye make it like vnto his glorious body: accozdyng to the workyng whereby he is hable also to subdue all thynges vnto hym selfe. ¶

The

To the Phillippians. Fol. CCC. vi.

The. iij. Chapter.

¶ Therefore my brethren (dearly beloved  
and longed for) my ioye and crowne,  
so continue in the Lorde ye beloved.  
¶ I praye Euodias, & beseeche Sintiches, &  
they be of one accorde in the Lorde. Yee,  
and I beseeche the faythfull yockfeloe,  
helpe the women whiche laboured w<sup>th</sup>  
me in the Gospel, & with Clement also, &  
with other my labourer feloes, \* whose  
names are in the booke of life.

Luke. x. a  
Apoc. xviij. b.

\* Reioyce in the Lord alway & again  
¶ I say, reioyce. Let your softenes be know-  
wen vnto all men. The Lorde is euen at  
hand. Be carefull for nothyng: but in al  
prayer and supplicacion: let your petiti-  
ons be manifest vnto God with geuyng  
of thanks. And y<sup>e</sup> peace of God (whiche  
passeth all vnderstanding) kepe your her-  
tes and myndes thorow Christ Iesu. ¶

¶ Furthermore brethren, whatsoeuer thin-  
ges are true, whatsoeuer thynges are ho-  
nest, whatsoeuer thynges are iust, what-  
soeuer thynges are pure, whatsoeuer  
thynges are couenient, whatsoeuer thin-  
ges are of honest reporte: yf there be any  
vertue, yf ther be any prayse (of learning)  
those same haue ye in your mynd, which  
ye haue both learned & receaued, hearde  
also and sene in me: those thynges do, &  
the God of peace shalbe with you. ¶ Re-  
ioyce in the Lorde greatly, y<sup>e</sup> now at the



## The Epistle

last your care is reuyned again for me, in  
 that wherin ye were also careful, but ye  
 lacked oportunitie. **C** I speake not because  
 of necessite: For I haue learned in what  
 1. Timo. vi. **S**oouer estate I am, & therewith to be con-  
 tent. I can both be lowe & I can be hye.  
 Euery where and in all thynges I am  
 instructed, both to be full and to be hon-  
 gye, bothe to haue plentie and to suffre  
 nede. I can do al thynges thorow Christ  
 whiche strengteneth me. Notwithstand-  
 ding ye haue wel done, that ye bare part  
 with me in my tribulacion.

**D** Ye of Philippios know also that in the  
 begynnynge of the Gospell, when I de-  
 parted fro Macedonia, no congregacion  
 bare parte with me, as concernynge ge-  
 uyng & receaupng, but ye onely. For whē  
 I was in Thessalonica, ye sent once and  
 afterwarde agayne vnto my necessity:  
 not that I desyre gyftes: but I desyre a-  
 boundant frute on your part. Neuerthe-  
 les, I receaued al, & haue plentie. I was  
 euē fylled after that I receaued of Epa-  
 phroditus the thynges, which were sent  
 from you, an odoure of a swete smell, a  
 1. Romo. xii. a  
 2. Heb. xiii. **\* sacrifice accepted & pleasaunt to God.**  
**M**y God shal supply all your nede tho-  
 row his glorious ryches by Iesu Christ.  
 Vnto God and oure father be prayse for  
 euermore, Amen. Salute all the sayntes  
 in Christ Iesu. The brethre which are w  
 me

To the Colloſſians. Fol. CCC. vii.  
me, grete you. All the ſayntes ſalute you  
moſt of all thet which are of the Empe-  
rours houſhold. The grace of our Lorde  
Jeſu Chriſt be with you all, Amen.

**T**his Epistle was written from  
Rome by Epaphroditus.

**T**he Epistle of ſaincte  
Paule the Apoſtle to  
the Colloſſians.

**T**he firſt Chapter.

**P**aul an Apoſtle of Jeſu Chriſt, by  
the wyl of God, and brother Ty-  
motheus. To the ſayntes which  
are at Colloſſa, and brethren that be  
leue in Chriſte.

\* Grace bee vnto you and peace from  
God our father, and from the Lorde Je-  
ſu Chriſt. ¶ We geue thanks to God the  
father of oure Lorde Jeſus Chriſt \* al-  
wayes for you in oure prayers. For we  
haue herde of your fayth in Chriſt Jeſu,  
and of ſ loue which ye beare to al ſayn-  
tes, for the hopes ſake which is layd vp  
in ſtore for you in heauen, of which hope  
ye herde before by the true worde of the  
Goſpel, which is come vnto you: euē as  
it is fruteful (and groweth) as it is alſo a-  
mong you, from the daye in the which ye  
herde of it, & had experience in the grace

Galat. i. a  
Eph. i. a

Philip. i. a  
Thes. i. a  
Roma. i. a  
Philip. i. a  
Eph. i. b

The Epistle.

Collo. iii. a

of God thorow þ truth, as ye learned of  
\* Epaphra our dere felow seruant which  
is for you a faythfull mynister of Christ,  
whiche also declared vnto vs your loue  
whiche ye haue in the spirite.

Eph. i. d

B

\* \* For this cause we also, sence the  
daye we hearde of it, haue not ceased to  
praye for you, and to desyre, þ ye myghte  
be fulfyllled with the knowlage of hys  
wyll, in all wysdome and spirituall vn-  
derstandyng, that ye might walke worthy  
of the Lorde, that in al thynges ye maye  
please \* beyng frutefull in al good wor-  
kes, and encreasyng in the knowlage of  
God, strengthened with all mighte, tho-  
row his glorious power, vnto all pacy-  
ence & longe sufferynge with ioyfulnes &  
geuyng thankes vnto the father, which  
hath made vs mete to be partakers of þ  
inheritaunce of saynctes in lyght.

John. 1. b

Eph. i. d

Which hath deliuered vs fro the po-  
wer of darknes, and hath translated vs  
into the kyngdom of his dere sonne \* by  
whome we haue redemption thorow his  
bloude, euen the forgeuencs of synnes,  
\* whiche is the ymage of the inuisyble  
God, first begottē of all creatures. & for  
by hym wer al thynges created, that are  
in heauen and that are in earth, visyble  
and inuisyble, whether they be maiestee  
or lordshyppe, ether rule or power. All  
thynges wer created by him and for him  
and

1. Cor. iii. a

1. Heb. i. a

To the Colloſſians. fol. CCC.viii.  
and he is before al thynges, and by hym  
all thynges haue theyr beynge.

And\*he is the head of the body, euen *Ephe. i. d*  
of the congregaciō: he is the begynnynge *and. b. c*  
and\*firſte begotten of the dead, that in *i. Corin. xv. o*  
all thynges he might haue the prehemy-  
nence. For it pleaſed the father, that in  
hym ſhould all fulneſſe dwell, & by hym  
to\*reconcyle all thyng vnto hym ſelfe, *\*Roma. iii. d*  
and to ſette at peace by hym thorow the *ii. Cor. v. d*  
bloude of his croſſe, both thynges in hea-  
uen and thynges in earth.

And you\*which wer ſomtime farre of *Roma. v. a*  
and enemyes, becauſe your myndes wer *Ephe. ii. a*  
ſet in euyl workes hath he nowe yet re- *Colloſ. ii. c*  
concyled in the body of his fleſh thorow  
death, to make you holy and vnbлама-  
ble, & without fault in his owne ſight, yf  
ye continue grounde & ſtabliſhed in the  
faith, and be not moued away from the  
hope of the Goſpel, wherof ye haue herd  
how that it is preached among all crea-  
tures whiche are vnder heauen, wherof  
I Paul am made a miniſter.

Nowe Ioye I\*in my ſufferynges & for *ii. Corin. i. a*  
you, and fulfyll that which is behynd of *\*Ephe. iii. b.*  
the paſſions of Chriſte in my fleſhe, for  
his bodys ſake, which is the congrega-  
ciō: wherof I am made a miniſter, accor-  
dyng to ꝑ ordinaunce of God, which ordi-  
nauce was geuen me vnto youwarde to  
fulfyl ꝑ word of God, ꝑ\*miſtery which *Ephe. iii. b*  
hath



## The Epistle.

† Math. xi. d.  
 ii. Corin. ii. c.  
 Ephe. i. d.

hath been hid sence the worlde began, & sence þ begynnynge of generacions: † but now is opened to his sainctes, to whom God would make knownen that the glorious riches of this mystery is emōg you the Gentiles, whiche riches is Christe in you, the hope of glōrye, whom wee preache, warnyng all menne, and teachyng all men in all wisdom, to make all men perfecte in Christ Iesu. Wherein I also laboure & strue, euen as farforth as his strength worketh in me mightely.

### ¶ The. ii. Chapter.

**A** OR I would that ye knewe how greate care that I haue for you & for them that are at Laodicia, and for as many as haue not sene my person in þ fleshe, that their heartes might bee comforted when thei are knette together in loue, and in all riches of full vnderstandyng, for to knowe the mystery of God the father, and of Christe, in whom are hid all the treasures of wisdom and knowelage. \* This I saie, lest any māne should beguyle you with entisyng wordes. For though I bee absent in þ fleshe, yet am I with you in the spirite, ioying and beholdyng your order, and your stedfast faith in Christe.

\* Ephe. v. a

**A** S ye haue therefore receiued Christe Iesu the Lorde euen so walke ye in hym so þ ye bee roted and buylt in hym, & established

To the Collossians Fol. CCC. ix.  
 blished through faith, as ye haue learned  
 and therein bee plenteous with geuyng  
 thakes. ¶ \* Beware, lest any māne spole  
 you through philosophie & disceatful va-  
 nitee, after þ tradition of menne, and af-  
 ter the ordinaunces of the worlde, & not  
 after Christ. For in hym dwelleth all the  
 fulnes of the Godhedde bodely, and ye  
 are complet in hym, whiche is the hedde  
 of all rule and power, by whom also ye  
 are circumcised with circumcision whi-  
 che is dooen wour handes, for as muche  
 as ye haue putte of the synfull bodye of  
 the fleshe through the circumcision that  
 is in Christ, in that \* ye are buryed with  
 hym through baptim, in whom ye are all  
 so rylen again through faith, that is  
 wrought by the operaciō of God whiche  
 raised hym from death.

Mat. xxiii. a  
 Mat. xiii. a.  
 Luk. xxi. b.  
 Ephe. b. b.

† Rom. ii. d.  
 Ephe. ii. c.

\* Roma. vi. a  
 Galath. iii. d.

\* And ye when ye wer dedde through  
 sinne & through þ vncircumcisiō of your  
 fleshe, hath he quickened with hym, and  
 hath forgeuen vs all our trespases & and  
 hath putte out the hande wrytyng that  
 was against vs, contained in þ lawe writ-  
 ten: and that hath he taken out of þ waie  
 and hath fastened it to his croste, & hath  
 spoiled rule and power, and hath made  
 a shewe of theim openly, and hath triū-  
 phed ouer them in his owne persone. Let  
 no māne therfore trouble your cōscience  
 about meate & drinke or for a peece of an

\* Roma. v. a.  
 Ephe. ii. a.  
 Colloss. i. c.

\* Gene. iii. c.  
 Luke. xi. c. j  
 3hon. vii. e.

¶ v. holp

## The Epistle.

holy daie, or of the newe mone, or for the  
*He. viii. a. 20* Saboth daies, & whiche are shadowes of  
 thynges to come: but *þ* body is in Christ.

**D** Lette no manne make you wote at a  
 wrong marke, by the humblenes and ho-  
 lynes of angels, in the thynges whiche  
 he neuer sawe, beeyng causelesse putt vp  
 with his fleschly mynde, and holdeth not  
 the hedde, whereof all the body by ioynt-  
 es and couples receiue nourishment and  
 is knet together, and encreaseeth with *þ*  
 increasyng that cometh of God. Where-  
 fore, if ye bee dedde with Christ from the  
*Gala. iii. b.* fordinances of *þ* worlde, why as though  
 ye yet liued in the worlde, are ye led with  
 tradicions? Touche not, taste not, han-  
 dell not: whiche all perishe through the  
 verie abuse: after the commaundementes  
 and doctrynes of mēne: whiche thynges  
 outwardly haue the similitude of wisdō  
 by supersticion & humblenes, and by hur-  
 tyng of the bodye, and that thei dooe the  
 fleshe no worship vnto the hede thereof.

## The. iii. Chapter. ⁊

**B**

**I**f ye be then risen again w Christ  
 seke those thynges whiche are a-  
 boue, where Christ sitteth for on the  
 right hāde of God. Set your affectiō on  
 thinges *þ* are aboue, and not on thynges  
 whiche are on earth. For ye are dedde, &  
 your life is hid w Christ in God. When  
 soeuer Christe (whiche is our life) shall  
 shewe

*⁊ Ephe. i. b.*

*Hebre. i. a.*

*and. p. c. xii. a*

To the Colloſſians. Fol. CCC. x.  
ſhedde hymſelf, the ſhall ye alſo appeare  
with hym in glory. Exhortie therefore  
your earthy members: fornicacion, vnclen-  
nes, vnnaturall luſt, euill concupiſcence,  
and coueteouſnes, whiche is worſhip-  
pyng of idoles: for whiche thynges ſake  
the wrath of God vſeth to come on ſchil-  
dren of vnbelleſe\* among whom ye wal- Ephe. ii. a.  
ked ſometyme, when ye liued in theim.

But now put ye alſo awaie fro you al ſuche  
thynges: wrath, fearſnes, malici-  
ouſnes, curſed ſpeakyng, filthy comuni-  
caciō out of your mouth. Lie not one to a  
nother, ſeyng þ ye haue putte of the olde  
man with his woorkes & haue put on þ Roma. vi. 8.  
new man whiche is renued into þ knowe Ephe. iii. e.  
lage & image of hym þ made hym. where  
tis nether Gētle nor Jewe; circumciſion  
nor vncircumciſion, Barbarous or Sythi-  
an, bonde or free: but Chriſt is all in all. † Galat. vi. d.

\* Therefore as elect of God, holy & belo-  
ued, put on tēdre mercy, kindenes, humble-  
nes of minde, mekenes lōg ſuffryng for-  
bearyng one another, & forgyuynge one a-  
nother, if any man haue a quarrel againſt  
another: as Chriſte forgaue you, even ſo  
dooe ye. About all theſe thynges put on  
loue, whiche is the bonde of perfectnes Math. xxii. d.  
And þ peace of God rule in your heartes  
to þ whiche peace ye are called in one bō-  
dy. And ſe þ ye be thākfyll. Let þ word of  
Chriſt dwell in you plēteouſly w al wiſe  
dome



## The Epistle.

10sa. xxxiii. a  
Eph. v. d.

11. Cor. i. p. g.

dom. Teache and exhort your owne selau-  
nes, \*in Psalmes, and hymnes, and spi-  
rituall songes, syngyng w<sup>th</sup> grace in your  
heartes to the Lorde. And f<sup>r</sup> whatsoeuer  
ye dooe ( in woorde or deede ) dooe all in  
the name of f<sup>r</sup> Lorde Iesu, geuyng than-  
kes to God the father by hym. f<sup>r</sup>

\*Eph. v. e.

1. Peter. iii. a.

\*Eph. vi. a.

\*Ye wiues, submit your selues vnto  
your owne husbandes as it is comly in f<sup>r</sup>  
Lorde: ye husbandes, loue your wiues &  
bee not bitter vnto theim. \*Ye children,  
obey your fathers & mothers in all thyn-  
ges, for f<sup>r</sup> is well pleasynge vnto the Lord  
Ye fathers, prouoke not youre children,  
(to anger) lest thei bee of a desperate minde

\*Eph. vi. a.

1. Tim. ii. c.

1. Peter. ii. c.

\*Ye seruauntes bee obediēt vnto theim  
that are your bodely masters in all thyn-  
ges: not w<sup>th</sup> eie seruice as menne pleasers  
but in singlenes of hearte fearynge God.  
And whatsoeuer ye dooe, dooe it hearte-  
ly, as though ye did it to the Lorde, & not  
vnto menne: & bee sure, that of the Lorde  
ye shall receiue f<sup>r</sup> reward of inheritaunce:  
for ye serue f<sup>r</sup> Lord Christ. But he f<sup>r</sup> doth  
sinne shal receiue for his sinne. f<sup>r</sup> Nether  
is there any respect of persones w<sup>th</sup> God.

1. Mar. xix. e.

Actes. x. e.

Ecl. xxxv. b

Roma. ii. b.

Collo. iii. a.

## The. iiii. Chapiter.

Eph. vi. e.

Eph. vi. e.

After, \*dooe vnto your seruaun-  
tes that whiche is iust and equal,  
and bee sure, that ye also haue a  
master in heauen. \*Continue in praier, &  
watche in the same w<sup>th</sup> thankes geuyng  
praying

To the Colloſſians. Fol. CCC. xi.

praiſeng alſo for vs: that God maye open <sup>† Ephe. vi. 1.</sup>  
vnto vs the doore of vtterance, that wee <sup>i. Theſ. v. 1</sup>  
maye ſpeake the myſtery of Chriſt (where  
fore I am alſo in bondes) that I may vt-  
ter it, as it becommeth me to ſpeake.

\* Walke wiſely towarde them that are <sup>\* Ephe. v. 1.</sup>  
withoute, and loſe no oportunitie. Lette  
your ſpeche bee alwayes well ſanoured  
and powdered with \* ſalt, ſo ye may know <sup>Leui. ii. 1</sup>  
how ye ought to anſwer every man. <sup>Matth. v. 1.</sup>

Of all my buſynes ſhall ye bee certi-  
fied by Tichicus, the beloved brother &  
faithfull miniſter and ſelowe ſervante  
in the I orde, whom I haue ſent vnto you  
for the ſame purpoſe; ſo he myght knowe  
what ye do, and that he myght comforte  
your hertes, with one Onesimus a faith-  
full and beloved brother, which is one of  
you. They ſhal ſhewe you of all thynges  
whiche are a dooing here.

\* Ariſtarchus my priſon fellow ſalu- <sup>Acte. xxvi. 1</sup>  
teth you, and \* Marcus Barnabas ſyſters <sup>C</sup>  
ſonne: touchyng whome, ye receiued com- <sup>ii. Ti. iii. 1.</sup>  
maundementes. If he come vnto you, re-  
ceyue hym: and Ieſus which is called  
Juſtus, which are of the circumciſion.  
Theſe only are my workeſeloues vnto ſo  
kingdome of God, which haue bene vn-  
to my conſolacion. \* Epaphras the ſer- <sup>\* Col. iii. 1</sup>  
uant of Chriſt; (which is one of you)  
ſaluteth you, and alwayes labourerth fer-  
uently for you in prayers, that ye maye  
ſtande

The firste Epistle.

stande perfecte and full, in all the wil of  
God. For I beare hym recorde, that he  
hath a fervent mynde for you and them  
that are of Laodicia and them that are  
of Hierapolis.

ii. Tim. iii. c.

Deare Lucas the phisician greeteth you  
and \*Demas. Salute the brethren whi-  
che are of Laodicia, & salute Nymphas,  
and the congregacion, whiche is in his  
house. And when the epistle is reedde of  
you, make that it bee reedde also in þe con-  
gregacio of the Laodicians: and that ye  
likewise rede þe Epistle of Laodicia. And  
saie to Archippus: take hede to the office  
that thou hast receiued of the Lord, that  
thou fulfill it. The salutation by  
the hande of me Paul, remem-  
bre my bondes, the grace  
(of our Lorde Jesu Christ)  
betwixth you. Amē

¶ Sent from Roome by Tich-  
cus and Onesimus.

¶ The first Epistle of saint  
Paul the Apostle to the  
Thessalonians.

¶ The first Chapter.

¶

¶

PAUL and Silvanus and  
Timothe. Unto the congre-  
gacion of the Thessalonians,  
in GOD the father, and  
in the Lorde Jesus Christe.  
\*Grace

To the Thessalonians Fol. CCC. xii.

Grace bee vnto you, and peace fro God our father, & from the Lord Iesus Christ

† Roma. i. a.  
i. Corin. i. a.  
ii. Corin. i. a.

Wee geue God thanks \* alwaie for you all, making mencion of you in oure prayers without ceasing, and call you to remembraunce because of the worke of your faith, and labour in † loue, and because ye haue continued in the hope \* of our Lorde Iesus Christ, in the sight of God our father. † Wee knowe brethren (beloued of God) how that ye are elect.

Galath. i. a.  
Ephe. i. a.  
\* Roma. i. b.  
Philip. i. a.  
Ephe. i. b.  
Coloss. i. a.  
† i. Te. iii. b.  
\* i. Timo. i. a.

For our Gospell came not vnto you by \* worde onely, but also by power, and by the holy ghoost, & by muche certainty as we knowe, after what maner wee haue oure selues among you, for your sake. And ye became folowers of vs and of the Lorde, receiuing the worde with muche affliction, with ioye of the holye ghoost: so that ye wer an ensample to all that beleue in Macedonia and Achaia.

i. Corin. ii. a.  
i. Te. ii. a.

For from you sounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but your faith also whiche ye haue vnto God, sprede her selfe abroad in all quarters, so that it needeth not vs to speake any thyng at all. For thei thei selues shew of you, what maner of entring in wee had vnto you & how ye turned to God fro images, for to serue the liuing & true God, & for to loke for his sonne fro \* heauen, whom he raised from death: †

\* Actes. i. b.

even



The firste Epistle.

\*Job. lii. b.

euē Iesus, whiche delynceſth vs from  
the wrathe to come,

The. ii. Chapter.

i. Thes. i. b.

\*Acte. xvi. a.

Acte. xvii. b.

Gala. i. b.

\*Phil. i. a.

Actes. xv. g.

ii. Thes. iiii. b.

i. Cor. ix. a.

**A** Of ye your selues (\*brethren) know  
of oure entraunce in vnto you, howe  
that it was not in vaine; but euē af-  
ter that wee had suffred before, and were  
shamefully entreated at Philippios (as  
ye know) then wer we bolde in our God,  
to speake vnto you the Gospell of God,  
in \*muchē stryung. For oure exhortacy-  
on was not to bryng you to erreure, nor  
yet to vncleennes, nether was it with gile  
but as we were allowed of God, that the  
Gospell shulde be commytted vnto vs: e-  
uē so wee speake, not as they þ \*please  
men, but God, whiche tryeth our hertes.

**N**ether led we oure conuersacyon at  
any tyme with flatterung wordes, as ye  
knowe: neither by occasyon of couetous-  
nes. \*God is recorde: neither sought we  
praise of men, nether of you, nor yet of a-  
ny other, when we might haue ben in au-  
ctoꝝpte, as the Apostles of Christ, but we  
were tender among you, euē as a nonse-  
cherybeth her chylde, so were we affec-  
cyoned toward you: oure good wyll was  
to haue delte vnto you, not the Gospell of  
God onely; but also our owne soules, be-  
cause ye were dere vnto vs.

**Y**e remembre brethren our labour  
and trauail. \*For we laboured daye and  
night

To the Thessalonians fol. CCC. xiii.  
night, because we would not be chargea-  
ble vnto any of you, & preached vnto you  
the Gospell of God. Ye are witnessers, &  
so is God, how holily & iustly and vnbla-  
meably we behaued oure selues amonge  
you that beleued, as ye know, how þ we  
bare such affeccio vnto euery one of you  
as a father doth vnto childre, exhortyng  
confortyng, & besechyng you, þ ye would  
walke worthy of God, whiche hath cal-  
led you vnto his kyngdome and glory.

For this cause thake we God also w-  
out ceassyng, because that when ye recea-  
ned of vs the word (wherby ye learned to  
know God) ye receaued it not as þ word D  
of man: but euen as it was in dede the  
worde of God, whiche worketh also in  
you that beleue. For ye brethre became  
folowers of þ congregaciōs of God which  
in Jewry are in Christ Iesu: for ye haue  
suffred like thinges of your kynsmen, as  
we our selues haue suffred of the Jewes  
Which as they kylled the Lord Iesus, &  
their owne prophetes, euen so haue they  
persecuted vs: & God they please not, &  
are contrary to al men, & hynder vs, that  
we should not speake vnto the Gentyls,  
that they might be saued, to fulfyl their  
synnes alwaye. For the wrath of God Lūke. xxi. a  
is come on them, euen to the vtmoste.

For as muche brethren as we are kept  
from you for a season, as concernyng the  
bodely

Daniel. x. o

ii. Corin. i. o  
and. vii. d

The first Epistle  
bodely presence (but not in the hert) we  
enforled the more to se you personally in  
greate desyre. And therefore we woulde  
haue come vnto you, I Paul once and a-  
gayne: \* but Satan mythstode vs. For  
what is our hope or ioye, or croune of re-  
ioysyng? \* are not ye it in the presence of  
our Lorde Iesus Christ at his comyng?  
yes, ye are oure glory and ioye.

The. iii. Chapiter.

A

Actes. xvi. d

Ephe. iii. c

† John. xv. c.

Actes. xiii. d

Psal. xxxiii. d

Pro. xxiii. b

ii. Tim. iii. o

Wherefore, sence we could no lenger  
forbeare, we thought it good to re-  
mayne at \* Athens alone, & sente  
Timothe our brother & minister of God  
and the helper forth of oure labour in þ  
Gospell of Christe, to stablishe you: and  
to comforte you, concernyng our saythe,  
\* that no man shoulde be moued in these  
afflictions. For þe your selues know, þ  
we are euen apointed therunto. For whē  
we wer with you, we tolde you before, þ  
we shoulde suffre tribulacion, euen as it  
came to passe, and as ye knowe. For this  
cause when I could no lenger forbeare,  
I sent, that I might haue knowlage of  
your fayth, lest by some meanes the tem-  
pter had tempted you, & lest our labour  
had bene bestowed in vayne.

But now lately, when Timothe came  
from you vnto vs, and declared vs your  
fayth & youre loue, & howe that ye haue  
good remembraunce of vs alwayes, de-  
syring

To the Thessalonians fol. CCC. xiiii.  
syryng to see vs, as we also desyre to see  
you. Therfore brethre we receaued cōso-  
lacion by you, in all our aduersytie & ne-  
cessite, through your fayth. For now are  
we alpye, yf ye stand stedfast in the Lord  
For what thankes can we recompence to  
God agayn for you, ouer all that ioye, &  
we ioye for your sakes before oure God:  
praying, night & daye exceedyngly, that  
we myght se you presently, and myghte  
fulfyll the thynges whiche are lackyng  
vnto poure fayth.

God hym self our father, & oure Lorde  
Jhesus Christ, shal guide our iorney vnto  
you: the Lord also shal encrease you and  
make you flowe ouer in loue one toward  
another, & toward all men, euē as we do  
toward you, & he may make your hertes  
stable & vnblameable, in holynes before  
God our father, at the commyng of oure  
Lorde Jhesus Christ with all sayntes.

The. iiii. Chapter. ✠

Wethermore, we beseeche you ( bre-  
thre) & exhort you by & Lord Jhesus,  
that ye increase more & more, euē as  
ye haue receaued of vs, how ye ought to  
walke and to please God. For ye knowe  
what commaundemētes we gaue you by  
oure Lorde Jhesu Christ. For this is & wil  
of God \* enen your holynes, & ye should  
abstayne from fornicacion, and that e-  
uery one of you should knowe \* howe to  
kepe

Roma. xii. a  
Ephe. v. a

i. Corin. vii a



# The firste Epistle.

Roma. i. c

kepe his bestell in holynes and honour,  
and not in the luste of concupiscence \* as  
do the Hethen, which knowe not God, &  
no mā oppresse & defraude his brother in  
bargaynyng : because that the Lorde is  
the auenger of all suche thynges, as we  
tolde you before, and testified, For God  
hath not called vs vnto vncleennes : but  
vnto holynes. ¶ The therfore that despy  
sed, despyseth not man, but God, whiche  
hath sent \* his holy sprite among you.

Luke. v. c

i. Corin. iii. b  
and. vi. b

¶ i. Thess. i. a

\* Ihon. xiii. d  
and. xv. b

¶ Iohn. xiii. b

¶ But as touchyng brotherly loue, ye  
nede not, that I wyte vnto you. \* For  
ye are taught of God, to loue one ano-  
ther. Yee, & that thyng verely ye do vnto  
all the brethren whiche are in all Ma-  
cedonia. We beseeche you brethren, that ye  
encrease more and more, and that ye stu-  
dye to be quyet, and to medle with your  
owne busynes, and \* to worke with your  
owne handes, as we commaunded you: &  
ye maye behaue your selues honestly to-  
warde them that are withoute and that  
nothyng be lackyng vnto you. ¶

Actes. xx. g

i. Corin. ix. c

¶ i. Thess. iii. b

¶ I would not brethren that ye shoulde  
be ignoraunt concernyng them which are  
fallen a slepe, that ye sorow not as other  
do, whiche haue \* no hope. For yf we be-  
leue, that Iesus dyed, and rose agayne:  
euen so them also which slepe by Iesus,  
will God brynge agayne with hym. For  
this saye we vnto you in the word of the  
Lorde

Sapten. ii. b

To the Thessalonians. Fol. CCC. xxv.  
 Lorde, that wee whiche shall liue, & shall remain in the comyng of the Lorde, shall not come yet thei whiche slepe. For the Lorde himself shall discende from heauē with a shoute and the voyce of the \* Archangell and trompe of God. And þe ded in Christ shall rise first: then wee whiche shall leue (euē wee whiche shall remain) shall bee caught vp with them also in the cloudes, to mete the Lorde in the ayre. And so shall wee euer bee with the Lord. Wherefore, conforte your selues one another with these woordes. R

Mat. xxiii. b.  
 Danie. xii. a.

The. v. Chapiter.

¶ Of the tymes & seasons (brethren) & it is no nede þe I write vnto you:

for ye your selues knowe perfectly, that the daie of the Lorde shall come euē as a thefe in the night. For when thei shall saie, peace and all thynges are safe, then shall \* soden destruccion come vpon them (as sorow commeth vpon a woman trauailynge with child) and thei shall not scape. But ye brethren are not in darckenes, that that daie should come on you as a thefe.

Mat. xxiii. b.  
 ii. Pet. iii. c.  
 Apoca. iii. a.  
 and. xv. c.

Jerem. xv. b.

\* Ihon. xii. c.  
 Ephesi. v. c.

\* Ye are all the children of lighte, and the childre of the daie. We are not of the night nether of darcknes. \* Therefore let vs not slepe as doo other, but let vs watche, & bee sober. For thei that slepe, slepe in the night: and thei that bee droncken

Roma. xii. b.

R iii. are

## The firste Epistle.

**Eph. vi. b.**

**11. Cor. v. c.**

**Eph. i. b.  
1. Tim. v. c.  
Phil. ii. d.**

**Math. v. g.**

**Phil. iii. a  
1. Loh. xviii. a**

**1. Cor. xiii. g.**

are drunken in the nyght. But lette vs which are of the daye, be sober, \* armed with the brest plate of fayth and loue, & with hope of saluaciō for an helmet. For God hath not appoynted vs to prouoke wrath vnto our selues, but to optayn saluacion by the meanes of our Lorde Iesu Christ \* which dyed for vs: that whether we wake or slepe, we shoulde lyue together with hym. Wherefore, comfort your selues together, and edifie euery one another, euen as ye do. †

**C** We beseeche you brethren, þe ye knowe them \* which labour among you, & haue the ouersight of you in the Lorde, & geue you exhortacion, that ye haue the in hye reputacion thorow loue for theyr workes sake, and be at peace with them.

\* We desyre you (brethren) warne the that are vnruly, comforte the feble mynded, lyft vp the weake, be paciēt toward all men. \* Se that none recompence euil for euil vnto any man: but euer foloe þe, which is good, both among your selues, and to all men. \* Reioyce euer. † Praye continually. In all thynges geue thankes. For this is the wyll of God thorow Christ Iesu toward you.

Quenche not the spirite. \* Despise not prophesyinges. Examine all thynges, kepe that which is good. Absteyne fro al euil appearaunce. The verrey God of peace sanctify

To the Thessalonians. Fol. CCC. xvi.  
 sanctifye you thowoute. And I praye  
 God that youre whole spirite, and soule  
 and bodey, maye be preserved: so that in  
 nothynge ye maye be blamed in the com-  
 myng of our Lord Iesus Christ. \* Sayth Rom. xliii. 8  
 full is he which called you, whiche wyll i. Cor. i. b. p. c  
 also do it. Brethren, praye for vs.

\* Greete all the brethren with an holy Roma. xvi. c  
 kysse. I charge you in the Lorde, that i. Corin. xii. d  
 this Epistle be red vnto all the holy bre- ii. Cor. xiii. c  
 thren. \* The grace of the Lorde Iesus ii. Thes. iii. d  
 Christ be with you: Amen.

The first Epistle vnto the Thessalo-  
 nians was written from Athens.

## The second Epistle of Saincte Paule the Apostle to the Thessalonians.

### The first Chapter.



Paul and Syluanus & Ti-  
 motheus. Vnto the cōgre-  
 gacion of the Thessaloni-  
 ans in God oure father, &  
 in the Lorde Iesus Christ.

\* Grace bee vnto you and  
 peace fro God our father, Roma. i. a  
i. Cor. i. a  
Ephe. i. a

and from the Lorde Iesus Christ.

We are bound to thanke God alwayes  
 for you brethren (as it is mete) because  
 your sayth groweth exceedyngly, & euery  
 one of you cōmyneth in loue towarde

R iii another



## The second Epistle.

**B** another betwene your selues, so that we  
 our selues bothe of you in the congregati-  
 ons of God, ouer your paciēce, and faith  
 in all your persecucions and tribulaciōs  
 þe suffer, whiche is a token of the righ-  
 teous iudgement of God, þe are compes-  
 ted worthy of the kyngdome of God for  
 whiche ye also suffer. If not withstand-  
 yng it bee with God, to recompence tri-  
 bulacion to them þe trouble you: & to you  
**C** whiche are troubled, rest with vs, when  
 the Lorde Iesus shall shewe hymself fro  
 heauen with the angels of his power, in  
 flammynge fire, whiche shall render ven-  
 geaunce vnto them that knowe not God  
 \*and that obeye not the Gospell of our  
 Lorde Iesus Christ, the whiche shal bee pu-  
 nished with euerlastynge dampnacion,  
 from the presence of the Lorde, and from  
 the glory of his power: \* when he shall  
 come to bee glorified in his saintes, and  
 to bee come meruailous in all them that  
 beleue: because our testimonye that wee  
 had to you, was beleued euery same daie  
 þe heretofore, wee praye alwaies for you þe  
 our God will make you worthy of this  
 callynge & fulfill all delectacion of good-  
 nes and the worke of faith with power:  
 that the name of our Lorde Iesus Christ  
 maie bee glorified by you, and ye by him  
 accordyng to the grace of our God, and  
 of the Lorde Iesus Christ,

\*Roma. ii. b.

\*Sapi. v. c.

**D**

\*Math. xv. c.

Collo. i. a.  
Philip. i. b.

The

To the Thessalonians. Fol. CCC. xlii.

The. ii. Chapter. \*

**W**e beseeche you (brethren) by the comynge of  $\text{J}$  Lord Iesus Christ and in that wee shall assemble vnto hym,  $\text{p}$  ye bee not sodenly moued from your mynde, net bee troubled, nether by wordes, nor yet by letter whiche should seme to come from vs, as though  $\text{J}$  daie of Christe wer at hande. Lette no manne deceiue you by any meanes, for the Lord shall not come excepte there come\* a departing firste, and that  $\text{J}$  synfull manne bee opened, the sonne of perdition, whiche is an aduersarye:  $\text{e}$  is exalted aboue all that is called God, or that is worshipped: so that he dooth sitte\* in the temple of God, boasting hymself to bee God.

\* Dani. ix. g.  
1. Tim. iiii. a

1. Cor. iiii. b  
and. vi. d.

Remember ye not, that when I was yet with you, I tolde you these thynges And now ye knowe what withholdeth: euen  $\text{J}$  he might bee vttered at his tyme. \* For the misery of  $\text{J}$  iniquitie dooth all redy worke: till he whiche now onely letteth, be taken out of  $\text{J}$  waie. And the  $\text{J}$  that wicked bee vttered,  $\text{t}$  whom  $\text{J}$  Lord shall consume w<sup>th</sup> the spirite of his mouth and shall destroye with the apperaunce of his comynge Ieuen hym whose comynge is after  $\text{J}$  working of satan, with all liying power \* signes and wonders: and with all deceiuablenes of vnrigh-  
teousnes, emog them that perishe: because

\* 1. Thon. ii. c.

\* 2. Cor. xi. a,

Mat. xxiii. b

R v. thei

## The second Epistle.

**C** thei receiued not the loue of the trueth,  
\*Roma.i.d that thei might be saued. \*And therefore  
 God shall sende them strong delusion,  
 that thei should beleue lies: that all thei  
 might be dampned, whiche beleue not  
 trueth: but had pleasure in vnrigh-  
 teousnes. But wee are bonde to geue  
 thankes alwaie to God for you (brethren  
 beloued of the Lorde) for because that  
 God hath from the begynnynge chosen  
 you to saluacion, through sanctifyng  
 of the spyrte, and through beleuynge  
 of the trueth where vnto he called  
 you by our Gospel to obtaine the  
 glory of our Lorde Iesus  
**C H R I S T E.**

**D** \*Therefore brethren stande faste,  
 and kepe y<sup>e</sup> ordinaunces whiche ye  
 haue leered: whether it wer by our  
 preachynge, or by Epistle. Our Lorde  
 Iesu Christe hym self, and God our  
 father (whiche hath loued vs, and  
 hath geuen vs euerlastynge  
 consolacion, and good hope throughe  
 grace) cōferte your heartes and  
 stablish you in all good sayng and  
 dooynge.

### The.iii.Chapiter.

\*Ephē.vi.c  
Coloss.iii.b **A** Furthermore brethren praie ye  
 for vs, \*that the woord of God maie  
 haue passage, and bee glorified, as  
 it is also with you: and that wee  
 maie bee deliuered fro vnrasonable  
 and fro ward mēne. For all mēne  
 haue not faith but the Lorde is  
 faithfull, whiche shall  
 stablish

To the Thessalonians. fol. CCC. xviij.  
stabilishe you, and preserue you fro euill  
Wee haue confidence through the Lorde  
to you ward, that ye bothe dooe, and wil  
dooe the thynges whiche wee commaun-  
ded you. And the Lorde guide your hear-  
tes to þe loue of god & paciẽce of Christ. ⁊

⁊ Wee require you brethren by þe name  
of our Lord Iesu Christ ⁊ þe withdraue  
your selues from euery brother, þe beha-  
ueth hymself inordinatly, & not after the  
institution whiche he receiued of vs. For  
ye your selues knowe, how ye ought to  
folow vs. For we behaved not our selues  
inordinatly among you. Neither toke we  
bred of any man for naught: but ⁊ wrought  
in labour & sweate night and daie, because  
wee would not bee chargeable to any of  
you: not but þe wee had auctorite: but to  
make oure selues ensample vnto you, to  
folow vs. For when wee wer with you,  
this wee warned you of, þe if any would  
not worke, the same should not eate.

For wee haue heard saie that there are  
some whiche walke among you inordina-  
tly, working not at all, but beeyng bu-  
sibodies. Them þe are suche, we comaunde  
and exhorte, by our Lord Iesu Christe þe  
thei worke with quietenes, & eate their  
owne brede: \* Brethren bee not ye wery  
in well dooyng. ⁊ If any mane obey not  
our sayng, sende vs worde of hym by a  
letter: and \* haue no compaignie with  
hym

<sup>B</sup>  
1. Corin. v. b

Actes. xx. g.  
1. Corin. ix. c.  
1. Thessa. ii. c  
and. iiij. e.

\* Gala. vi. b.

ii. The. iii. d.



## The firste Epistle.

him that he maye be ashamed. And count hym not as an enemy: but warne hym as a brother. The very Lorde of peace geue you peace alwayes, by all meanes. The Lord be w you all. The salutacion of me Paule, with myne owne hande. This is the token in all Epistles, So I wyte.

\*1. Tes. b. d.  
Phillip. iiii. d

\*The grace of oure Lorde Iesus Christe bee with you all. Amen.

## C Sente from Athens.

## The firste Epistle of Saincte Paul vnto Timothe.

## The fyrst Chapter,

\*Actes. ix. c

\*1. Tes. i. a

\*Acte. xvi. a



Paule an Apostle of Iesus Christ, \*by the comyssion of God our sauoure, and Lord Iesus Christ, which is \*oure hope.

\*1. Corin. i. a  
Galath. i. a

Unto Timothe his naturall sonne in the faithe.

\*Grace, mercy, and peace from God our father, and from the Lorde Iesus Christ oure Lorde.

Actes. xix. b  
end. xx. d.

xii. Ti. ii. c  
Titus. iiii. c.  
i. Ti. iiii. a

As I besoughte the to abyde styll at Ephesus (when I departed into \*Macedonia) even so do, that I commaund some that they folow no straunge doctrine, ne: ther geue hede\* to fables and endles genealogies

To Timothe. Fol. CCC. xix.

relogies which brede doubtles more then  
godlye edifying, whiche is by saythe: for  
the ende of the comaundemente is, \*loue  
out of a pure herte, and of a good consci-  
ence, & of faith vnfaigned: from the which  
thynges, because some haue erred, they  
are turned vnto vayne iangelyng, because  
they woulde bee doctours of the lawe, &  
yet vnderstand not what they speake, ne-  
ther wherof they asseyme.

Roma. xii. 1.  
Acte. xv. 9.

\*We know, that \*the lawe is good, if  
a manne vse it lawfully: knowyng this,  
I knowe that the lawe is not geuen vnto a  
ryghteous man, but vnto I vnrighteous  
and disobedyente, to the vngodly and to  
synners, to vnholly and vncleane, to mur-  
therers of fathers, and murtherers of mo-  
thers, to mansleas, to \*whoremongers:  
to them that defyle them selues with  
mankynd: to menstealers, to lyars, to per-  
iured, and yf there bee any other thyng I  
is contrary to I holysome doctrine, accor-  
dyng to the Gospel of the glory of I bles-  
sed God, which is comitted vnto me.

Roma. vii. 12.  
Galat. iii. 12.

Galath. v. 19.

\*Leui. xxi. 17  
Roma. i. 10

And I thanke Christ Iesus our Lord  
which hath made me stronge: for he con-  
firmed me true, & put me in offyce where as  
before I was a blasphemmer, \*and a per-  
secuter, and a Tyaunt. But I optayned  
mercy, because I dyd it ygnorauntly tho-  
rowe vnbefese. Neuerthelesse, the grace  
of our Lorde was excedyng abundaunt  
with

\*Actes. ix. 12  
and. xxii. 19.  
i. Cori. xv. 10.  
Galath. i. 6.

## The second Epistle.

† Math. ix. b.  
Marke. ii. c.  
Luke. xix. a.  
Thom. iii. c.

with faith and loue, whiche is by Christ  
Iesu. † This is a true sayng ( & by all  
meanes worthy to bee receined of vs ) †  
† Christ Iesus came into þ world, to saue  
synners, of whom I am chief. Not with  
standyng for this cause obtained I mer-  
cie, that Iesus Christe should first shewe  
on me all long pacience, to declare an ex-  
ample vnto theim whiche should beleue  
on hym vnto eternall life. So then vnto  
\* Collo. i. c. God, kyng euerlastyng, immortall \* in-  
uisible, wise onely, be honour and praise  
for euer and euer. Amen.

\* I. Tim. ii. c.  
\* ii. Ti. iii. c.  
† Ma. xiii. c.  
I. Corin. v. a.

**D** This commaundement commit I bus  
to the soonne Timotheus accordyng to  
the propheties, whiche in tyme past wer  
prophefied of thee, þ thou in theim shouldest  
fight a good fight, hauing faith and  
good conscience: whiche some haue put  
awaie from theim. And as concernyng  
faith haue made shipwracke. Of whose  
nombre is † Dimeneus and \* Alexander  
whom † I haue deliuered vnto satā, that  
thei maie learne not to blaspheme.

## The. ii. Chapiter. †

**A**  
Iere. xix. c.  
Baruche. i. c.

**E**xhorte therefore, that aboue all  
thynges, praiers, supplicacions,  
intercessions, and geuyng of than-  
kes bee had for all menne: \* for kynges,  
and for al that are in auctorite, that we  
maie liue a quiete and a peaseable life, w  
all godlines and honesty. For þ is good &  
accepted

To Timothe. fol. CCC. xx.

accepted in the sight of God our sauiour  
whiche will haue all manne to bee saued  
& to come vnto the knowelage of þ truth  
For there is† one God, & one \* mediator †  
betwene God and manne, euen þ manne  
Christ Iesus, whiche gaue hymself a ran-  
some for all men, þ it should bee testified  
at his tyme, † where vnto I am ordained  
a preacher and an Apostle. I tell þ truth  
in Christe and lie not: beeyng the teacher  
of the Gentiles with faith & veritie. †

† 1 Thō. xvi. a.  
\* Heb. ix. d  
Galat. iii. o.

† Roma. i. a.  
and. ix. e.  
ii. Timo. i. o.

I will therefore that the menne † prae-  
euerý where, lifting vp pure hādes with  
out wrathe, or doubtyng. Likewise also  
the women, that thei araie theim selues  
in comly apparell with shamesfastnes &  
discrete behauioure, not with broyded  
heare, either golde or pearles, or costely a-  
raie: but as becommeth womē, þ proffesse  
godlines through good woorkes. † Lette  
the woman learne in silēce with all sub-  
ieccion. I suffre not a woman to teache,  
neither to vsurpe auctorite ouer þ man  
but to bee in silence. For Adam was first  
fourmed, and then Eue. Adam also was  
not deceiued, but the woman was decei-  
ued, and was subdued to the transgres-  
sion. Notwithstādyng through hearyng  
of children she shal bee saued, if thei con-  
tinue in faith and lone, and holynesse,  
with discrecion.

† 1 Thō. iii. e.

i. Cor. xiii. g.

¶ The. iii. Chapter.

This



# The first Epistle.

**H**is is a true sayng: If a man desire  
 A the offyce of a Byshoppe, he desyreth  
 an honest worke. A Bishop therefore  
 must be blameles, & husband of one wife  
 diligent, sober, discrete, a keeper of hospi-  
 talyte: apte to teache, not geuen to ouer-  
 muche wyne, no fyghter, not greedy of fil-  
 thy lucre: but gentle, abhorryng fyghe  
 tyng, abhorryng couetousnes, one that ru-  
 leth well his owne house, one that hath  
 chyldren in subieccyon with all reuerēce  
 For if a man can not rule his owne house  
 how shall he care for the congregacion of  
 God? He may not bee a yonge scholer, lest  
 he swell and fall into the iudgement of &  
 euill speaker. He muste also haue a good  
 reporte of theim which are without, lest he  
 fall into rebuke, & snare of & euill speaker.

**23** **A**lyketwyle must the minystrers be: ho-  
 nest, not double tongued, not geuen vn-  
 to muche wyne, nether greedy of filthy lu-  
 cre: but holdyng the mystery of the faith  
 with a puer consciēce. And let theim first  
 be proued, and then let theim minister so  
 that no man be hable to reprove theim.

**E**uen so muste they: wyues bee honest,  
 not euill speakers: but sober and sayth-  
 full in all thynges. Let the Deacons bee  
 the husbandes of one wyfe, and suche as  
 rule they: chyldren well, and they: owne  
 householdes. For they that minister wel  
 get theim selues a good degre & great ly-  
 bertie

To Timothe. Sol. CCC. xxi.  
bertie in þ faith, which is in Christ Iesu. C

These thynges wyte I vnto the; tru-  
sting to come shortly vnto the; but & if I  
tarre longe, þ then thou mayest yet haue  
knowlage, how thou oughtest to behaue  
thy selfe in the house of God, which is þ  
congregaciõ of the lyuing God, þ pyllar  
and ground of truth. And without dout  
great is that mistery of godlynes: þ God <sup>Thon. i. b</sup>  
was shewed in the fleſhe, was iustified  
in the ſprite, was ſene amõg the Angels,  
was preached vnto the gentyls, was be-  
leued on in earth, & receaued vp in glory.

The. iiii. Chapter.

He ſprite ſpeaketh evidently, þ\* in A  
the later tymes ſome ſhall þ departe <sup>Actes. xi. f</sup>  
from the fayth, & ſhall geue hede vn- <sup>ti. Tim. iii. a</sup>  
to ſprites of erroute, & deueliſhe doctry- <sup>ii. Pet. ii. a</sup>  
nes of them which ſpeake falſe thoro- <sup>and. iii. a</sup>  
we ypoctiſye, & haue their conſciences mar- <sup>Jude. i. c</sup>  
ked with an hote yron, forbyddynge to <sup>ii. Theſ. ii. a</sup>  
mary, & commaundyng to abyſtayne from  
meates\* whiche God hath created to be <sup>Gene. i. b</sup>  
receaued þ with geuing thankes, of them <sup>þ Mat. xxvi. e</sup>  
whiche beleue and knowe the truth. For <sup>Acte. xxvii. f</sup>  
\*al the creatures of God are good, & no- <sup>Gene. i. b</sup>  
thyng to bee reſuſed, yf it bee receaued <sup>Eclli. xxxix. c</sup>  
with thankelgeuyng. For it is ſanctify- <sup>Marke. vii. d</sup>  
ed by the word of God & prayer. If thou <sup>Rom. xiii. a</sup>  
put the brethren in remembraunce of theſe <sup>Tims. i. d</sup>  
thynges, thou ſhalt be a good miniſter of  
Ieſus Chriſt þ whiche haſt been nomiſhed <sup>ii. Tim. iii. a</sup>

S vpin

## The firste Epistle.

by in the wordes of þe sayth and of good  
doctryne whiche thou hast continuallye  
scolod. But \* caste awaye vngostly and  
olde wyues fables.

i. Timo. i. a  
ii. Tim. ii. c  
Titus. iii. c

Collos. ii. c

Exercise thy self rather vnto godlynes  
For bodely exercyse profyteth litle: but  
godlynes is profytable vnto al thynges  
as a thyng whiche hath promyses of the  
life that is now, & of þe life to come. This  
is a sure sayng, and by all meanes wor-  
thy to be allowed. For therefore we la-  
boure & suffre rebuke, because we beleue  
in þe lyving God, which is þe sauoure of  
al men, specially of those þe beleue. Such  
thynges comaunde & teache. ¶ Let no mā  
despise thy youthe \* but be vnto them þe  
belcue, an ensample, in word, in conuersa-  
ciō, in loue, in sprite, in faith, in purenes.

Titus. ii. a

Titus. ii. b.  
i. Tim. i. c  
i. Petri. v. a

¶ I come, geue attendaunce to reas-  
dyng, to exhortaciō, to doctryne. Despise  
not the gyft þe is in the, which was geue  
the thorow prophesye, with the \* laiyng  
on of handes by þe auctorite of presthode  
These thynges exercyse, & geue thy selfe  
vnto the, that it maye be sene, howe thou  
profytest in al thynges. Take hede vnto  
thy selfe, & vnto learnyng, and continue  
therin. For if thou shalt so do, thou shalt  
saue thy selfe, and them that heare the.

Actes. vi. b  
viii. c. xii. a  
and. xix. a  
Num. xxi. b  
ii. Timo. i. b

## The. v. Chapter.

¶ Rebuke not an elder, \* but exhort him  
as a father: the yonger men, as bre-  
thren

Leui. xix. a

To Timothe. fol. CCC. xxiij.

then: the elder women, as mothers: the  
yonger as sisters, with all purenes. Ho-  
noure wyddowes, whiche are true wyd-  
dowes. If any wyddowe haue chyl-  
dren or neues, let the learne first to rule theyr  
owne houses godly \* and to recompense *Eccle. iii. b. &*  
their elders. For that is good and accep-  
table before God. She þ is a true \* wyd *Luke. ii. f*  
dowe and frendelesse, putteth her truste  
in God, & continueth in supplications &  
prayers night and daye. But she that ly-  
ueth in pleasure, is dead, euen yet al-  
yue. And these thynges commaunde, that they  
maye be without rebuke. But yf any pro-  
uide not for his owne (& specially for the  
of his household) þ same hath denyed the  
sayth and is worse then an infydel.

Let no wyddowe be chosen vnder thre  
score yere old, and suche a one as was þ  
wyfe of one man, and well reported of in  
good workes: if she haue brought vp chil-  
dren, \* yf she haue lodged straungers, yf *Gene. xij. a*  
she haue washed the sayntes fete, yf she *Actes. x. c*  
haue ministred vnto them which wer in *Roma. xii. c*  
aduersitee, yf she haue bene continually *i. Pet. iii. a*  
geue vnto al maner of good workes: the *Hebre. xii. a*  
yonger wyddowes refuse. For whē they  
haue begonne to ware wanton agaynste  
Christ, they will mary, hauyng dānacion  
because they haue cast awaye their fyrst  
faith. And also thei learn to go frō house  
to house ydle: yee, not onely ydle, but

S ii also



## The first Epistle.

also triflyng and busybodys speakyng  
thynges which are not comly.

**C** I wyl therfore that the yonger women  
i. Coz. vii. b \*mary, to beare childre, to gyde þ house  
and geue none occasion to the aduersary  
to speake euil. For many of the are alrea-  
dy turned backe, & are gone after Satan  
And if any man or woman that beleueth  
haue wyddowes, let them minister vnto  
them, & let not the congregacion be char-  
ged: that ther may be sufficient for them  
that are wyddowes in dede.

The elders that rule well, are worthy  
of double honoure, moost specialle they  
which labour in the word & teachyng.  
Deut. xx. b For the scripture sayth: \*thou shalt not  
i. Coz. ix. a moosell the mouthe of the ore that trea-  
þ Math. x. b deth out the corne. And þ the labourer is  
worthy of his reward. Againste an elder  
Deut. xix. a receaue none accusaciõ: but \*vnder two  
or thre witneses. The that sinne, rebuke  
openly, that other also may feare.

**D** I testifye before God & the Lorde Je-  
sus Christ & the electe angels, that thou  
obserue these thynges without hastines  
of iudgement, and do nothyng parcially  
Num. xxvii. a \*Laye handes sodenly on no mā, nether  
Actes. vi. b be partaker of other mens synnes: kepe  
vii. c. xiii. a thy selfe pure. Dryke no lenger water,  
and. xix. a but þlse a lytle wyne for thy stommake  
i. Tim. liii. b isake and thyne often diseases.  
ii. Timo. i. b

þ eccli. xxxi b Some mens synnes are opẽ before hād.  
and go

To Timothe. fol. CCC. xliii.  
and go before vnto iudgement, and some  
mens synnes folow after. Likewise also  
good workes are manifest before hand, &  
they that are otherwyle, cannot be hyd.

The. vi. Chapter.

Et as many \*seruauntes as are vn-  
**L**der þe pocke, counte their masters wor-  
thy of all honoure, that the name of  
God and his doctrine be not euill spokē  
of. Se that they whiche haue beleuyng  
masters, despyse them not because they  
are brethren: but rather do seruyce, for as  
muche as they are beleuyng and beloued  
and partakers of the benefite.

A  
i. Corin. vii. e  
Ephe. vi. a  
Collo. iii. d  
Titus. ii. b  
i. Petri. ii. d

These thynges teach & exhorde. \* If a-  
ny man folow other doctrine, & enclue  
not vnto the wholsome wordes of oure  
Lord Iesu Christ, & to þe doctrine which  
is accordyng to godlynes, he is puffed vp,  
and knoweth nothyng: but wasteth his  
braynes about questions & strife of wor-  
des, wherof spryng enuy, strife, raylyn-  
ges, euill surmysynges, vayne disputaci-  
ons of men þe haue corrupt myndes, and  
that are \*robbed of the trueth: whiche  
thinke, that lucre is godlynes. From the  
that are luche separate thy self. Godly-  
nes is great riches \* yf a man be content  
with that he hath. † For we brought no-  
thyng into the worlde, nether maye we  
carrye any thyng out.

\* Gala. i. a

xi. Timo. i. a  
Titus. iii. c

ii. Thes. ii. a  
B

Eccle. xxi. d  
Hebre. xiii. a  
† Job. i. b.  
Eccle. v. c

But when we haue fode & raymēt we

S iii must

The firſte Epiſtle.

muſt therewith be cōtent. They that wil:  
be ryche, fall into temptacion & ſnares,  
(of the deuell) and into many foliſhe & noy  
ſome luſtes, which droune men into per-  
dicion & deſtruccion. For coueteouſnes of  
mony is the rote of al euil: which while  
ſome luſted after, they erred fro & ſayth

**C** But thou mā of God, ſaye ſuch thynges.  
Folowe righteouſnes; godlynnes, ſayth,  
loue, pacience, meakenes. Fight the good  
fgyht of ſayth: Laye hande ou eternall  
life, whereunto thou art alſo called; and  
haſte profeſſed a good profeſſion before  
many witneſſes. I geue the charge in &

**Notes. cxvii. f** fgyht of God \* whiche quickeneth all  
thynges, and before Jeſu Chriſt (which  
vnder Pōcius Pylate wytnelleſſed a good  
witneſſyng) that thou kepe the cōmann-  
dement, and be without ſpotte and unre-  
bukeable, vntyll the appearng of oure  
**Apoca. xviii. c**  
**and. fix. b** Lorde Jeſus Chriſt \* whiche appearng  
(in his tyme) he ſhal ſhewe, that is bleſ-  
ſed and mightie onely, kyng of kynges,  
and lorde of lordes, whiche onely hathe  
immortalitee, and dwelleth in the lyght  
**Exo. xxxiii. d** that no man can attayne, \* whō no man  
**Thon. i. c** hath ſene, nether can ſe, vnto whō be ho-  
**and. vi. e** noure and rule euerlaſtyng. Amen.  
**1. Thon. iiii. b**

**D** Charge them whych are riche in thys  
world, that they be not hys mynded, nor  
**Moth. vi. c**  
**Luke. xii. d** \* truſt in vncertain riches, but in the ly-  
**Ecli. xxi. b** upng

To Timothe. fol. CCC. xliii.  
nyng God (which geueth vs abondant-  
ly all thynges to enioye them) that they  
do good: that they be riche in good wor-  
kes: that thei be redy to geue & gladly to  
distribute \* laiyng vp in store for the sel-  
ues a good foundation agaynst the tyme  
to come, & they may obtayn eternal life, Math. vi. c

O Timothe, saue that which is geuen  
the to kepe, and ausoyde vngostly vany-  
ties of voyces & opposycions of science  
falsly so called, which seye while some  
professed, they erred as concernynge the  
fayth. Grace be with the, Amen.

¶ Sent from Laodicea, which is the  
cheifest cite of Phrygia,  
Pacatiana.

¶ The second Epistle of Saincte  
Paule the Apostle to  
Timothe.

¶ The first Chapter.



Paule an Apostle of Iesu  
Christ, by the wyll of God  
according to the promes of  
life, which is in Christ Je-  
su. To Timothe his belo-  
ued sonne. Grace, mercye &  
peace, from God the father, and fro Je-  
su Christ oure Lord.

I thanke God \* whome I serue from  
myne elders with pure cōscience, & with  
out any ceasynge I make mencion of the

S iiii in

Notes. xlii. a  
Roma. i. a.  
Philip. iii. a



## The second Epistle

in my prayers night & daye, desirynge to  
 se the, myndfull of thy teares: so that I  
 am fylled with ioye, when I call to re-  
 membraunce the unfayned fayth that is  
 in the, which dwelt first in thy graunde  
 mother Lops, & in thy mother Lunica: &  
 I am sure that it dwelleth in the also.

**2B** Wherefore I warne the that thou stee  
 vp the gyft of God whiche is in the \*by  
 the puttyng on of my handes. For God  
 hath not geuen to vs the spirite of feare:  
 but of power, & of loue, and of sobrienes.  
 \*Be not thou therfore ashamed of the te-  
 stimony of our Lorde, nether be ashamed  
 of me: which am his presoner: but suffre  
 thou aduersitee with the Gospel, accor-  
 ding to the power of God, which \*saued  
 vs, and called vs with an holy callinge,  
 not accordynge to oure dedes, but accor-  
 dyng to his owne purpose and grace,  
 which was geuen vs thorow Christ Iesu  
 (before the world began) but is now de-  
 clared openly, by the appearynge of oure  
 sauyoure Iesu Christ, \* which hath put  
 away death, & hath brought life and im-  
 mortalitee vnto light thorow þe Gospell  
 \*wherunto I am appoynted a preacher  
 and Apostle, & a teacher of the Gentyls:  
 for þe which cause I also suffre these thin-  
 ges. Neuerthelesse, I am not ashamed,  
 For I knowe, & am sure, that he (in whō  
 I haue put my trust) is hable to kepe  
 that

1. Tim. iiii. d.

1. Rom. viii. c

Roma. i. b

1. Ephe. iiii. e

Titus. iiii. b

Ephe. i. a.

1. Corin. xv. g

Hebze. ii. d

Roma. i. a

and. xi. c

1. Tim. ii. b

To Timothe. fol. CCC. xrb.

that whiche I haue committed to his keeping, against that daie.

\*Se that thou haue the ensample of þ<sup>d</sup> holsome wordes, whiche þ<sup>d</sup> hast hearde of me with faith & loue that is in Christe Iesu. That good thyng, whiche was committed to thy keeping, holde fast through the holy ghooste, whiche dwelleth in vs. This þ<sup>d</sup> knoweste, how that all thei whiche are in Asia, be turned fro me. Of whiche sort are Higelus and Hermogenes. The Lorde geue mercie vnto þ<sup>d</sup> household of Onesiphorus for he oft refreshed me, \*and was not ashamed of my chain: but whē he was at Roome, he sought me out verie diligently, and found me. The Lord graunt vnto hym, þ<sup>d</sup> he maie finde mercie with the Lorde at that daie. And in how many thynges he ministered vnto me at Ephesus, thou knowest verie well.

i. Tim. iiii. b.  
Titus. ii. b.  
i. Peter. v. g.

Math. xrb. c.  
Roma. i. c.

The. ii. Chapter. \*

Thou therefore my soonne, bee strōg<sup>n</sup> in þ<sup>d</sup> grace (that is through Christ Iesu) and in þ<sup>d</sup> thynges that thou haste hearde of me by many witnessses, & same commit thou to faithful mē, which \*Titus. i. d  
shal bee apte to teache other also. Thou therefore suffre afflictions as a good soule dioure of Iesu Christ. No manne þ<sup>d</sup> wareteth, entangleth hymself with worldely busines, and that because he maie please hym, whiche hath chosen hym to bee a  
S v. souldiour

## The second Epistle.

couldiour. And though a man strue for a  
 mastery, yet is he not crowned, excepte he  
 1. Corin. ix. a strue lawfully. \* The houbandeman þ  
 labourereth, must first receiue of the frutes  
 Consider what I saie. The Lorde geue  
 thee vnderstandyng in all thynges. 4

25 Remembre that Iesus Christ þ sede  
 of Dauid, rose again from deathe accor-  
 dyng to my Gospell, wherein I suffre  
 trouble as an euill dooer, euen vnto bō-  
 des. But þ worde of God was not boude

þ Actes. xx. e Therefore I suffre all thynges, for the  
 electe sakes, that thei might also optain  
 that saluacion, whiche is in Christ Iesu  
 with eternall glory. It is a true sayng,

\* Roma. vi. b \* for if wee bee dedde with him, wee shal  
 þ Rom. viii. c also liue with hym. † If wee bee pacient  
 \* Luke. xii. b wee shal also raigne with hym. \* If we  
 denie hym, he also shal denie vs. If wee

þ Rom. iii. a beleue not, † yet abideth he faithfull. He  
 Num. xxiii. c cannot denie hymself. Of these thynges  
 putte theim in remembraunce, and testifie  
 before the Lorde, that thei foloe no con-  
 tencious woordes, whiche are to no pro-  
 fite; but to the peruertypg of þ hearers.

c Study to shewe thy self laudable vnto  
 God a woorkeman that neadeth not to  
 bee ashamed, distributypg the woorde of  
 1. Tim. ii. a. bi. b trueth iustly. \* As for vngodly vanities  
 of boyces, passe thou ouer them. For thei  
 will encrease vnto greater vngodlynelle  
 and their woordes shal frette euen as  
 dooth

To Timothe. Fol. CCC. xxvi.

doeth the disease of a cancre: of whose  
nōbre is† Humeneus & Philetus, whiche xi. Timo. i. b.  
(as concernyng the truethe) haue erred,  
sayng, þ the resurreccion is passe alre a-  
die, and dooe destroye the faith of some.

But the sure grounde of God standeth D  
\* Ihon. p. c.  
still, and hath this scale: \* the Lorde kno-

weth them that are his. And lette euery  
manne that calleth on þ name of Christe  
depart from iniquitie. Notwithstandyng  
\* in a greate house are not onely vessels Roma. ix. b.

of gold & of siluer: but also of wood and  
of earthe: some for honoure, and some vn-  
to dishonour. If a māne therfore pouрге  
hymself from suche menne, he shal bee a  
vessell sanctified vnto honoure, mete for  
the vles of the Lorde, and prepared vnto  
all good workes. Lustes of youth auoide  
but foloe righteousnes, faith, loue and  
peace, with theim that call on the Lorde  
with a pure heart: \* Foolishe and vn-  
learned questions putte frō thee, knowe-  
yng that thei dooe but gedre strife. The

seruaunte of the Lorde muste not strue:  
but bee gentle vnto all menne, \* apte to xi. Timo. i. a  
and. vi. b.

teache, and one that can suffre the euill  
with mekenes & can † informe them that  
resist (the trueth) if that God at any tyme  
will geue them repentaūce, for to knowe  
the truth: & that thei maie come to them-  
selues again out of the snare of þ deuell  
whiche are holden captiue of hym at his  
will.



The second Epistle.

The.iii.Chapiter.

His knowe, þ̄ in þ̄ last daies shall  
come parcelous tymes. For menne

† Acts. xx. f.  
1. Tim. iiii. a  
1. Peter. ii. a  
Jude. i. c.

**T**hes, coueteous, boasters, proud, cursed spe-  
akers, disobedient to fathers & mothers  
vnthankefull, vnkynde, trucebreakers,  
false accusars, riotours, scarce, despisers  
of them which are good, traitours, hedy  
hie mynded, gredy vpon voluptuousnes  
more then þ̄ louers of God, haupng a si-  
militude of godlinesse, but haue denied þ̄  
power thereof: and suche abhorre. For of  
this sort are thei, þ̄ whiche entre into hou-  
ses, & bring into bōdage women laden w  
sinne, whiche womē are led w diuerse lu-  
stes, euer learnyng, and hable to come vn-  
to the knowelage of the trueth.

† Titus. i. c

Exod. xlii. b.

**A**s Jannes and Jambres withstode  
Moses euen so dooe these also resiste the  
trueth: menne thei are of corrupt myn-  
des, and leude as con cernyng the faithe:  
but thei shall preuaill no lōger. For their  
madnes shall be vttered vnto all menne  
euen as theirs was. But þ̄ haste sene the  
experience of my doctryne, fastion of ly-  
upng, purpose, faith, long sufferng, loue  
paciēce, persecucions, & afflictions, whi-  
che happened vnto me at Antioche, at I-  
conium, and at Listra, whiche persecuti-  
ons I suffered paciētly. And from them

† Act. xiii. b.

all, the Lorde deliuered me. Yea and þ̄ all  
thei

To Timothe Fol. CCC. xxvii.

thei þ which will liue godly in Christ Iesu shall  
suffre persecuciō. But the euill men & di- 10sa. xxi. d.  
sceauers shall waxe worse & worse, 102o. pxi. b.  
while thei deceiue & are deceiued the sel- Eccle. ii. a.  
ues. But continue þ in the thynges whi-  
che þ hast learned, whiche also wer com- D  
mitted vnto thee, knowyng of whō thou  
hast learned theim, and for asmuche also  
as of a child þ hast knowen þ holy scrip- i. Tim. iii. a.  
tures, whiche are hable to make þ lear-  
ned vnto saluacion through þ faith whi-  
che is in Christ Iesu. ¶ All scripture geue i. Peter. i. d.  
by inspiracion of God, is profitabile to  
teache, to improue, to amēde & to instruct  
in righteousnes, þ the man of God maie  
bee perfecte and prepared vnto all good  
woorkes. ¶ The. iiii. Chapter.

Testifie therfore before God, and A  
before þ Lord Iesu Christ, whiche  
shall iudge the quicke & dedde at  
his appearng in his kyngdom, preache  
thou the woorde, bee scruent, in season &  
out of season. Improue, rebuke, exhort  
with all long sufferng & doctryne. For  
the tyme will come, when thei shall not  
suffre wholsom doctrine: but after their  
owne lustes shall thei (whose eares itch)  
gette them an hepe of teachers, and shall  
withdrowe their eares from the trueth,  
& shall bee turned vnto fables. But watch  
thou in all thynges, suffre afflictions,  
doe the woorkes of an Euangelist, ful-  
fill

## The Epistle.

fill thine office vnto þ vtmost (See sober.)

**B** For I am now ready to bee offered, and the tyme of my departing, is at hande. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. Fro hence forth there is laied vp for me \* a crowne of righteousness, whiche þ Lorde (that is a righteous iudge) shal geue me at that daie: not to me onely, but vnto all them also that loue his commyng. Dooe thy diligence, that thou maist come shortly vnto me. For Demas hath forsake me, and lotheth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia. Onely Lucas is with me. Take þ Marke and bryng hym with thee, for he is profitable vnto me for the ministracion.

1. Corin. ix. d.  
1. Peter. v. b.

**C**  
Coloss. iiii. e

And Tichicus haue I sent to Ephesus The cloke that I lefte at Troada with Carpus, (when thou comest) bryng w thec, and the booke, but specially þ parchement. Alexander the copersmith did me muche euill: the Lorde rewarde hym accordyng to his deedes, of whō be thou ware also. For he hath greatly withstād our woordes. At my first answeryng, no manne assisted me, but all forsoke me. I praise God, that it maie not bee laied to their charges.

**D** † Notwithstandyng the Lorde assisted me, and strengthened me, that by me þ preaching

To Titus. Fol. CCC. xxviii.  
 chynge should bee fulfilled to the vtmost,  
 and that all the Gentiles should heare.  
 And I was deliuered out of the mouthe  
 of y lion. And the Lorde shall deliuer me  
 from all euill dooing, and shall kepe me  
 vnto his heauenly kyngdom. To whom  
 bee praise for ever and ever. Amen. ⁊

Salute Prisca and \* Aquilla and the  
 household off Onesiphorus, Graff<sup>s</sup> abod  
 at Corinthum. \* Trophimus haue I left  
 at Miletum sicke. Dose thy diligence, þ  
 thou maist come before winter. Pubolus  
 greeteth thee, and so dooth Prudence, and  
 Linus, Claudia, and all the brethren. The  
 Lorde Iesus Christ bee with thy spirite  
 Grace bee with you. Amen.

\* Act. xviii. a  
 Roma. xvi. a.  
 #ii. Tim. i. d.  
 \* Act. xx. b.  
 and. xxi. f.

The secōd Epistle vnto Timothe was  
 written fro Roome, whē Paull was pre  
 sētēd þ secōd tyme vnto thēperour Nero.

## The Epistle of Saincte

Paull vnto Titus.

### The first Chapter.



**P**AUL the seruaunte of a  
 God, and Apostle of Iesu  
 Christe accordynge to the  
 faith of Godes electe, and  
 according to þ knowclage  
 of the trueth, whiche is af  
 ter godlynes in the hope  
 of eternall life, whiche **G O D** \* ( that  
 cannot lie ) promised before the worlde  
 began

\* Roma. iiii. a



## The Epistle.

began : but hath opened his woorde at þ  
time appointed througħ preachyng, whi  
che is committed vnto me, accordyng to  
the cōmaundement of God our sauour.

ii. Cor. viii. 6.  
† Timo. i. a.  
ii. Timo. i. a.

To \* Titus his naturall soothne after þ  
commen faith. † Grace mercie and peace  
from God the father and from the Lorde  
Jesu Christe our sauoure.

¶ For this cause lette I thee in Creta, þ  
thou shouldest resourme þ thynges that  
ii. Timo. ii. a. are vnperfect, and shouldest \* ordaine el-  
ders in euery citee, as I had appoynted  
thee. If any bee blamelesse, the husbande  
of one wife, haupng faithfull children,  
whiche are not sclandred of riote, nether  
i. Tim. iii. a. are disobediente. † For a bishop must bee  
blamelesse, as the stewarde of God : not  
stubborne, nor angrie, not geuē to muche  
wine, no fighter, not geuē to filthy lucre  
but a keper of hospitalitee, one þ loueth  
goodnes (pudent) sobre, righteous, godly,  
temperat, and suche as cleueth vnto the  
true woorde of doctrine, that he maie be  
hable also to exhort by wholsō learnyng  
and to improue them that saie against it.

¶ For there are many vnculy, & talkers  
of vanitee, and disceiuers of myndes, spe-  
cially thei that are of the circumcision,  
ii. Tim. iii. b. whose mouthes muste bee stopped † whi-  
che peruert whole houses, teachyng thin-  
ges whiche thei ought not, because of fil-  
thy lucre. One of them selues (euen a  
prophet

To Timothe. Fol. CCC. xxx.  
 prophete of their owne) sayd: The Creti-  
 ans ate alwayes lyars, euill beastes,  
 slow belyes. This witnes is true: wher-  
 fore rebuke thou them sharply, & they  
 may be founde in the fayth, not takynge  
 hede to Jewes fables and commaunde-  
 mentes of men & turne away the truth. D  
Rom. xiii. 2  
 \*Vnto the pure are all thinges pure: but  
 vnto them that are defyled and vnbele-  
 uynge, is nothyng pure: but euen & mynd  
 and conscience of them is defyled. They  
 confesse that they knowe God: but with  
 the dedes they deny hym, sayng they are  
 abhominable and disobedient, & vnapte  
 vnto euery good worke.

**The. ii. Chapter.**

**W**hen thou speake thou the thinges which  
 become wholsome learnyng. That  
 the eldēt mē be sobre, sage, discrete  
 found in the fayth, in loue, in pacience: &  
 elder \*women likewise, that they bee in i. Timo. ii. 2  
 suche raymente as becommeth holynes,  
 not beynge false accusars, not geuen to  
 muche wyne, but that they teache honest  
 thynges to make the young wemē sobre  
 mynded, to loue theyr husbādes, to loue  
 theire childrē, to be discrete, chaste, huswif-  
 ly, good, obedient vnto their husbādes,  
 that the worde of God be not euil spokē  
 of. Younge men lykewyse exhorte, that  
 they be sobre mynded.

\*In all thynges shewe thy self an en- B  
i. Tim. iii. 2  
i. Peter. 2. 2  
**E** sample

## The Epistle

sample of good workes in thy doctrine,  
with honestie, grauitie, & w<sup>th</sup> the whol  
some word, which cannot be rebuked: þ  
he which withstandeth, may be ashamed  
hauynge no euell thyng to saye of you.  
\* Exhorte scruauntes, to be obedient vnto  
to their owne masters, and to please the  
in al thynges, not answerynge again, nei-  
ther to be pickers, but that they shew all  
good saythfulnes, that they may do wor-  
ship to the doctryne of God our saupour  
in all thynges. \* For the grace of God,  
that byrgeth saluacion vnto all menne  
hath appeared, and teacheth vs that we  
should deny vngodlynnes & worldly lus-  
ties, and that we should lyue soberlye, &  
righteously & godly in this present world  
lekynge for that blessed hope and appea-  
ryng of the glory of the greate God, and  
of oure saupoure Iesu Christe, whiche  
\* gaue hym selfe for vs, to redeme vs fro  
all vnrigheteousnes, and þ to pouрге vs  
a peculyar people vnto hym selfe \* fer-  
uently geuen vnto good workes. These  
thynges speake, and exhorte, & rebuke,  
with all feruentnes of commaundyng.  
\* Se that no man despyse the.

### The .iij. Chapter.

Arne them \* that they submyt the  
selues to rule & power: that they  
obey the officers: þ thei be readie  
vnto every good worke: that thei speake  
cuyll

Ephe. vi. a  
1. Petri. ii. d  
Collo. iii. d  
1. Timo. vi. a.

1. John. ii. c.

Roma. viii. a  
Gala. i. a.  
\* Ephe. b. c  
\* Ephe. ii. b

1. Tim. iii. b.

Roma. xiii. a  
1. Petri. ii. c

To Titus. Fol. CCC. xxx.

euyl of no mā: that they be no fyghters,  
but gentle, shewyng all mekenes vnto al  
mē. For we our selves also wex somtyme  
foolyshe, disobedient, deceaued, setyng  
diuerse lustes & voluptuousnes, luyng  
in maliciousnes and enuye, full of hate,  
hatyng one another.

¶ But after that the kyndnes & loue of  
our sauyoure God to man warde appea-  
red, \* not by the dedes of righteousnes ii. Tim. i. b  
whiche we wrought, but accordyng to  
his mercy he saued vs, \* by the fountaine Thon. iii. a  
of the newe byrth, & reuuyng of the holy  
goste, which he shed on vs abundantly,  
thorow Iesus Christ our sauyour, that  
we iustified \* by his grace, shoulde bee  
made heires accordyng to the hope of e-  
ternall life. ¶ This is a true sayng.

Of these thynges I wyl þ thou certify C  
that thei which beleue in God, might be  
diligent to go forwarde in good workes  
For these thynges are good & profytable  
vnto men. \* Foliſhe questions, & genealo- ¶ i. Timo. i. a  
gies, & braulyng, thorow strynges a- li. Timo. ii. a  
bout the law, auoyde: for thei are vnpro-  
fytable and superfluous. A man that is  
an author of sectes, \* after the first & the Math. xvi. a  
seconde admonicion auoyde: knowyng,  
that he (that is suche) is peruerted and  
synneth even damned by hym selfe.


When I shall send Artemas vnto þ, or  
Tythycus, be diligent to come to me vn-



**The Epistle**  
to Nichopolis: For I haue determyned  
there to wynter. Wrynge Senas the law-  
yer and Apollos on their iorney diligēt-  
ly, that nothyng be lackyng vnto them.  
And let ours also learne to excel in good  
workes, as farforth as neede requyret, &  
they be not vnfruteful. Al that are with  
me salute the. Grette the that loue vs in  
the sayth. Grace be with you all. Amen.

**W**ritten from Nichopolis, a  
citty of Macedonia.

**The Epistle of saincte**  
**Paule vnto Philemon.**

**A**  **ule the prisoner of Iesu**  
**Christ and brother Timo-**  
**the. Vnto Philemon the**  
**beloued, and our helper, &**  
**to the beloued Appia, & to**  
**Archippus our feloe soud-**  
**yer and to the congregacion that is of**  
**thy house. \* Grace be vnto you & peace**  
**from God our father, and fro the Lorde**  
**I E S U C H R I S T.**

\* 1. Corin. i. 2  
ii. Corin. i. 2  
Gala. i. 2

I thanke my God, makyng mencion  
alwayes of the in my prayers, when I  
heare of thy loue and sayth, which thou  
hast towarde the Lorde Iesu, and to-  
ward all sayntes, so that the fellowship  
of thy sayth is fruteful in the knowlage  
of

To Philemon fol. CCC. xxi.  
of euery good (worke) whyche is in you  
towards Iesus Christe. For we haue  
greate ioye and consolacion in thy loue:  
because that by the ( brother ) the sapa-  
ntes hertes are comforted.

Wherefore, though I might be bold in  
Christ to commaund the, & which was thy  
dutie to do: yet for loues sake I rather  
beseeche &, though I be as I am, euē olde  
Paul, & now a prisoner of Iesu Christe.  
I beseeche the for my sonne \* Onesimus, Collo. iii. b  
whome I haue begotten in my bondes  
(which in time past was to & unprou-  
fitable but now profitable both to the & to  
me) whō I haue sent home again. Thou  
therefore receaue him, that is to say mine  
owne bowels, whō I would fayne haue  
retayned with me, that in thy steade he  
might haue ministered vnto me in & bon-  
des of & Gospell. Neuertheles, without  
thy mynd would I do nothyng, that the  
good whiche thou doest, should not be as  
it were of necessitye, but wyllyngly.

For happily he therefore departed for a  
season, that thou shouldest receaue hym  
for euer, not now as a seruant, but aboue  
a seruant, euē a brother beloued, spe-  
cially to me: but how much more vnto &, D  
both in the flesh, and also in the Lord:  
If thou couldest me therefore a feloe, receaue  
hym as my self. If he haue done the any  
hurt, or swerth the ought, that lay to my

I in charge

## The Epistle.

charge. (I Paule haue wrytten it wyth myne owne hand) I wyll recompence it So that I do not say to the, how þ thou owest vnto me euen thyne owne selfe also. Euen so brother, let me enioye the in the Lorde. Comforte my bowels in the Lorde. Trustynge in thyne obedience, I wrote vnto the, knowing, that thou wilt also do more then I saye, Moreover, prepare me lodgynge: for I truste that thou wilt the helpe of your prayers, I shalbe geuen vnto you. There salute the, Epaphras my feloe prisoner in Christe Iesu, Marcus Aristarcus, Demas, Lucas, my helpers. The grace of oure Lorde Iesu Christ be with your spryte, Amen.

Sent from Rome by Onesymus a seruant.

## The Epistle of saincte Paul the Apostle vnto the Hebrues.

### The first Chapter. ✠

¶



¶ In time past diuersly and many wayes, spake vnto the fathers by prophetes: but in these laste dayes he hath spoken vnto vs by his owne sonne, whome he hath made

Collet. l. c

heire of all thynges ✠ by whome also he

To the Hebrewes Fol. CCC. xxxii.

he made the worlde. \* Whiche (sonne) \* Sapi. vii. d  
beynge the brightnes of his glorie, and  
the very ymage of his substance rulyng  
all thynges with the word of his power  
hath by his person purged our synnes,  
and sytteri on the righte hande of the  
maiestie on hye: beyng so muche more ex  
cellent then the angels, as he hath by in  
herytance obteyned a more excellent  
name then they.

For vnto which of þ angels said he at  
any time? \* Thou art my sonne, this day  
haue I begotten the. And agaynþ I wyl  
be his father, & he shal be my sonne. And  
agayn, when he byngeth in the first be  
gotten sonne into the worlde, he sayeth.  
And \* let all the angels of God worship  
hym. And vnto the angels he sayth. þ He  
maketh his angels sprites, and his my  
nysters a flamme of fyre. But vnto the  
sonne he sayth: \* Thy seat (O God) shal  
be for ever and ever. The scepter of thy  
kyngdō is a right scepter. Thou hast lo  
ued righteousnes, & hated iniquite, wher  
fore God, euē thy God hath anoynted þ  
with oyle of gladnes aboue thy feloes.

\* And thou Lorde in þ begynnyng hast  
layde the foundation of the earthe. And  
the heauens are the workes of thy han  
des. They shall peryshe, but thou endu  
rest. But they all shal ware olde as doth  
a garmente: and as a vesture shalt thou  
I iiii chaunge

Is  
Psal. ii. a  
Actes. xiii. e  
Tit. Re. vii. b

Psal. xvi. a  
þ Psal. ciii. a

Psal. xlv. b

þ  
Psal. cii. b



## The Epistle

chaunge them, & they shalbe chaunged.  
But thou art euē thesame and thy peres  
shall not fayle. ¶ Unto which of the an-  
gels said he at any tyme: \* Sytte on my  
right hand, tyll I make thynne enemyes  
thy fote stole: are they not al ministring  
spirites, & are sent to minister, for they  
take which shalbe heyres of saluacion?

psal. cxviii.  
Marth. xxi. d  
1. Cor. xv. d

## The. ii. Chapter.

A

**W**herfore, we ought to geue & more  
hede to the thynges that are spo-  
ken vnto vs, least at any tyme we  
perish. For yf the word whiche was spo-  
ken by angels was stedfaste: And euerye  
transgression and disobedience receaued  
a iust recompence of rewarde, how shall  
we escape, yf we despyse so great salua-  
cion, whiche at the first began to be prea-  
ched of the Lorde hym selfe, and was cō-  
firmed vnto vs warde, by thē that heard  
it: \* God bearyng wytnes therto, bothe  
with sygnes & wōders also and with di-  
uers myracles, & gistes of the holy goste  
accorbyng to his owne wyll,

Marth. xvi. d

For vnto the angels hathe he not sub-  
dued & world to come, wherof we speake  
But one in a certayn place witnessed, sai-  
yng. \* What is man that thou art mynd  
full of hym. Or the sonne of man, that  
thou visitest hym? Thou madest hym a  
lytle lower then the angels: & hast crou-  
ned hym with honour & glory, and hast  
set

psal. lxxxiii. a  
and. cxliiii. a

B

psal. lxxxiii. b  
1. Cor. xv. b

To the Hebrewes . Fol. CCC. xxxiii.  
sette hym aboue the woorkes of thy handes. Thou hast putte all thynges in subieccion vnder his fete . In that he putte all thynges vnder hym , he left nothyng that is not pnt vnder hym. Neuertheles wee see not yet all thinges subdued vnto hym: but hym þ was made lesse then the angels, wee se þ it was Iesus, whiche is crownded with glory & honour for þ suffer-  
ryng of death : þ he by the grace of God, should taste of death for all menne.

For it became him (for whō are al thynges & by whom are all thynges ) after þ he had brought many soōnes vnto glory þ he should make the Lord of their saluaciō perfect through afflictions. For bothe he þ sainctifieth, & thei whiche are sainctified , are all of one. For whiche causes sake he is not ashamed to call them brethren, sayng: I will declare thy name vnto my brethren, in the middes of the congregation will I praise thee. And again I will putte my trust in hym. And again behold, here am I, and the children whō God hath geuen me.

For as muche then as the children are partakers of fleshe & bloode, he also hym self likewise toke parte with them that (through death ) he might expell hym þ had lordship ouer death that is to saie the deuell, and that he might deliuer them, whiche through feare of deathe wer all

I v. their

psam. xxi. c.  
Ihon. pp. d.

## The Epistle.

their life time subdued vnto bōdage. For he in no place taketh on hym the angels: but the seede of Abraham taketh he on hym. Wherefore, in all thynges it became hym to bee made like vnto his brethren, that he might bee mercifull, and a faithfull hie preest in thynges cōcerning God for to pouрге the peoples synnes. For in that it fortunēd hymself to bee tempted, he is hable to succoure theim also that are tempted.

## The.iii. Chapter.

**B**

Wherefore holy brethren, partakers of the celestiaall calling cōsider the embassadour and hie preest of our profession Christe Iesus, how that he is faithfull vnto hym that putte hym in s<sup>t</sup> office, euē as was Moyses in al his house For loke how muche honoure he (that hath buylded a house) hath more thē the house it selke: So muche honoure is he counted worthy of more then Moyses. For euery house is buylded of some man But he that ordained all thynges, is god And Moyses verely was faithfull in all his house, as a minister, to beare witness of those thynges whiche wer to bee spoken afterwarde. But Christe as a soonne hath rule ouer the house, whose house are wee, if wee holde faste the confidence\* & the reioysing of that hope vnto the ende.

\*Roma. 8. 24.

**B**

Wherefore (as the holy ghoost saith)

ts

To the Hebrewes. Fol. CCC. xxviii.  
to daie if ye will heare his voyce, harden  
not your heartes, as in the prouokynge,  
in the daie of temptation in the wilder-  
nesse, where youre fathers tempted me,  
proued me, and sawe my woorkes forty  
yere. Wherefore I was greued with that  
generacion, and saied: Thei dooe alwaie  
erre in their heartes: Thei verelye haue  
not knowen my waies, so that I sware  
in my wrathe: thei shall not entre into  
my reste. Take hede brethren, lest at any  
tyme there bee in any of you a frowarde  
hearte subiecte vnto vnbelefe, that he  
should departe frome the liuyng God:  
but exhorthe ye one another daely, while  
it is called to daie: lest any of you were  
harde hearted through the deceitfulness  
of synne.

Wee are made partakers of Christe, if  
wee kepe sure (vnto the ende) the begyn-  
nyng of the substance, so long as it is  
saied: to daie if ye will heare his voyce,  
harden not your heartes, as i þ prouoking  
for some when thei hearde did prouoke:  
howbeit not all that came out of Egypt  
by Moses. But with whom was he dis-  
pleased forty yeres? Was he not disple-  
ased with them that had synned, whose  
carcasses wer ouerthrowen in þ deserte?  
To whom sware he þ thei should not en-  
ter into his reste, but vnto them that wer  
not obediēte? And wee see, that thei  
could



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could not entre in, because of vnbelefe.

### The.iiii.Chapiter.

- A** **¶** vs feare therefore, lest any of you (forlakynge the promys of enterynge into his reste) should seme at any tyme to haue been disapoynted. For vnto vs is it declared, as well as vnto theim. But it profited not theim, that thei heard the woorde: because thei whiche hearde it, coupled it not with faith. (For we whiche haue beleued, doo enter into his rest) as he saied: Euen as I haue sworne in my wrath: thei shall not enter into my reste. And  $\phi$  spake he verely long after that the woorkes were made, and  $\phi$  foundation of the worlde laied. For he spake in a certain place of  $\phi$  seuenth daie on this wise.  $\dagger$  And God did rest  $\phi$  seuenth daie fro al his woorkes. And in this place again: Thei shall not entre into my rest.
- B** **S**reyng therefore it foloweth, that some must entre therein, and thei (to whom it was first preached) entered not therein for vnbelifes sake: he appointeth a certain daie after so long a tyme sayng in Dauid (as it is rehersed,) this daie if ye wil heare his voice, hardenot your hartes. For if Josue had geuen theim rest, the would he not afterwarde haue spokē of another daie. There remaineth therefore yet a rest to  $\phi$  people of God. For he that is entered into his reste hath ceased also  
from

$\dagger$  Gene. ii. c.

To the Hebrewes. Fol. CCC. xxxv.  
fro his owne workes, as god did fro his.

Lette vs study therefore to entre into þe  
rest, leste any manne faull after thesame  
ensāple of vnbelefe. For þe woord of God  
is quicke and mighty in operaciō, & war-  
per then any twoo edged swerde: and en-  
tereth through, euen vnto the diuidyng a-  
sunder of the soule, and the spirite, and  
of the ioyntes and the mary: and is a di-  
scerner of the thoughtes and of the inten-  
tes of þe heartte: nether is there any crea-  
ture that is not manifeste in the sight of  
hym: but all thynges are naked and opē  
vnto the eyes of hym, of whō wee speake

Seeyng then, that wee haue a greate  
hie prest whiche is entered into heauen  
(euen Iesus the sonne of God) lette vs  
holde the professiō (of our hope) For wee  
haue not on hie prest, whiche cānot haue  
compassiō on our infirmities: but <sup>Philipp. ii. 8.</sup> was  
in all poyntes tempted, like as wee are:  
but yet without synne. Lette vs therfore  
go boldely vnto the <sup>Exod. xxxv. 5.</sup> seate of grace, that  
wee maie obtayn mercie, and fynde grace  
to helpe in tyme of nede.

**C**The. v. Chapter.

**N**or euery hie prest that is take  
from emōg menne, is ordeined for  
menne, in thynges pertainyng to  
God: to offer giftes & sacrifices for sinne  
whiche can haue compassiō on the igno-  
raunt, and on them þe are out of the waie  
for

## The Epistle.

for as muche as he hymself also is com-  
paTed with infirmitie . And for thesame  
infirmities sake he is bounde to offre for  
synnes, as well for hymselfe, as for the  
people . And no manne taketh honoure  
vnto himself, but he that is called of god  
as was Aaron.

**B** Euen so Christe also glorified not hym  
self, to bee made the hie prest: but he that  
saied vnto hym, †thou art my soone, this  
daie haue I begotten thee, glorified hym  
As he saith also in another place: \* thou  
art a prest for euer after the order of Mel-  
chisedech . † Whiche in the daies of his  
fleshe, when he had offered vp praiers  
and supplications, with stronge cryng  
and teares (vnto hym that was hable to  
saue hym from deathe ) and was hearde  
because of his reuerence, though he wer  
the soonne (of GOD) yet learned he obedi-  
ence, by those thynges, whiche he suffe-  
red: & he beeyng perfaicte, was the cause  
of eternall saluacion vnto all theim that  
obeyed hym: and is called of GOD an  
hie prest, after the ordre of Melchisedech

**C** Wherof wee would speake many thyn-  
ges, but thei are harde to bee vttered: se-  
yng ye are dull of hearpyng. For when as  
concernyng the tyme, ye ought to bee tea-  
chers, yet haue ye nede again, that wee  
teache you the first principles of f word  
of GOD: and are become suche as haue  
nede

† Psalm. ii. b.  
Hec. xlii. e.  
Heb. x. b.  
\* 10sal. cx. b.

To the Hebrues. fol. CCC. xxxvi.  
nede of milke: \* and not of strong meate: *1. Cor. iii. 2.*  
for euery manne that is fed with milke,  
is inexperience in the woorde of righteouſ-  
nes. For he is but a babe. But stronge  
meate belongeth to them that are per-  
fecte euen those, whiche (by reasō of vse)  
haue their wittes exercised to discerne  
bothe good and euill.

**The. vi. Chapter.**

Heretofore leauyng þe doctryne that  
pertaineth to the begynnyng of  
Christen menne, lette vs goo forth  
vnto perfeccion, not laiyng again þe foun-  
dacion of repentaunce from dedde woo-  
kes, and of faith towarde God, of bap-  
tisynges, of doctrine, and of laiyng on of  
handes, and of resurreccion from deathe  
and of eternall iudgemente. And so will  
we doo. If God permitte. For it canot  
bee that they whiche were once lighted,  
and haue tasted of the heauenly gift, and  
were become partakers of the holy ghost  
and haue tasted of þe good woord of God  
and of the power of the worlde to come:  
\* If they fall awaie (and as concernyng  
them selues crucifie the sonne of God  
a freſhe, and make a mocke of him) þe they  
should bee renewed again by repentaunce.

For þe earth whiche drinketh in þe rain þe  
commeth oft vpon it, and byrgeth forth  
herbes mete for them that dreſſe it, recei-  
ueth blessing of God. But that grounde  
whiche

*Actes. iiii. 13.  
and. xiii. 4.*

*Math. xli. 1.  
ii. Peter. ii.  
Hebrues. p. 6*



### The Epistle.

whiche beareth thornes and briars, is re-  
proued, and is nie vnto cuttyng: whose  
ende is to bee burned.

**C** Neuerthelesse (deare frendes) we trust  
to se better of you, & thynges whiche ac-  
company saluaciō, though we thus speake  
*Math. xxv. c.* For God is not vnrightheous, \* that he  
should forget your woorke and labour &  
procedeth of loue, whiche loue, ye shewe  
in his name, whiche haue ministered vnto  
the sainctes, and yet minister. Yea, and  
wee desire euery one of you shewe & same  
diligence, to the full stablisyng of hope,  
euē vnto the ende: that ye faint not, but  
be solorers of them, whiche through faith  
and pacience, receiue the inheritaunce of  
the promise. For whē God made promes  
to Abrahā, because he had none greater  
to swere by \* he swere by himself, saying  
*Gene. xii. c.* Surely I will blesse thee, and multiply  
thee in deede. And so after that he had ta-  
ried paciētly, he enioied the promes.

**D** For mēne verely sware by hym that is  
*Exod. xxi. c.* greater then theim selues, and \* an othe  
to confirme the thing, is to them an ende  
of all strife. So God willyng verie abun-  
dauntly to shewe vnto the heires of pro-  
mes, the stablenes of his counsaile, added  
an othe: that by twoo immutable thynges  
( in whiche it was vnpossible & God  
should lie ) wee might haue a strong con-  
solacion, whiche hether to haue fled, for  
to

To the Hebrues. Fol. CCC. xxxvii.  
to hold fast the hope that is set before vs  
whiche hope we holde as an ancre of the  
soule both sure and stedfast, which hope  
also entreth in into those thinges which  
are within the vayle, whete the fore run  
ner for vs entred in, euen Iesus, that is  
made an \* hye prest for euer, after the or- Hebze. viii. a  
der of Melchisedech.

**The. vii. Chapter.**

**H**is Melchisedech kyng of \* Salem A  
(which beyng preste of the most hye Gene. xiiii. 6  
God, met Abraham, as he returned  
agayn from the slaughter of the kynges  
and blessed him: to whom also Abraham  
gaue tythes of al thynges) first is called  
by interpretacion kyng of ryghtcousnes  
after that, kyng of Salem (that is to say  
kyng of peace) without father withoute  
mother, without kynne, and hath nether  
begynnyng of dayes, nether yet cude of  
life: but is lykened vnto  $\phi$  sonne of God  
and continueth a preste for euer. Consp=  
dre what a man this was, vnto whom al  
so the Patriarke Abraham gaue tythes  
of the spoyles. And verely \* those chyl- Num. xiii. d  
dren of Leuy, which receaue the office of i. Par. xxv. d  
the prestes, haue a commaundement to  
take (accordyng to the lawe) tythes of  $\phi$   
people, that is to saye, of their brethren,  
yee though thei sprong out of the loynes  
of Abraham. But he whose kintred is not  
counted among them, receaued tythes of B  
**A** Abraham

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Abraham, and blessed hym that had the promyses. And no man denyeth, but that he which is lesse, receaueth blessing of hym which is greater. And here me that dye, receaue tythes. But there he receaueth tythes, of whō it is wytnessed, that he lyueth. And to saye þ truth, Leuy him self also which vseth to receaue tythes payed tythes in Abraham. For he was yet in the loynes of his father whē Melchisedech met Abraham.

Roma. ii. c  
Gala. iii. c

\* If now therfore perfeccion came by þ presthode of the Leuites ( for vnder that presthode þ people receaued þ law) what neded it furthermore, that another prest shulde ryse to be called after the order of Melchisedech, & not after þ order of Aaron? For yf þ presthode be traslated, then of necessite must þ law be traslated also.

Matth. i. a

For he of whom these thynges are spoken pertyneth vnto another trybe, of whō neuer man serued at the aulter. For it is euident that our Lorde spronge \* of the trybe of Iuda, of which trybe spake Moses nothing cōcerning presthod. And it is yet a more euident thyng, yf after þ symilitude of Melchisedech there arysle another prest, whiche is not made after the lawe of that carnall commaundemēt but after the power of the endlesse lyfe.

Psal cx. b  
Hebze. iiii. c

(For after this maner doeth he testifye, \* thou art a prest for euer, after the order of

of

To the Hebrewes fol. CCC. xxxviii.  
 of Melchisedech.) Then the comaunde-  
 ment that went afore, is disanulled, be-  
 cause of weakenes & unprofitablenes. For  
 \*the law brought nothyng to perfeccio: *Roma. viii. 4*  
 but was an introduccio to a better hope, *Gala. iii. c*  
 by the whiche we drawe nye vnto God.  
 And therfore is it a better hope, because  
 the thyng was not done without an oth.  
 For those prestes were made without an  
 oth, but this preste with an othe, by hym  
 that sayde vnto hym. \*The Lord sware *Psalm. cx. 4*  
 and wyl not repent. Thou art a prest for  
 euer after the order of Melchisedech.  
 And for that cause was Iesus a stablys-  
 her of a better testament.

And among them many wer made pre-  
 stes, because they were not suffred to en-  
 dure by p'reason of death. But this man  
 (because he endureth euer) hath an euer  
 lastyng presthode. Wherefore, he is hable  
 also euer to saue them to the vttermost, &  
 come vnto God by hym, seying he euer ly-  
 ueth \*to make intercession for vs. *i. Timo. ii. 8*

For suche an hye preste it became vsto-  
 haue, whiche is holy, harmlesse, undefyl-  
 led separated fro sinners, made hyer the  
 heauen. Whych nede not dayly (as you-  
 der hye prestes) \* to offer by sacrifice. *Lent. ix. 8*  
 First for his owne synnes, & then for the  
 peoples synnes. For & dyd he once, when  
 he offered by him self. & For & law maketh *Hebze. v. 3*  
 men prestes, whiche haue infyrmities: but



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the worde of the oth that came sence the law maketh the sonne preste, whiche is perfect for euermore.

The. viii. Chapiter.

Hebze. vi. d  
and. p. c

**I**f the thynges which we haue spoken, this is the pyth: that \*we haue suche an hye preste as sytteth on the right hand of the seate of maiestie in heauen, and is a minister of holy thynges, & of the true tabernacle, which God pight and not man. For euery hye preste is ordeyned to offer gyftes & sacrifices: wherfore it is of necessitye, that this mā haue somwhat also to offer. For he were not a preste, yf he were on the earth where are prestes, that accordyng to the lawe offer gyftes which serue vnto the ensample & shadowe of heauenly thynges: euen as the answer of God was geuen vnto Moses, whē he was about to finishe þ tabernacle. \*Take hede (said he) that þ make all thynges accordyng to the patrone which is shewed to thee in the mount.

Collo. ii. a  
Hebze. p. a

Exodi. xxv. d  
Actes. vii. f

**B**ut now hath he obtayned a presthode so much the more excellent, as he is þ mediator of a better testament, whiche was confirmed in better promyses. For yf þ first testamente had bene suche, that no faute coulde haue bene founde in it, then should no place haue bene sought for the seconde. For in rebukyng them, he sayth vnto thē. \*Behold þ dapes come (sayeth the

Jere. xxxi. f.

To the Hebrewes. fol. CCC. xxxix.  
the Lorde) and I wyll fynishe vpon the  
house of Israel, & vpon the house of Ju-  
da, a newe testamente: not like the testa-  
ment that I made with theyr fathers in  
that daye, when I toke them by the han-  
des, to leade the out of the land of Egypt  
For they continued not in my testament,  
and I regarded the not sayth the Lorde.

For this is the testament, that I wyll  
make w<sup>th</sup> the house of Israel: After those  
dayes (sayeth the Lorde) I wyll put my  
lawes in their myndes, and in their her-  
tes I wyll write the, and I wyll be theyr  
God, & they shalbe my people. And they  
shal not teache, euery mā his neyghbour  
and euery mā his brother, sayng: know  
the Lorde: For they shal knowe me, fro  
the least to the moste of them: For I wyll  
be mercyfull ouer their vnrightheousnes  
and theyr synnes & theyr iniquities wyll  
I thinke vpon nomore. In that he sayth  
a newe testament, he hath worne out the  
olde. For that whiche is worne oute and  
waxed olde, is redy to vanyshe awaye.

The. ix. Chapter.

The old testamēt then had verely or-  
dinaunces, and seruynges of God, &  
worldly holynes. \* For \* there was Exod. xxv. 9  
a fore tabernacle made, wherin was the  
lyght, and the table, and the shew bread,  
whiche is called holy. But within the se-  
conde vayne was ther a tabernacle, which

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is called holpest of all, which had þ golden  
 senser, and the arke of the testament  
 ouerlayde round about with gold, wher  
 in was the golden pot with \* Manna, &  
 † Arons rodde, that spronge, and \* the  
 tables of þ testament. Ouer þ arke were  
 the Cherubyns of glozy, shadowyng the  
 seate of grace. Of whiche thynges we ca  
 not now speake particularly.

Exod. xvi. g  
 † Leui. xvi. a  
 \* Exod. xi. o

When these thynges wer thus ordey=  
 ned, the prestes wente alwayes into the  
 first tabernacle, which executed the ser=  
 uyce of þ holy thynges. But into the se=  
 cond went the hye preste alone \* once eue  
 ry yere: not without bloud † which he of=  
 fered for hym self, and for the ignorances  
 of the people. Wherewith the holy goste  
 this signified, that þ waye of holy thyn  
 ges was not yet opened, whyle as yet þ  
 first tabernacle was standyng. Whiche  
 was a similitude for the tyme then pre=  
 sent, in which wer offred gyftes and sa=  
 crifyces, that could not make the myni=  
 ster perfecte, as pertaynyng to the con=  
 science, with onely meates and drynkes,  
 and dyuers washynges and iustifynges  
 of the fleshe, which wer ordeyened vntyll  
 the tyme of reformation.

\* Exod. xxx.  
 † Leui. xi. b

Heb. vi. d  
 and. viii. a

\* But \* Christe beyng an hye preste of  
 good thynges to come, came by a greater  
 and a more perfect tabernacle, not made  
 with hādes: þ is to saye, not of this buil=  
 dyng

To Timothe. fol. CCC. xl.

dyng, nether by the bloud of goates and calves: but \*by his owne bloude he entered in once into the holy place, & founde eternall redempcion. i. Pete. i. a

For yf the \*bloude of oxen & of goates and the ashes of a young cowe, when it was sprynkled, purifyeth the vncleane, as touchyng the purifyng of the flesh: how much more shall the bloud of Christ (which thorow the eternall spirite, offered by a selfe wythoute spotte to God) pouerge your conscience from dead works, for to serue the lyuynge God? Leuit. xv. c.

And for this cause is he the \*mediator of the new testament, that thorow death which chaunced, for the redempcion of those transgressions that wer vnder the firste testamente they whiche are called might receaue the promes of eternal inheritaunce. i. Tim. ii. a

For wher as is a testamēt there must also (of necessity) be the death of hym that maketh the testament. For þ testamente taketh authoritee when men are dead: for it is yet of no value, as longe as he that maketh the testament is aliue for whiche cause also, nether the first testament was ordeyned without bloude. For whē Moses had declared all þ commaundemēt to al þ people according to þ law, he toke þ bloude of calves & of goates w water & purple wolle, and ysclope, & sprynkled both the boke, & all the people

¶ iiii sayng



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**Exo. xxi. b** saipng: \*this is the bloude of the testamēt, whiche God hath appoynted vnto you. Moreouer, he sprenkled the tabernacle with bloud also, and all the ministryng vessels. And almoste all thynges are by þ law purged with bloud, & without shedyng of bloud is no remission.

**Actes. vii. f**  
**and. xvi. f**

**1. Thon. ii. a**

**Leui. xvi. g**

**Roma. b. b**  
**1. Petr. iii. d**

**Collo. ii. c**  
**Hebzo. viii a**

It is nede then, that the similitudes of heauenly thynges be purifyed with such thynges: but that the heauenly thynges them selues be purifyed with better sacrifices then are those. \* For Christe is not entred into the holy places that are made with handes (which are similitudes of true thynges) but is entred into very heauen, for to appeare nowe in the sight of God for vs: not to offer hym self often \* as the hye preste entreth into the holy place euery yere w straunge bloude for then must he haue often suffred sence the world began. But now in the ende of the world, hath he appeared once, to put synne to flight by the offeryng vp of hym selfe. And as it is appoynted vnto all mē that they shall once dye, and then cometh the iudgement \* euē so Christ was once offred to take away þ synnes of many, & vnto them þ loke for him shal he appeare again, wout sinne vnto saluacion.

## ¶ The. x. Chapter.

**A**

**I**f Or the law (haupng the \* shadow of good thynges to come, & not the very fashion

To the Hebrewes. Fol. CCC.xli.  
fashion of the thynges them selues) can  
neuer with those sacrifices whiche they  
offre, yea by yea continually make &  
commers thereunto perfecte. For would  
not then those sacrifices haue ceased to  
haue been offered, because that the offer-  
ers once purged should haue had no  
more consciēce of synnes? Neuerthelesse  
in those sacrifices, is there no mencion  
made of synnes euery yere. † For & bloode  
of oxen & goates cānot take awaie synnes. † Leui. xvi. c.

Wherefore, when he commeth into the  
worlde, he saith: \* Sacrifice & offering  
thou wouldest not haue: but a body hast  
thou ordeined me. Burnt offerings al-  
so for synne hast thou not allowed. Then  
saied I: lo: I am here. In the begynning  
of the booke it is writtē of me, & I should  
dooe thy will, O God. Aboue, when he  
saith: sacrifice and offering, and burnt  
sacrifices and synne offerings & woul-  
dest not haue, nether haste thou allowed  
them (whiche yet are offered by the law)  
then saied he: Lo, I am here, to dooe thy  
will O God: he taketh awaie the first to  
stoblishe the latter offering of the body  
of Iesu Christ once for all. † Psalms. xl. b

And euery preest is ready daely mini-  
stering and offering ofte tymes one ma-  
ner of oblation, whiche can neuer take a  
waie synnes. But this manne after he  
hath offered one sacrifice for synnes, is

¶ v. sette

## The Epistle.

\*Ephē. i. b.  
Colloſſ. iii. a.  
Hebē. i. a.  
and. xii. a.

ſette doune for euer † on the right hande of God, and from hence forth tarieth till his foes bee made his foote ſtoole. For whome offering hath he made perfecte for euer them that are ſainctified. The holy ghoſt hymſelf alſo beareth vs recorde, euen when he told before: This is the teſtament that I will make vnto them: after thoſe daies ( ſaith the Lorde ) I will putte my lawes in their hearte, & in their mindes will I write them, and their ſinnes and iniquities will I remembre no more. And where remiſſion of theſe thynges is, there is no more offering for ſinne.

†Thom. r. a.  
and. xliii. a.  
Roma. v. a.  
Hebē. ix. b.

**S**eyng therfore brethren, that by þe meanes of þe bloode of Jeſuſt we haue liberty to entre into the holy place, by the new & liuing waie whiche he hath prepared for vs, through the vaile ( that is to ſaie, by his fleſhe: ) And ſeyng alſo that we haue an hie preſt whiche is ruler ouer þe houſe of God, let vs draw nie w<sup>th</sup> a true heart in a ſure faith, ſprinckled in our heartes fro an euill conſcience, & waſhed in our bodies w<sup>th</sup> pure water: let vs kepe þe profeſſion of our hope, w<sup>th</sup>out waueryng ( for he is faithfull & promiſed ) & let vs conſider one another, to þe intē & we maie proue vnto loue, & to good workes, not for ſakyng the feloſhip that we haue emong our ſelues, as þe maner of ſome is: but let vs exhorſte one another, & that ſo muche  
the

To the Hebrewes. Fol. CCC. xlii.  
the more, because ye se that the date draweth nie.

\* For if wee synne wilfully after that  
wee haue receiued the knowelage of the  
trueth, there remaineth nomore sacrifice  
for synnes but a fearfull lokyng for iud-  
gement, and violent fire, whiche shall de-  
uour the aduersaries. He that despiseth  
Moses lawe, dieth without mercie \* vn-  
der twoo or thre witnesles: how muche  
soer (suppose ye) shall he bee punished  
whiche treadeth vnder fote the soone of  
God: and compteth the blood of þ testam-  
ent, wherewith he was sanctified, as  
an unholy thyng, & dothe dishonour to þ  
spirite of grace? For we knowe hym that  
hath saied: \* it belögeth vnto me to take  
vengeaunce. I will recompence saith þ  
Lorde. And again: the Lorde shall iudge  
his people. It is a fearfull thyng to fall  
into the handes of the liuyng G O D.

Call to remembraunce the daies þ are  
passed, in þ whiche after ye had receiued  
light, ye endured a greate fight of aduer-  
sities, partly while all mennne wondred  
& galed at you for the shame and tribula-  
ciō þ was doen vnto you: partly while ye  
became cōpaignions of them whiche so  
passed their tyme. For ye became parta-  
kers also of þ afflictions whiche happe-  
ned through my bōdes, & toke in worth þ  
spoilig of your goodes, & that w gladnes  
knoweyng

Math. xlii. d.  
Heb. vi. a.  
ii. Peter. ii. d.

Deut. xix. d.  
Mat. xviii. c.  
ii. Cor. xiii. a

Deu. xxi. d.  
Isai. cxiii. a  
Roma. vii. d.



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knoweyng in your selues, how þ ye haue  
in heauen a better and an enduryng sub-  
staunce. Taste not awaie therefore your  
confidence, whiche hath a greate recom-  
pence of rewarde. For ye haue nede of pa-  
cience, that after ye haue dooen the will  
of God, ye might receiue þ promises. For  
yet a verie litle while, & he þ shall come,  
will come, & will not tary. But þ the iuste  
shall liue by faith. And if he withdraue  
hymself, my soule shall haue no pleasue  
in him. It is not we þ wdraw our selues  
vnto dampnacion, but wee pertain vnto  
faith, to the wyunnyng of the soule.

Abacuc. li. a.  
Roma. i. c.  
Gala. iii. b.

## The. xi. Chapter.

**A**lthe is a sure confidence of thyn-  
ges, whiche are hoped for, & a cer-  
taintie of thynges whiche are not  
sene. For by it þ elders obtained a good  
reporte. Through faith wee vnderstande  
þ the world was ordained by þ woorde  
of God, & that thynges whiche are sene,  
wer made of thinges \* which ar not sene  
þ By faith Abell offred vnto God a more  
plenteous sacrifice thē Cain: by whiche  
he obtained witnes that he was righte-  
ous, God testifiyng of his giftes: by whi-  
che also he beeyng dedde, yet speaketh.  
By faith was þ Enoch translated, that  
he should not see death: nether was he  
founde: for God had taken hym awaie.  
For afore he was taken awaie, he obtai-  
ned

Gene. i. a.

\* Acte. xiii. c.  
Roma. i. c.  
þ Gen. xlii. a.

Gene. v. g.  
Sapie. xiii. b.  
Eccl. xlii. b.  
and. clii. c.

To the Hebrues. Fol. CCC. xliii.  
ned a good reporte, that he pleased God:  
but without faith it cannot bee that any  
manne should please hym. For he þ com-  
meth to God, muste beleue that God is &  
that he is a rewarder of them þ seke hym

By faith † Noe bceyng warned of God <sup>B</sup>  
eschued the thynges whiche wer as yet <sup>† Gene. vi. d.</sup>  
not sene, and prepared the arcke to the sa- <sup>Ecc. xliii. b</sup>  
uyng of his houtholde, through the whi-  
che arcke, he \*condempned the worlde, & <sup>Matth. xii. d.</sup>  
became heire of the righteousnes whiche  
is accordyng to faith. By faith † Abrahā <sup>Gene. xii. a.</sup>  
when he was called, obeied to goe out in <sup>Act. vii. a.</sup>  
to a place, whiche he should afterwarde  
receiue to inheritaunce: and he went out  
not knoweing whether he should go. By  
faith he remoued into the lande of pro-  
mes, as into a straunge countre, when he  
had dwelt in tabernacles: & so did Isaac  
& Iacob heires w him of thesame promes  
For he looked for a citee haupng a founda-  
cion, whose buylder and maker is God.

\*Through faith Sara also receiued &  
strength to conceiue and bee with childe <sup>Gene. xxi. a.</sup>  
& was deliuered of a childe whē she was  
past age, because she iudged hym faith-  
full whiche had promised. And therefore  
sprang there of one (euen of one whiche  
was as good as dedde) † so many in mul-  
titude as are starres of the skie, and as þ <sup>Gene. xvi. a.</sup>  
sonde the whiche is by the sea shore innu-  
merable. These all died accordyng to  
faith

# The Epistle.

faithe, when thei had not receiued the  
 \* **Heb. viii. g.** promises: but **†** sawe them a fafre of, and  
 beleued theim, and saluted theim, & con-  
 fessed, \* that thei wer straungers and pil-  
**Gen. xlii. b.** gremes on the earthe. For thei that saie  
**i. Mar. xxi. d.** suche thynges, declare, **†** thei seke a coun-  
**Psal. xxi. c.** tree. Also if thei had been myndefull of  
 that countre, from whence thei came out  
 thei had leasure to haue returned again:  
 but now thei desire a better ( that is to  
 saie) an heauēly. Wherefore God is not  
**† Exod. iii. f.** ashamed **†** to bee called their God, for he  
 hath prepared for theim a citee.  
**¶** \* By faith Abraham offered up Isaac  
**Gene. xii. a.** when he was proued, and he offered him  
**Eccle. liii. s.** beeyng his onely begottē soonne, in whō  
 he had receiued the promises. And to him  
 it was saied, in Isaac shall thy seede bee  
 called: for he considered, that God was  
 hable to raise vp again frō death. There-  
 fore receiued he hym also for an ensam-  
**Gen. xlii. d.** ple of the resurreccion. \* By faith did  
 Isaac blesse Jacob and Esau, cōcernyng  
**Gen. xli. a.** thynges to come. \* By faith Jacob, whē  
 he was in dyng, blessed bothe the soon-  
 nes of Joseph, & bowed hymself toward  
**† Gene. i. d.** the toppe of **†** scepter. By **†** faith Joseph  
 when he died, remembred the departyng  
 of the children of Israell, & gaue cōmaū-  
**†** dement of his bones. **†** By faith Moses  
**† Exod. ii. d.** when he was borne, was hid thre mo-  
**Actes. vii. a.** nethes of his father & mother: because  
 thei

To the Hebrewes. Fol. CCC. xliiii.  
 thei sawe he was a proper childe, nether  
 feared thei the kynges commaundement  
 ¶ By faith Moles whē he was great, re- Exod. ii. b.  
 fused to be called the soonne of Pharaos  
 daughter, & chose rather to suffre aduer-  
 sitie w<sup>th</sup> the people of God, thē to enioie p<sup>r</sup>  
 pleasures of sinne for a ceason, & esteemed  
 the rebuke of Christ greater riches then  
 p<sup>r</sup> treasures of Egypt. For he had respect  
 vnto p<sup>r</sup> reward. \* By faith he forsoke Exod. xii. f.  
 Egypt, and feared not the scarcenes of the  
 kyng. For he endured, euē as though he  
 had sene hym whiche is inuisible.

¶ Through faith he ordained p<sup>r</sup> passouer Exod. xii. b.  
 & the effusiō of bloode, lest he p<sup>r</sup> destroyed Exo. xiiii. c.  
 the first borne, should touche theim. ¶ By  
 faith thei passed through p<sup>r</sup> red sea as by  
 drie lande, whiche when the Egyptians  
 had assaied to do, thei wer drowned. ¶ By Josue. vi. c.  
 faith p<sup>r</sup> walles of Ierico fel doune after  
 thei wer cōpassed about seue daies. \* By Jos. ii. a. vi. c.  
 faith p<sup>r</sup> harlot Raab perished not w<sup>th</sup> them  
 p<sup>r</sup> wer disobedient, when she had receiued  
 p<sup>r</sup> spies to lodgyng peaceably. And what  
 shall I more saie? For the tyme will bee  
 to shorte for me to tell of Bedeon, \* of Jude. vii. a.  
 Barache, and of p<sup>r</sup> Sampson, and \* of Jude. xiii. b.  
 Jephthae, of Dauid also \* and Samuel Jude. xi. a.  
 and of p<sup>r</sup> Prophetes: \* Whiche through 1. Re. xvii. f.  
 faith subdued kyngdomes: wroughte  
 righteousnes: obtained the \* promises:  
 stopped the mouthes of lions: quenched 1. Re. xii. a.  
 the



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*xlii. Re. xlii. d.* the violence of fire: \* escaped the edge of  
*Daniel. vi. d.* the sword, & out of the weakenesse, wer  
*¶ Danie. ii. c.* made strong: wared valient in fight: tur  
 ned to flight the armies of the alientes  
*iii. Re. xix. a* \* the women receiued their dedde raised  
 to life again. Other wer racked, & would  
 not be deliuered, that thei might inheret  
 a better resurreccion. Again, other wer  
 tried with mockynges and scourgynges  
 mozeouer, with bondes and prisonement  
*iii. Re. xxi. b* ¶ wer stoned, wer hewē asunder, wer tēp=  
*Ec. xxxviii. b* ted, wer slain with swerde, walked by &  
 doune in shepe skynnes, and goates skin  
*iii. R. xlii. d* nes, beyng destitute & troubled and vexed  
 whiche menne the worlde was not wor=  
 thy of: thei wandered in wildernesses, &  
 in mountaignes, and in dennes, and ca=  
 ues of the earthe. And these all through  
 faith obtained good reporte, & and recei=  
 ued not þ promes, because God had pro=  
 uided a better thyng for vs, that thei w=  
 out vs should not bee made perfecte.

### ¶ The. xii. Chapter.

*Eph. iii. a.* **W** *Coloss. iii. a.* *¶ Pet. ii. a* **W** *¶* Herefore, lette vs also (scying that  
 we are compassed with so greate  
 a multitude of witnessses) \* laie a  
 waie all that presteth doune, and þ sinne  
 that hangeth so fast on, lette vs runne w  
 paciēce vnto the battaill that is sette be=  
 fore vs, lokyng vnto Iesus the aucthor &  
 finisher of our faith, whiche (for the ioie  
 that was sette before him) abode þ crosse  
 and

To the Hebrues. Fol. CCC. xlv.

and despyled the shame, and is set doune  
\* on the right hāde of the throne of God  
Consyder therfore, how that he endured  
suche speakyng against hym of synners,  
lest ye should be weryed, & faynt in your  
myndes. For ye haue not yet respysted vn  
to bloude, stryuyng againste synne. And  
haue forgotten the exhortacion, whiche  
speaketh vnto you as vnto chyldre: My  
sonne, despyse not thou the chastelynge  
of the Lord, nether faynt, when thou art  
rebuked of hym: for whome the Lorde lo  
ueth, him he chastneth: yee, he scourgeth  
euery sonne that he receaueth.

Ephe. i. 6.  
Collo. ii. 6  
Hebre. i. 6  
and. x. 6

Yf ye endure chastenyng, God offreth  
him self vnto you as vnto sonnes. What  
sonne is he whom the father chasteneth  
not? Yf ye be not vnder correccion, wher  
of al are partakers, then are ye bastards  
and not sonnes. Therfore seyng we haue  
had fathers of our flesh, which corrected  
vs, and we gaue them reuerence: shal we  
not muche rather be in subieccion vnto  
the father of spiritual gyftes, and lyeue?  
And they verely for a fewe dayes, nur  
tred vs after their owne pleasure: but he  
nurtreth vs for our profite, to the intent  
that he may minister of his holynes vn  
to vs. No maner chastysyng for the pre  
sente tyme seemeth to be ioyous: but gre  
uous: neuertheles afterwarde, it bryn  
geth the quyet frute of righteousnes, vn

x to

# The Epistle.

to them which are exercysed therby.

**C** \*Stretche forth the therfore the handes  
*Isay. xxxv. a* which wer let doune, & the weake knees  
 and se that ye haue strayght steppes vnto  
 to your fete, lest any haltyng turne you  
 out of the waye: yee, let it rather be hea-  
 led. Folow peace with al men & holyness:  
 without þ which no man shal se þ Lord.  
 And loke, that no man be destitute of the  
 grace of God, lest any roate of bitternes  
 spryng vp and trouble, and therby many  
 be despyled: that ther be no fornicator, or  
*Gene. xxb. d.* vncleane person, as I sau þ which for one  
 mease of meate sold his byrthright. For  
 ye knowe howe that afterwarde whē he  
 woulde by inheritaunce haue obtayned  
 blessinge, he was put by. For he founde  
*Gen. xxvii. f.* no place of repentaunce, though he \* he  
 sought it with teares.

**D** For ye are not come vnto the mounte  
*Exod. xix. b* that is touched, & vnto burning fyre, nor  
 vnto storme and darkenes, and tempeste  
 of wedder, & sounde of a trompe, and the  
*Exod. xx. c* voyce of wordes, whiche \* voyce they (þ  
 heard it) wished away, that the cōmuni-  
 caciō shoulde not be spoken to them. For  
 they could not abyde that which was cō-  
*Exod. xix. b* maunded. \* Yf a beast touche the moun-  
 tayne it shalbe stoned, or thrust thorow  
 with a darte: so terrible was the syghte  
 which appeared. Moses saide: I feare &  
 quake, but ye are come vnto the mounte  
 Syon

To the Hebrewes. fol. CCC. xlvj.  
 Upon, & to the citie of the lyving God,  
 the celestial Ierusalem: & to an innume-  
 table sight of angels, and to the congre-  
 gacion of the first borne sonnes, whiche  
 are wyrtten in heauen, and to God, the  
 iudge of all, & to the spirites of iuste and  
 perfect men, and to Iesus the mediator  
 of the newe testament and to the \* spyrin- 1. Petr. i. a  
 klyng of bloud that speaketh better thē Hebze. ix. d  
 the bloude of Abell.

Se that ye despise not him, þ̄ speaketh † Gene. iiii. b  
 For yf they escaped not, whiche refused  
 hym þ̄ speake on earth: muche more shall  
 we not escape, yf we turne away from  
 hym, that speaketh from heauen, whose  
 voyce then shoke þ̄ earth, and now hathe  
 declared saynge: yet once more will I  
 shake, not the earth onely, but also hea-  
 uen. Where as he sayth: yet once more, it  
 signifieth the remouyng awaye of those  
 thynges which are shaken, as of thynges  
 which haue ended their course: that the  
 thynges which are not shaken, maye re-  
 mayne. Wherefore, if we receaue þ̄ kyng-  
 dom which is not moued: we haue grace  
 wherby we may so serue God, & that we  
 may please him w̄ reuerence\* and godly Deute. xiii. f  
 feare. For our God is a consuming fyre.

**The. xiiii. Chapter.**

Et brotherly loue continue. † Be not  
 forgetfull to lodge straungers. For † Actes. x. i  
 therby haue diuerse mē\* lodged an- Roma. xii. c  
 gels 1. Petr. iiii. b  
† Timo. iiii. b  
\* Gene. xix. a



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gels vntwares. Remembre them that are in bondes, euen as though ye wer bound with them your selues. Be mynde full of them whiche are in aduersytee, as ye which are yet in the bodye. Wedlocke is to be had in honoure among al men, and the bed vndefyled. As for whorkepers and aduoutters God shal iudge the. Let your cōuersacion be without coueteousnes and be content with such thynges, as ye haue already. For he hath sayed: \*I wil not fayle the, nether forsake the: so that we may boldly saye: the Lorde is my helper, & I wyll not feare what man maye do vnto me. Remembre the which haue the ouersyght of you, whiche haue spoken vnto you the worde of GOD. Whose sayth se þ ye foloe, and consydre the ende of theyr conuersacion.

Jesus Christe yesterdaye and to daye, and the same continueth for euer. ⁊

⁊ Be not carped about with dyuers & straunge learning. For it is a good thyng that the herte be stablished with grace, not with meates, which haue not profyted the þ haue had their pastime in them. We haue an aulter, whereof they maye not eat, whiche serue in the tabernacle.

⁊ For the bodyes of those beastes whose bloude is brought into the holy place by the hye preste to pource synne, are burnt without the tētes. Therefore Jesus also  
to

Ecll. xix. d.  
i. Timo. vi. b

Josue. i. a

Num. xix. d.

To the Hebrewes. Fol. CCC. xlvii.  
 to sanctifie the people w<sup>th</sup> his owne blood  
 suffered \* w<sup>th</sup>out the gate. Let vs go forth *Thon. cix. d*  
 therfore vnto hym, out of þ<sup>e</sup> tentes, & suf-  
 fere rebuke w<sup>th</sup> hym. For here haue we no  
 cōtinuing citie: but we seke one to come.

By hym therfore do we offer sacrifice  
 of laude alwayes to God, that is to say:  
 the frute of those lyppes, which confesse  
 his name. To do good and to distribute,  
 forget not, for þ<sup>e</sup> with such sacrifices God *Eccle. xxb. a*  
 is pleased. & Obey them that haue the *Actes. x. a*  
 ouersyght of you, & submyt youre selues *Roma. xii. a*  
 vnto thē, for thei watche for your soules *Philip. iiii. d*  
 euen as they that must geue accomptes:  
 that thei may do it with ioye, & not with  
 greife. For that is an vnprofitable thyng  
 for you. Praye for vs. For we truste we  
 haue a good conscience among all men, & *D*  
 desyre to lyue honestly. But I desire you  
 the more, that ye so do, that I may be re-  
 stored to you the sooner.

The God of peace that brought again *eze. xxxiii. b*  
 from death our Lorde Iesus \* the great *Josue. x. a*  
 shepherde of the shepe, thorow the bloude *i. petri. v. a*  
 of the euerlastyng testamente, make you  
 perfect in al good workes, to do his wyl  
 and bryng to passe, þ<sup>e</sup> the thyng which ye  
 do, maye be pleasaunte in his syght tho-  
 row Iesus Christ. To whō be prayse for  
 euer whyle the world endureth. Amē. &

I beseeche you brethren, suffere the word  
 of exhortacion: for we haue wrytten vn-  
 X iii to you

**The Epistle**  
to you in fewe wordes. Ye knowe oure  
brother Timothe, that he is at libertie:  
with whom (yf he come shortly) I wyll  
se you. Salute them that haue the ouer-  
sight of you, and al the sayntes. They of  
Italy salute you. Grace be with you al.  
Amen.

**Sent from Italy by  
Timotheus.**

**The Epistle of saincte  
James.**

**The first Chapter.**

**A**



James the seruante of God  
and of the Lorde Iesus  
Christ, sendeth gretynge to  
the twelue trybes whiche  
are scattered abroad.

My brethren, count it  
for an excedyng ioye, when ye fall into  
diuers temptacions: knowing this, that  
\*the tryng of your fayth gendreth pa-  
cience: and let pacience haue her perfect  
worke, that ye maye be perfect and sound  
lackynge nothyng.

If any of you lacke wisdom \*let hym  
aske of hym that geueth it: euen God,  
whiche geueth to all men indifferently, &  
casteth no man in the tette: and it shalbe  
geuen hym. But let hym aske in faythe,  
and wauer not. For he that douteth, is  
lyke

Job. xlii. a  
Sapient. iiii. a  
Roma. v. a.

Job. xlii. a.  
Eccl. vii. c  
Math. xii. a  
Luke. xi. b

Of S. James. Fol. CCC. xlviii.

lyke a waue of the sea, whiche is tosse of  
the wyndes and carped with vyolence.  
Nether let that mā thynke, that he shall  
receaue any thyng of the Lorde. A waue  
ryng mynded man, is vnstable in all his  
wayes. Let the brother which is of lowe  
degrec reioyce whē he is exalted. Again,  
let hym that is ryche, reioyce when he is  
made lowe. \* For euen as the floure of þ  
grasse, shal he passe away. For the sunne  
ryseth with heate, and the grasse wyde-  
reth, and his floure falleth awaye, and  
the beautie of the fassion of it perissheth:  
euen so shall the ryche manne peryshe  
with his wayes.

Isay. xl. b  
Eccle. xiii. b  
i. Petri. i. d

Happy is the man þ endureth tempta-  
cion: for whē he is tryed, he shall receaue  
the croune of lyfe, which the Lorde hath  
promysed to them that loue hym. †

Let no man say when he is tempted, þ  
he is tempted of God. For \* God cannot Gene. xxi. a.  
tempt vnto euyl, because he tempteth no  
man. But euery man is tēpted, whē he is  
drawen away, & entised of his owne con-  
cupiscence. Then whē lust hath cōceaued  
she bryngeth forth synne: and synne whē  
it is finished, bryngeth forth death.

Do not erre my dere brethre. \* \* Que- C  
ry good gyfte, and euery perfect gyft, is 1. Cor. xiii. b  
from aboue, and commeth downe from  
the father of lyghtes, with whome is no  
variablenes, nether is he chaunged vnto  
X iiii Darkenes



## The Epistle

**Thon. i. a**  
**and. iii. d**

darkenes. \* Of his owne wyll begat he vs with þ word of truth, that we should be the first frutes of his creatures.

**Psa. xvi. d**  
**Eccle. v. a**

Wherfore (dere brethre) \* let euery mā be swyft to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that which is righteous before God

**Roma. iiii. d.**  
**Collo. iii. a.**

\* Wherfore laye aparte all fylthynes & superfluitee of malicioulnes, & receaue with mekenes, the worde that is grafted

in you, which is hable to saue your sou-

**Roma. ii. b.**

les. † \* And † se that ye be doers of the worde and not hearers onely, deceauyng your owne selues. For \* yf any mā heare the word, and declareth not thesame by his workes, he is like vnto a man beholding his bodely face in a glasse. For as sone as he hath looked on hym selfe, he goeth his way, & forgetteth immediatly what his fashion was. \* But who so looketh in the perfect law of libertie, & continueth therein ( yf he be not a forgetfull hearer, but a doer of the worke ) thesame shalbe happye in his dede.

**Math. v. d**  
**Luke. xi. g.**

**Mathe. vii. d**

If any man among you seme to be deuoute that refrayneth not his tōgue, but deceaueth his owne hert, this mans deuocion is in vayne. Pure deuocion & vndefiled before God the father, is this: to visyte the fatherlesse and wyddowes in their aduersite, and to kepe hym self vnspeckled of the worlde. †

The

St. S. James. Fol. CCC. xlix.

The. ii. Chapter.

Y brethren, esteeme not the faith of **Y**  
**our** Lorde Iesus Christe **þ** Lorde  
of glory \* **W** respecte of persones. \* **Leui. xix. c.**

For if there come into your compaignie  
a manne wearyng a golden ryng, clothed  
in goodly aparell, and there come in also  
a poore manne in vile raiment, & ye haue  
a respecte to hym that weareth the gaie  
clothynge, and saie vnto hym: Sitte thou  
here in a good place: & saie vnto the poore  
stande **þ** ther, or sette here vnder my fote  
stool: are ye not parciall in your selues,  
and haue iudged after euill thoughtes?

Harkē my deare beloued brethren. Hath **W**  
not God chosen the poore of this worlde  
suche as are riche in faith, and heires of  
**þ** kyngdom, whiche he promised to them  
that loue hym? But ye haue despised the  
poore. Dose not riche menne execute ty-  
ranny vpon you, and drawe you before **þ**  
iudgement seates? Dose not thei speake  
euil of that good name whiche is called  
vpon ouer you. If ye fulfill **þ** royall lawe  
accordyng to the scripture. \* Thou shalt  
loue thynne neyghbour as thy self, ye dose  
well. But if ye regarde one person more  
then another, ye commit synne, and are  
rebuked of the lawe, as transgressours.  
Whosoener shall kepe the whole lawe,  
and yet faill in one poynte, he is gylte  
of all. For he that saied: Thou shalt not  
¶ **v.** commit

**Leui. xix. v.**  
**Math. xxii. v**  
**Mathe. xii. c**  
**Roma. xiii. s**  
**Galat. v. b.**

**¶ Math. v. c.**

### The Epistle.

commit adultery, saied also: thou shalt not kill. Though thou doo none adultery yet if thou kill, thou art become a transgressor of the lawe. So speake ye, and so dooe, as thei that shalbee iudged by the law of libertie. For he shal haue iudgment without mercie: that sheweth no mercie & mercie reioyseth against iudgement. **Mat. xxiii. b.** What auaileth it my brethren, though a manne saie he hath faith, if he hath no deedes? Can faith saue hym? If a brother or a sister bee naked and destitute of daie lie fode, and one of you saie vnto theim: departe in peace, God sende you warmnes and fode, notwithstanding ye geue them not those thynges whiche are nede full to þe body, what shall it help? Euē so faith, if it haue no deedes: is ded i it self.

**B**ut some manne will saie: thou haste faith, and I haue deedes: shewe me thy faith by thy deedes: & I will shewe thee my faith by my deedes. Beleuest þe that there is one God? Thou doost well. The deuels also beleue, and treble. But wilt thou vnderstande. (O thou vain manne) that faith without deedes is ded? Was not Abraham our father iustified through woorkes, whē he had offered Isaac his sonne vpon the aulter? Thou seest, how that faith wrought with his deedes, and through the deedes was the faith made perfecte: and the scripture was fulfilled  
whiche

**Gene. xxi. b**

Of S. James. Fol. CCC. l.

whiche saith: † Abraham beleued God, & it  
was reputed vnto hym for righteousnes  
& he was called the frend of God. \* ye se  
thē how þ of dedes a manne is iustified  
& not of faith onely. Likewise also, was  
not Raab þ harlot iustified through wor  
kes, † whē she had receiued þ messengers  
& had set them out another waie? For as  
the body, without the spirite is ded, eue  
so faith without woorkes is ded also. †

Gene. xii. b.  
Roma. iiii. a.  
Galath. iii. a.

† Iosue. ii. a.

The. iii. Chapter.

Y brethren, \* bee not euerie manne  
a master, knoweyng how that we  
shall receiue the greater dāpnaciō  
for in many thynges we synne all. † If a  
manne sinne not in woorde, the same is a  
perfect manne, & hable also to tame all þ  
body. Behold, we put bittes into horses  
mouthes, þ thei maie obey vs, & we turne  
about all þ body of them. Beholde also  
þ shippes, whiche though thei be so great  
& are driuē of fearce wyndes, yet are thei  
turned about w a verie small helme whe  
ther soeuer the violence of the gouernur  
will. Euen so the toungue is a litle mēbre  
also, & boasteth greate thynges. Beholde  
how great a thyng a litle fire kendleth &  
the toungue is fire, euen a worlde of wic  
kednes. So is þ toungue sette emong our  
membres, that it defileth þ whole body,  
and setteth a fire all that we haue of na  
ture, and is it self sette a fire euen of hell

A  
\* Mat. xxi. f.

Wron. xvi. a.

B

All



### The Epistle.

All the natures of beastes, and birdes,  
and of serpentcs, and thynges of the sea  
are mcked & tamed of the nature of man  
But the toungue cannot manne tame. It  
is an vnruly euill, full of dedly poyson  
**E** There with blesse wee God the father, &  
**¶** Gene. i. d. therewith curse we meene, & whiche are  
made after the (image and) similitude of  
God. Out of one mouth proceedeth bles-  
syng & cursyng. My brethre, these thyn-  
ges ought not so to be. Dooth a fountaine  
sende forth at one place swete water and  
bitter also? Can þ figge tree (my brethre)  
beare oliue beries: ether a vine beare fig-  
ges? So can no fountaine geue bothe salt  
water and freshe also. If any manne bee  
wise and endued with knowelage emdg  
**D** you, lette hym shewe his woorkes out of  
good conuersaciõ with mekenes of wise-  
dom. But if ye haue bitter enuiyng and  
strife in your hearte, reioyce not: nether  
bee liars against the truethe: For suche  
wisdom descendeth not frõ aboue: but  
is earthy, natural, & deuclish. For where  
enuiyng and strife is, there is vnstable-  
nes, and all maner of euill workes. But  
the wisdom that is from aboue, is firste  
pure, then pleasurable, gentle, and easy to  
bee intreated, full of mercy and good fru-  
tes, without iudging, without simulaciõ  
yea, and the frute of righteousness is so-  
wen in peace, of theim þ maintain peace.  
**T**he

St. S. James. Fol. CCC. li.  
The. iiii. Chapter.

**W**HENCE commeth warre, & fighting among you? Come they not hence here? even of your lustes, that fight in your members? ye lust, & have not, ye enuie and have indignacion, and cannot obtain. Ye fight & warre. Ye have not because ye aske not. Ye aske & receive not, because ye aske amiss: even to consume it upon your lustes. Ye adulterers and whoremongers break matrimony: know ye how that the friendship of the world is enemie with God? Whosoever therefore wil bee a friende of the world, is made the enemy of God. Either dooe ye thinke that the scripture saith in vain? The spirit that dwelleth in vs, lusteth even contrarye to enuie: but geueth more grace. (Wherefore he saith: GOD resisteth the proud, but geueth grace vnto the lowly)

Gala. i. b.  
1. Thon. ii. c.

**S**ubmitte your selues therefore to God, but resist the deuell, and he will flie from you. Drawe nie to God, & he will drawe nie to you. Close your hautes ye sinners and purge your heartes ye waueryng mynded. Suffre afflictions: and mourne and wepe. Let your laughter bee turned to mourning: and your ioie to heuenesse. Humble your selues in the sight of the Lord, and he shall lift you vp. Backbite not one another, brethren. He that backbiteth his brother, and he that iudgeth his

1. Peter. v. b.

1. Peter. v. a.

## The Epistle.

his brother, backbiteth the law, and ind  
geth the lawe. But and if thou iudge the  
lawe, thou art not an obseruer of þ lawe  
but a iudge. There is one lawe geuer  
(and iudge) which is hable to saue & to de  
stroy. ¶ What art þ that iudgest another?

Roma. xlii. a

Eze. xlii. d.

Luke. xii. b.

Go to now ye þ saie: \* to daie and to  
morrow let vs go into suche a citee, & con  
tinue there a yere, and buye and sell, and  
wyn, & yet cannot ye tell, what shall hap  
pen on þ morow. For what thing is your  
life? It is euen a vapoure, that appereth  
for a litle tyme, and thē vanissheth awaie  
For that ye ought to saie: ¶ If the Lorde  
will, & if we live, let vs dooe this o; that  
But now ye reioyce in your boostynges.  
All suche reioysyng is euill. Therefore  
¶ to him that knoweth how to dooe good  
and dooth it not, to hym it is synne.

Acte. xviii. a.

Hebreo. vi. a

Luke. xii. b.

## ¶ The. v. Chapter.

A

O to now ye riche menne. Wepe  
and howle on your wretchednesse  
that shall come vpon you. Your  
riches is corrupte, your garmentes are  
moteheaten. Your golde and siluer is can  
kered, and the ruste of theim shall bee a  
witnes vnto you, & shall cate your flethe  
as it wet fire. Ye haue heaped treasure  
together (euen wark to your selues) in your  
laste daies: Beholde \* the hire of the la  
bouters whiche haue reaped doune your  
feldes (whiche hire is of you kept backe  
by

\*Leut. xix. c.

Deu. xxi. c.

Toby. iii. i. c.

by fraude) crieth : and the cries of theim  
whiche haue reaped, are entered into the  
eares of the Lorde Sabaoth. Ye haue li-  
ued in pleasure on the earth, & been wan-  
tan. Ye haue nozished your heartes, as  
in a daie of slaughter. Ye haue condemp-  
ned and kylled the iuste, and he hath not  
resisted you.

✠ Bee pacient therefore brethren, vnto  
the commyng of the Lorde. Beholde, the  
husbandmā waiteth for þ precious frute  
of the earth, and hath long pacience ther-  
vpon, vntill he receiue the earth and the  
latter rain. Bee ye also pacient therefore  
and settle your heartes, for the comming  
of þ Lorde draweth nie. Budge not one  
against another brethren, lest ye bee dāp-  
ned. Beholde, the iudge standeth before  
the dore. Take (my brethren) the þrophe-  
tes for an ensample of sufferynge aduer-  
site, and of pacience, whiche spake in the  
Lorde. ✠ Beholde, \* wec coumpte theim  
happy whiche endure. Ye haue hearde of  
the pacience of Job, and haue knowen  
what ende the Lorde made. For the Lord  
is verie pitcfull and mercifull.

Matth. v. s.

But aboue al thynges my brethren & we  
are not, nether by heauē, nether by earth  
nether any other oth. Let your pee be pee  
& your naie naie: lest ye fall into ipocresy  
If any of you be vexed, let hym praie. If  
any of you be mery, let him sing psalmes  
If

Matth. v. s.



### The Epistle.

If any be diseased among you, lette hym  
call for the elders of the congregacion,  
\***Math. vi. b.** and lette theim praie ouer hym, and \* a-  
noynte hym with oyle in the name of the  
Lorde, and the praier of faith shall saue  
the sicke, and the Lorde shall raise hym  
vp: and if he haue committed sinnes, thei  
shal bee forgiven hym.

**D** \* Knowelage your fautes one to ano-  
ther: and praie one for another, & ye maie  
bee healed. For the feruente praier of a  
righteous mane auaieth muche. Elias  
was a manne mortall euen as wee are, &  
he praied in his praier that it might not  
rain: & and it rained not on the earth by  
\***Luke. xii. e.**  
**ii. Re. xvii. b** the space of thre yeres & sixe monethes.

And he praied again, and the heauē gaue  
rain, and & earth brought forth her frute  
Brethren, if any of you dooe erre from  
the trueth and another conuerte hym, let  
thesame knowe that he whiche conuer-  
teth the synner from gooyng a strait out  
of his waie, shall saue a soule frō death,  
and shall hide the multitude of synnes.

**C** The ende of the Epistle of  
saincte James.

**C** The firste Epistle of saincte  
Peter the Apostle.

**C** The firste Chapiter.

**Actes. blii. a**

**D** **BE** an Apostle of Iesu Christ  
to theim that dwell \* here & there  
as straungers throughout Iōtus  
Galacia,

Of S. Peter. Fol. CCC. liii.

Galacia, Capadocia, Asia and Bethinia  
electe accordyng to the foreknowlage of  
God the father thorow the sentifiyng of  
the spryte vnto obedience & \*sprynklyng  
of the bloude of Iesus Christ. Hebze. ix. d  
and. xii. d

\*Grace be with you and peace be mul-  
tiplied. Blessed bee God the father of  
our Lord Iesus Christ, which accordyng  
to his aboundant mercy begat vs agayn  
vnto a \*lyuely hope (by that, that Iesus  
Christ rose agayn from death) to an in-  
heritaunce immortall and vndefyled, &  
that perissheth not, reserued in heauē for  
you, whiche are kepte by the power of  
God thorow fayth, vnto saluacion, whi-  
che is prepared already to be shewed in  
the laste tyme, in the whiche ye reioyce, B  
thoughe nowe for a season (yf nede re-  
quyre) ye are in heuynes, thorow many-  
fold temptacions, that the tryal of your  
fayth beyng muche more precious then  
gold that perissheth (though it be \*tryed  
with fyre) myght be founde vnto laude,  
glory and honoure, at the appearng of  
Iesus Christ, whome ye haue not sene, &  
yet loue hym, in whō euen now \*though  
ye se hym not, yet do you belcue, and re-  
ioyce with ioye vnspeakable and glori-  
ous, receauyng the ende of your fayth, e-  
uen the saluacion of your soules. Job. xxiii. d  
Sapient. iii. d  
Jacobi. i. a  
Roma. v. a  
Jhon. xx. g  
Actes. x. g  
Esay. ix. a  
Daniel. ii. g  
Agge. ii. g

Of which saluacion haue \*the prophe-  
tes enquired & searched, whiche prophe-

Y sped

## The first Epistle

sped of the grace that shoulde come vnto you, searchyng whē or at what tyme the sprite of Christ (which was in thē) shuld signifie, which sprite testified before, & passions that shoulde happen vnto Christ and the glorie & shoulde folow after, vnto which prophetes it was also declared, & not vnto themselves, but vnto vs, they shoulde minister the thynges whiche are now shewed vnto you of thē, whiche (by the holy goste \* sent doune from heauē) haue in the gospell preached vnto you & thiges, which & angels desyre to behold.

Actes. ii. a

Luke. xii. e  
Ephē. vi. c

Wherfore \* gyde vp & loynes of youre mynde, be sober, & trust perfectly on the grace that is brought vnto you (by & declaring of Iesus Christ) as obediēt children, & ye geue not your selues ouer vnto your olde lustes: by whiche ye were led, whē as yet ye wer ignorant of Christ: but as he which called you, is holy euē so be ye holy also in al maner of conuersaciō, because, it is wrytten: \* Be ye holy, for I am holy. And yf so be & ye call on the father, which withoute respecte of person iudgeth \* accordyng to euery mannes worke, se that ye passe the tyme of youre pylgremage in feare.

1 Pet. i. g  
and. x. a

Math. xvi. d  
psal. xlii. c  
Roma. ii. b

¶ For as much as ye knowe, howe & ye wer not redeemed with corruptible thynges (as syluer & golde) from your bayne conuersaciō, which ye receaued by the tradition

dicion

Of S. Peter. Fol. CCC. liiii.

dicion of the fathers \* but with the precious bloud of Christ, as of a lābe vndefylled & without spot, which was ordeyned before hand, euen before the world was made: but was declared in the last times \* for youre sakes, whiche by his meanes do beleue on God, & raysted hym vp from death, & glorified hym, \* that ye myght haue fayth & hope toward God: euen ye whiche haue purified youre soules thorough the spirite, in obeiyng the truth w brotherly loue vnfayned, se that ye loue one another with a pure herte feruētly: for ye are bozne a new, not of mortal seide but of immortal, by the worde of God, which lyueth and lasteth for euer.

Hebre. ix. b

i. Thon. ii. b

Apoca. i. a

1. Cor. x. b

Luke. ii. b

Philip. ii. b

\* For all fleshe is grasse, & all the glory of mā is as & floure of grasse. The grasse wyddereth, and the floure falleth away but the word of & Lord endureth euer. & And this is the word, which by the Gospel was preached vnto you.

1. Cor. xi. b

Eccle. xiii. b

Jacobi. i. b

The. ii. Chapter. \*

Wherefore laye asyde al maliciousnes and al guile, and faynednesse, and enuye and all backebytyng, and \* as newe bozne babes, desyre ye that mylke (not of the bodye, but of the soule) whiche is withoute disceate: that ye may growe thereby (vnto saluaciō) Yf so be that ye haue tasted, howe gracious the LORD is, to whom ye come,

a

Mat. xviii. a.



# The firste Epistle.

as vnto a lyuyng stone, disalowed of mē  
but chosen of God and precious, and ye  
as lyuyng stones, are made a spirituall  
house an holye prestehode, for to offer vp  
spirytuall sacrifices, acceptable to God  
by Iesus Christ. Wherfore it is contay-

Isa. xlviii. d  
Actes. iiii. b.

ned also in the scripture: \* behold I put  
in Syon a stone to be layed in the chese  
corner, electe and precious, & he that bele  
ueth on hym, shall not be cōfounded. An

Isa. xlviii. b  
Matth. xxi. d.

to you therfore which beleue he is preci  
ous: but vnto the which beleue not \* the  
stone whiche þ buyl ders refused, þ same  
is begon to be the head of the corner, and  
a stone that men stomble at, and a recke  
wherat they be offended which stomble  
at the word, & beleue not þ, whereon they  
wer set. But ye are a chosen generacion,

Exodi. xix. a  
Deute. vi. a

a royall \* prestehode, & an holye nacion, a  
people which are won: þ ye should shew  
the vertues of hym, that called you oute  
of darkenes into his meruelous lyghte,  
\* whiche in time past were not a people,  
but are now the people of God, whiche  
some tyme had not obtayned mercy, but  
nowe haue obtayned mercy. †

Osee. ii. d  
Roma. ix. o

Eala. b. c  
Rom. xiii. d

† \* Dearly beloued, I beseeche you as  
straungers and pylgreds, absteyne fro  
fleshly lustes, whiche fight agaynst the  
soule, & se that ye haue honest cōuersaciō  
amonge the Gentyles, that where as  
they backbyste you as euill doers \* they

Mathe. v. b

maye

Of. S. Peter. fol. CCC. lb.

maie see your good woorkes and praise  
 God in the daie of visitacion. \* Submit  
 your selues therefore vnto all maner or-  
 dinaunce of manne for the Lordes sake,  
 whether it bee vnto the kyng, as vnto þ  
 chief hedde: other vnto rulers, as vnto  
 them that are sent of hym, for the puni-  
 shement of euill dooars: but for þ laude  
 of them, that dooe well. For so is þ will  
 of God, that with well dooing ye maie  
 stoppe the mouthes of foolish and igno-  
 raunte menne: as fre, and not as haupng  
 the libertie for a cloke of maliciousnes,  
 but euen as the seruauntes of God. † Ho-  
 noure all mēne. Loue brotherly felowship.  
 Feare God, honoure the kyng.

Roma. xiii. a.  
 Titus. iii. a.

Roma. xii. c.

† Seruauntes, obey your mastres with  
 feare, not onely if thei bee good and cour-  
 teous: but also though thei bee froward.  
 † For this is thāke worthy: If a man for  
 conscience towarde GOD endure grete,  
 and suffre wrong vnderferued. For what  
 praise is it, if when ye bee buffeted for  
 your fautes, ye take it pacientely? But  
 and if when ye dooe well, ye suffre wrog  
 & take it pacientely, then is there thanke  
 with God. For here vnto verely wer ye  
 called: for † Christe also suffered for \* vs  
 leauyng vs an ensample, that ye should  
 foloe his steppes, whiche did no synne,  
 neither was there guyle founde in his  
 mouthe: whiche when he was reuiled,

Ephe. vi. a.  
 Collo. iii. a.  
 i. Tim. vi. a.  
 Titus. ii. b.  
 \* Mart. b. a.

Thon. iii. b.  
 Ephe. v. a.

Y iii. reuiled

The firste Epistle.

Math. liii. c.  
Esa. liii. b.

reuiled not again : when he suffered , he  
threathened not : but committed the ven-  
geaunce to hym that iudgeth righteous-  
ly \* whiche his owne self beare our syn-  
nes in his body on the tree, that wee bee-  
yng deliuered from synne, should liue vn-  
to righteousnes . By whose stripes , ye  
wer healed. For ye wer as shepe gooyng  
astrae: but are now turned vnto y shepe  
herde and bishop of your soules. R

The.iii.Chapiter.

\* Ephe. v. c.  
Coloss. iii. c.

**A**lkeuise \* ye wiues bee in subiec-  
tion to your husbannes, that euen  
thei whiche obey not the woorde,  
maie without the woorde bee wonne by  
the conuersaciō of the wiues, while thei  
beholde youre chaste conuersacion cou-  
pled with feare. Whose apparel shal not  
bee outwarde with brydded heare, and  
hangyng of golde, ether in puttyng on  
of gorgeous apparell: but lette the hidde  
manne whiche is in the hearte, bee with  
out all corrupcion, so that the spirite bee  
at reste and quiete, whiche spirite is be-  
fore God a thyng muche sette by. For af-  
ter this maner in the olde tyme did the  
holy women, whiche trusted in G O D,  
tier theim selues, and wer obediēte to  
their housbannes, euen as Sara obeyed  
Abraham, and called hym Lorde: whose  
doughters ye are, as lōg as ye dooe well  
and are not afraied for any terrour.

Likes

Likewise ye menne, dwell with theim **B**  
 accordyng to knowelage: geuynge honour  
 vnto the wise, as vnto the weaker vessel  
 and as vnto them that are heires also of  
 the grace of life, that youre prayers bee  
 not hindered. \* In conclusion, bee ye all  
 of one mynde, of one hearte loue as bre-  
 thren, bee perfittfull, bee courteous (meke)  
 not renderyng euill for euill, or rebuke  
 for rebuke: but contrarywise: blesse: kno-  
 wyng that ye are there vnto called, euen  
 that ye should bee heires of the blessing.  
 \* For he that dooeth long after life, and **10sa. xxxiii. e**  
 loueth to see good daies, let hym refrain  
 his tounge from euill, and his lippes  
 that thei speake not guyle. Lette hym es-  
 chue euill, and dooe good: lette him seke  
 peace, and ensue it. For the eyes of the  
**LORDE** are ouer the righteous, and his  
 eares (are open) vnto their prayers. A-  
 gain, the face of the **Lorde** is ouer them  
 that dooe euill.

Moreover, who is it þat will harme you **C**  
 if ye folow that which is good? Yea þat hap- **Math. v. b.**  
 pyre ye, if any trouble happē vnto you  
 for righteousnesse sake. \* Bee not ye a- **¶ Esai. viii. e**  
 fraied for any terroure of theim, nether **Math. x. d.**  
 bee ye troubled, but sanctifie the **Lorde**  
**God** in you hertes. \* Be ready alwaies  
 to geue an answer to euery manne þat as-  
 keth you a reason of the hope þat is in you  
 & that w<sup>th</sup> mekenes & feare, hauyng a good

Y liii. con=



## The firste Epistle,

*1. Peter. ii. b.* conscience \* that where as thei backbite  
*Titus. ii. a.* you as euill dooers, thei maie bee a sha-  
 med, that falsely accuse your good cōuer-  
*† Matth. v. a.* sacion in Christe. † For it is better (if the  
*1. Peter. ii. b.* will of God bee so) that ye suffre for wel  
 dooing, then for euill dooing.

*†* \* For as muche as Christe hath once  
*\* Roma. v. a.* suffered for synnes, the iust for þ vnjust,  
 to bring vs to God, & was killed, as per-  
 tainyng to the flesh: but was quickened  
 in the spirite. In whiche spirite he also  
 wēt and preached vnto the spirites that  
 wer in prison, whiche somtyme had been  
 disobedient, when the long sufferynge of  
 God was once loked for in the daies  
*\* Gene. vi. a.* of Noe, \* while the arcke was a prepa-  
*† Gene. vii. c.* ryng: † wherein seawe, þ is to saie eight  
*\* Roma. vi. a.* soules, wer saued by the water, like \* as  
 baptime also now saueth vs, not the put-  
 tyng awaie of the filth of the flesh: but  
 in that a good conscience consenteth to  
 God, by the resurreccion of Iesus Christ  
 whiche is on the right hande of God: &  
*The. i. b. ii. b. c.* and is gone into heauen, \* angels, po-  
 wers, and might subdued vnto hym.

## The. iii. Chapter.

*A*

As muche then as Christ hath  
 suffered for vs in þ flesh, arme ye  
 your selues like wise with þ same  
 minde: for he whiche suffereth in þ flesh  
 ceaseth frō sinne that he hence forwarde  
 should liue (as muche time as remaineth  
 in

**Of. S. Peter. Fol. CCC. lviij.**  
in the fleshe ) not after þ lustes of meinne  
but after the will of God. For it is suffi-  
cient for vs, that wee haue spent þ tyme  
that is paste of the life, after the will of  
the Gentiles \* walkyng in wantannes, \* Roma. i. b.  
lustes, in excelle of wines, in excelle of ea Ephe. iii. b.  
tyng, in excelle of drinckyng (in dykenness)  
and in abhominable idolatrie.

And it semeth to theim an inconueniēt  
thyng, that ye runne not also with them  
vnto thesame excelle of riote, and there-  
fore speake thei euil of you, whiche shal  
geue accoumpes to hym, that is ready  
to iudge quicke and dedde. For vnto this  
pourpose verely was þ Gospel preached  
also vnto the dedde, that thei should bee  
iudged like other mēne in the fleshe, but  
should liue before God in þ spirite. The  
ende of al thinges is at hād. \* Be ye ther  
fore sober, and watche vnto praier. But  
aboue all thynges haue feruente loue e-  
mong your selues. For loue shall couer þ  
multitude of synnes. \* Bee ye herberus  
one to another, & without grudgyng. As  
euery manne hath receiued the gift, euen  
so minister thesame one to another, as  
good ministers of the manyfolde grace  
of God. If any manne speake, lette hym  
talke as the woordes of God. \* If any  
manne minister, lette hym dooe it as þ of  
the abilitie, whiche God ministereth vn-  
to hym. That God in all thynges maie  
y v. bee

\* Gen. xli. a.  
Actes. x. c.  
\* Philip. ii. b

Roma. xii. b.  
ii. Cor. viii. c

## The firste Epistle.

bee glorified through Iesus Christ, & to whom bee praise and dominion for euer & euer. Amen. Dearely beloued, maruail not þe are proued by fire (whiche thing is to trie you) as though some straunge thyng happened vnto you: but reioice, in as muche as ye are partakers of Christes passions: that when his glory appeareth ye maie bee merie & glad. \* If ye bee railed vpon for þe name of Christ, happy are ye. For the glory and þe spirite of God resteth vpon you. On their parte he is euill spokē of: but on your part he is glorified

Math. v. b.  
1. Peter. ii. c.  
and. iii. a.

**D** See that none of you bee punished as a murtherer, or as a thefe, or an euill doer, or as a busibody in other mēnes matters. If any manne suffre as a Christian manne, let hym not bee ashamed: but let hym glorify God on his behalfe. For the tyme is come þe iudgement must begyn at the house of God. If it first begyn at vs what shall þe ende bee of them whiche be leue not the Gospell of God? And if the righteous scarcely be saued: where shall þe vngodly & the sinner appeare? Wherefore let them that are troubled accordyng to the will of God, comit their soules to hym with well dooing, as vnto a faithfull creatour. ¶ The. v. Chapter.

1. Peter. xi. d.

**A** He elders whiche are among you,  
**C** Exhort, whiche am also an elder  
& a witnes of passionis of Christ  
and

Of S. Peter. Fol. CCC. lviij.

and also a partaker of þ̄ glory that shal  
be opened: \* Fede ye Chrystes flocke, as  
much as lyeth in you, takynge the ouer  
syght of theim, not as compelled therto  
but wyllyngly: (after a godlye sort) not  
for þ̄ desire of filthy lucre: but of a good  
mynde, \* not as though ye were lordes  
ouer the paryshes: but that ye be an ex-  
ample to þ̄ flocke (and þ̄ with good wil)  
And when þ̄ chief shepheard shal apere, ye  
shal receiue \* an incorruptible crowne of  
glory. Likewise ye p̄oger submit your sel-  
ues vnto þ̄ elder. Submit your selues e-  
uery mā, on to another, knet your selues  
to gether in lowlines of mynd. For god re-  
sisteth þ̄ proud, & geueth grace to þ̄ hūble  
\* Submyt your selues therfore vnder þ̄  
myghtie hand of God, that he may exalt  
you, when the tyme is come. \* Caste all  
your care vpon hym: for he careth for you  
Be sober and watch, for your aduersary  
the deuyl as a roaryng lyon \* walketh a-  
bout, seeking whō he may deuour & whom  
resist stedfast in tye fapth, knowing that  
the same afflyccyons are apoynted vnto  
youre brethzen, that are in the worlde.  
But the God of all grace whych hath  
called vs vnto his eternal glory by christ  
Iesus, shall bys owne selfe (after that  
ye haue suffered a lytle afflyccion) make  
you perfect: settle, strength and stablishe  
you. To hym be glorie and domynion  
for

Actes. x. f.

xii. Cor. i. e.

1. Tim. iii. b

ii. Timo. i. e.

Titus. ii. b

i. Cor. ix. d.

ii. Tim. iii. b

B

\* Math. vi. e

Luke. xii. e

C

\* Job. i. b.

\* Jaco. iii. d.



The.ij. Epistle.

for euer, and euer. Amen. R

**D** By Siluanus a faythfull brother vn-  
to you (as I suppose) haue wrytten bref-  
ly, exhortyng, and testifyng, howe that  
this is the true grace of God, wherein ye  
stand. The congregacion of them which  
at Babilon are companions of your ele-  
ction, saluteth you, and so doth Marcus  
my sonne. \* Brete ye one another wpth  
the kysse of loue. Peace be wth you all,  
whiche are in Christ Iesu. Amen.

Roma. xbi. a.  
1. Cor. xbi. d.

The seconde Epistle of  
Saint Peter. .

The fyrst Chapter.

**A**mon Peter a seruaunte, and a  
postle of Iesus Christ, to them  
which haue obtained lyke preci-  
ous fayth with vs throughe the  
righteousnes of oure God and sauoure  
Iesus Christe. \* Grace be vnto you, and  
peace be multiplied through the know-  
ledge of God and of Iesus our Lord. Ac-  
cording as hys Godly powre hath geue  
vnto vs all thynges that parrayne vnto  
life and godlines, through f knowledge  
of hym that hath called vs by glory, and  
vertue, by the whiche are geuen vnto vs  
excellent and moost great promises, that  
by the meanes therof ye myght be \* par-  
takers of the godly nature, yf ye fly the  
corruption of worldly luste.

1. Petri. i. a

\* Ihon. i. a  
Collo. ii. b.

And herunto geue all diligēce: in your  
fayth

sayth minister vertue: in vertue knowe-  
ledge: \* in knowledge temperaunce, in 1. Cor. vii. 9.  
temperaunce pacience: in pacience godly-  
nes, in godlynes, brotherly kyndnes, in  
brotherly kyndnes loue. For yf these thyn-  
ges be among you, and be pléteous, they  
wil make you that ye nether shalbe ydle  
nor vnfrutfull in the knowledge of our  
Lorde Iesus Christ. But he that lacketh  
these thynges, is blynd and gropeth for  
the way with his hand, and hath forgot-  
ten, þ he was purged frō hys old synes.

Wherefore brethren, geue the more dy- C  
ligence for to make your calling and e-  
lection sure (by good workes.) For yf ye  
do such thynges, ye shall neuer fall. Yee  
and by thys meanes an entreing in shall  
be mynistréd vnto you abundantly in-  
to the euerlasting kingdome of our Lord  
and sauoure Iesus Christ.

Wherefore, I wyll not be negligent to  
putte you alwayes in remembraunce of  
suche thynges though ye knowe theim  
your selues, and be stablyshed in the pre-  
sent truth. Notwithstandyng I thynke  
it mete (as long as I am in \* thys taber xii. Cor. vi.  
nacle) to steepe you vp by puttyng you in  
remembraunce, for asmuch as I am sure  
that shortly I must put of this my taber-  
nacle, Ieuen as our Lorde Iesu Christ John. xxi. 18.  
shewed me. I wyll euet also geue my dy-  
ligence, that ye may haue wher wyth to  
steere

## The. ij. Epistle

Here by the remembraunce of these thynges  
 after my departyng. \* For we haue  
 not folowed deceatfull ables, when we o-  
 pened vnto you the power and comming  
 of our Lord Iesus Christ, but \* with our  
 eyes we sawe his maiestie: euen then ve-  
 rely when he receiued of God the father  
 honour and glory. \* This is my dere be-  
 loued sonne, in whō I haue delite. This  
 voyce we heard come from heauen, whā  
 we were with him, in the holpe mounte.  
 We haue also a ryght sure word of pro-  
 phecy, wherunto if ye take hede, as vnto  
 a flyght that shineth in a darke place, ye  
 do well, vntyll the daye dawne, and the  
 daye starre aryse in your hertes. \* So ſ  
 ye fyrst know thys: that no prophecie in  
 the scripture hath any priuate interpre-  
 tacion. For the scripture came nether by  
 ſ wil of man: but holy mē of God spake  
 as thei were moued by the holy ghoste.

## The. ii. Chapter.

Here were false prophetes also a-  
 mouge the people, euen as \* there  
 shalbe false teachers among you  
 whych priuely shal bring in damnable  
 sectes (euen denyng the Lord that hath  
 bought them) and bring vpon them sel-  
 ues swyft damnacion, and many shal fo-  
 loe their dampnable wayes, by whom ſ  
 way of truth shalbe euell spoken of, and  
 through couetousnes shal thei with say  
ned

xi. Thon. i. a

Math. iii. d  
 and. xvi. b  
 Marke. i. b  
 Luke. iii. d.

ii. Co. iii. b

Titus. xx. f  
 i. Timo. iii. a  
 ii. Tym. iii. a  
 ii. Petri. i. iii  
 Jude. i. e.

Of S. Peter.

Fol. CCC. lxx.

ned wordes make marchandise of you,  
whose iudgement is now not farre of,  
and their dampnacion slepeth not.

For if God spared not the angels that  
spayed, but cast the downe into hell, and  
deliuered them into cheines of darknes

(to be punyshed) to be kept vnto iudgemente

nether spared the olde world, but saued

\*Noe the ryght preacher of ryghteous-

nes, and brought in the fleude vpon the

world of the vngodly, and turned the cy-

tees of zodom and Gomor into ashes: o-

uerthrew them, dāpned them, and made

on them an ensample vnto those that af-

ter should lyue vngodly. And \*iuste Lot

bered with the vnclenly conuersacion of

the wicked, deliuered he. For he beyng

ryghteous, and dwelling among them

in seing and hearyng, bered his ryghte-

ous soule from day to day with their vn-

lawful dedes. \*The Lord knoweth how

to deliuer the godly oute of temptary-

on, and to reserue the vniust vnto the day

of iudgemēt for to be punished, but ches-

ly them that walke after the flesh in the

lust of vnclennes, and dispise authoritee

Presumptuous are they, and stubborne,

whych feare not to speake euil of them

that excell in worschyppe. When the an-

gelles whych are greater both in power

and myght receiue not of the Lord ray-

lyng iudgemente agaynst them selues.

But

is

Gen. vii. 1

\*Gene. xii. 1

\*Job. xxi. 1  
i. Corin. v. 5.



### The. ij. Epistle

But these as brute beastes, naturallie brought forth to be taken and destituted, speake euell of the thinges that thei vnderstande not, and shall perishe in their owne destruccio, and receiue the reward of vnrightheousnes.

They count it pleasurable to lyue deliciously for a season. Spottes they are and filthines: which liue at pleasure in their owne disceauable wayes, feasting with you: hauyng eyes full of aduoutry, and that cannot cease from sinne, begyllyng vnrightheous soules. Heartes they haue exercised with couetousnes. They are cursed children which haue forsaken the ryght waye, and are gone astray folowyng that  
*Num. xxi. b* \* waye of Balam the soonne of Boso, which loued the reward of vnrightheousnes: but was rebuked of his iniquitee. The same and dome beast, spekyng with mans voyce, forbade the madnesse of the prophet. These are welles without water cloudes that are caried with a tempest, \* to  
*\* Jude. i. b* whom the myste of darknes is reserued for euer. For whē they haue spokē that gett swellig wordes of vanite, they entise the rowl lusses in that voluptuousnes of that fleshy them that were cleue escaped: euen them that nowe lyue in errour: while they promys them libertie, wher as they them selues are the bonde seruauntes of concupiscence \* for of whom a man is ouer come,  
*Thon. viii. b*  
*Roma. vi. c.* vnto

vnto the same is he brought in bondage  
 \* For if they (after thei haue escaped fro  
 the fylthynges of the worlde thorow the  
 knowlage of the Lorde and the saupout  
 Iesus Christ) are yet tangled again ther  
 in, and ouercome \* then is the lattet end  
 worse with them then the begynnynge.  
 For it had bene better for them, not to  
 haue knowne the waye of rightcousnes,  
 then after they haue knowen it, to turtne  
 from the holy commaundemēt that was  
 geuen vnto them: But the same is happe  
 ned vnto them that is vled to be spoken  
 by the true prouerbe. \* The dogge is tur  
 ned to his vomit again, and þe sow that  
 was washed is turned again to her wa  
 lowyng in the myre. ¶ The. iii. Chap.

Hebze. vi. a  
 and. f. e

Math. xii. v

1020. xxi. a

¶ This is the secōde epistle that I now  
 write vnto you detely beloued, wher  
 with I stete vp your syncere mynde  
 by puttyng you in remembraunce, that ye  
 maye be myndfull of the wordes (which  
 wer tolde before of the holy prophetes)  
 and also the cōmaundement of vs which  
 be Apostles of the Lorde and saupout.

\* This first vnderstand, that ther shal  
 come in the last dayes, mockers (in disceat  
 fulnesse) whiche wyll walke after theyr  
 owne lustes, & say: Where is the promes  
 of his cōpyng? For sence þe fathers dyed  
 all thynges contynue in the same estate  
 wherin they wer at the begynnynge. For

Actes. xx. f.

ii. Pet. ii. a

Jud. i. d.

i. Tim. iii. e

ii. Tim. iii. d.

¶ this

# The first Epistle

this they know not (and that wylfully)  
how that the heauens a great while ago  
wer, & the earth out of þ water appeared  
by thow þ water, by the word of God:  
by the which thynges the worlde þ then  
was perished, beyng euertyme with wa-  
ter. \* But the heauens & earth which are  
now, be kept by his word in store, & reser-  
ued vnto fyre, against the daye of iudge-  
ment and perdition of vngodly men.

Job. xlii. b  
Esay. li. c.

Mal. x. a  
i. Corin. vii. c.

Dearely beloved, be not ignorant of this  
one thyng, how that \* one day is with þ  
Lorde, as a thousand yere, & a thousande  
yere as one day. The Lorde þ hath promy-  
sed, is not slacke, as some mē cost slack-  
nes: but is paciente to vswarde, for as  
much as he would haue no man lost, but  
will receaue all men to repentaunce.

Mat. xlii. a  
i. Thes. v. a  
Apoc. iii. a  
and. xvi. c.

¶ Neuerthelesse \* the daye of the Lorde  
will come as a thefe in the night, in the  
which day, the heauens shall passe awaye  
in maner of a tempest, and the elementes  
shall melte with heate: the earthe also  
and the workes þ are therein shal burne.  
Seyng then that all these thynges shall  
peryshe, what maner persons oughte ye  
to be in holy conuersaciō and godlynes:  
lookynge for, and hastynge vnto the com-  
myng of the daye of God, by whome the  
heauens shall perishe with fyre, and the  
elementes shall melte with heate: \* Ne-  
uertheles, we (accoording to his promes)  
loke

Apoc. xxi. a

loke for a new heauen and a newe earth,  
wherin dwelleth righteousness.

Wherfore dearly beloued, seynge that ye loke for such thynges, be diligent that ye maye be found of hym in peace without spotte and vndefyled. And suppose that the longe sufferynge of the Lorde is saluacion, euē as our derely beloued brother Paule also (accordynge to the wysedome geuen vnto hym) hath wrytten vnto you, pec, almoste in euery epistle, speaking of suche thynges: among whiche are many thynges hard to be vnderstāde whiche they that are vblearned, and vnstable, peruert, as they do also the other scriptures vnto their owne destruction. Ye therfore beloued (seynge ye bee warned afore hand) beware, least ye, with other men be also plucked away thorow the erroure of the wicked, and fall from youre owne stedfastnes: but growe in grace, and in the knowlage of our Lorde and sauyour Iesus Christ. To whom be glory both now and for euer. Amen.

**I** The first Epistle of Saint  
Iohn the Apostle.

**I** The first Chapter.

**T**hat whiche was from the begynnyng, which we haue heard whiche we haue sene, with oure eyes, whiche we haue looked  
3 ii      vpon



## The first Epistle

vpon, oure handes haue handled, of the  
word of the lyfe. And the life appeared,  
and we haue sene and beare witnes, and  
**Math. xlii. a** shewe vnto you\* that eternall life, whiche  
was with the father, and appeared  
vnto vs. That whiche we haue sene and  
hearde, declare we vnto you, that ye also  
maye haue fellowship with vs & that oure  
fellowshipp maye be with the father & hys  
sonne Iesus Christe. And this wyte we  
vnto you, that (ye may reioyce, and that) your  
ioye maye be full.

**B** And this is þe trybnges which we haue  
herde of hym and declare vnto you, that  
God is lyght, and in hym is no darknes  
at al. If we saye, that we haue fellowship  
with hym, and walke in darknes, we lye  
and do not the trueth. But and yf we  
walke in lyghte euen as he is in lighte,  
then haue we fellowshippe with hym, and  
\*the bloude of Iesus Christe his sonne  
clenseth vs from all synne.

**Heb. ix. d**  
**Apocalip. i. b**

**iii. Re. viii. e**  
**ii. Par. vi. g**

**Job. xlii. c**  
**Psal. xxxii. b**  
**and. xciii. c**  
**Luke. x. d**

\* If we say þe we haue no synne, we de-  
ceauce our selues, and the truth is not in  
vs: \* If we knowlage our synnes, he is  
faythful & iust, to forgeue vs our synnes  
and to clense vs fro all vnrightheousnes.  
If we say we haue not synned, we make  
hym a lyar, and his worde is not in vs.

¶ The. ii. Chapter. \*

**A** **M**y litle childre, these thinges write  
I vnto you, that ye synne not. And  
yf

yf any man synne we haue an aduocate  
with the father, Iesus Christ the righte  
ous: and he it is that obtaineth grace for  
our synnes, not for our sinnes onely: but  
also for the synnes of all the worlde. \*  
\* And hereby we are sure that we know  
hym, yf we kepe his commaundementes  
\* He that sayth: I knowe hym, & kepeth  
not his commaundementes is a lyar, & the  
veritie is not in hym. But whoso kepeth  
his word, in hym is the loue of God per-  
fect in dede: hereby know we þ we are in  
hym. He that sayeth he bydeth in hym,  
ought to walke euen as he walked. †

Ihon. xliij. d

Brethren, I wyte no newe commaunde-  
ment vnto you: but that old commaunde-  
ment, which ye haue fro the begynnyng.  
The old commaundement is the worde,  
which ye haue herde fro the begynnyng.  
Again, a new commaundement I wyte  
vnto you, that is true in hym, & the same  
is true also in you: for the darkenes is  
passe, and the true lyght nowe shyneth.  
He that sayth how that he is in þ lyght,  
and yet hateth his brother, is in darke-  
nes euen vntyl this time. He that loueth  
his brother, abydeth in the lyght, & there  
is none occasion of euyl in hym. \* He  
that hateth his brother, is in darke-  
nes, and walketh in darknes: and cannot  
tel whyther he goeth, because that dark-  
nes hath blynded his eyes.

25

Leui. xix. d

### The firste Epistle.

**E** Babes I wryte vnto you, how þ your synnes are forgiven you for his names sake. I wryte vnto you fathers, howe þ ye haue known hym that is from the begynnyng. I wryte vnto you yonge mē howe that ye haue overcome the wycked. I wryte vnto you lytle childre, how that ye haue known the father. I haue wrytten vnto you fathers, howe that ye haue known hym þ is frō the begynnyng. I haue wrytten vnto you yonge men: howe that ye are stronge, and the worde of God abydeþ in you, and ye haue overcome that wycked.

*Job. xlii. v*

Se that ye loue not the world, nether the thynges that are in the worlde. Yf any man loue the worlde, the loue of the father is not in hym. For all that is in þ worlde (as the luste of the fleſhe, and the lust of the eyes, and the pryde of lyfe) is not of the father, but of the worlde. And the worlde passeth awaye, and the luste thereof: but he that fulfylleth the wyll of God, abydeþ for ever.

**D** Lytle children, it is the last tyme, & as ye haue herde how that Antichriste shall come, even now are there many begon to bee Antichristes alreadye, whereby we know, þ it is the last tyme. \* They went out from vs, but they wer not of vs. For yf they had ben of vs, they wold no doubt haue contynued wyth vs. But that it might

*1 Joes. xx. f*

might appeare, that thei wer not of vs. Neuerthelesse, ye haue an opntement of hym that is holy, and ye knowe all thynges. ✠ I haue not written vnto you, as though ye knewe not the trueth: but as though ye knewe also, that no lie cometh of truth. Who is a liar, but he that denieth that Iesus is Christe? The same is Antichriste, that denieth þ father and the soonne. Whosoener denieth þ soonne the same hath not the father, (he that knowe lageth the soonne, hath the father also) Lette therefore abide in you that same whiche ye hearde from the begynnynge.

If that whiche ye hearde from the begynnynge shal remain in you, ye also shal continue in the soonne, and in the father. And this is the promys that he hath promised vs, euē eternall life. ✠ These thynges haue I wrytten vnto you, concernynge theim that discelue you. And the anoyntynge whiche ye haue receiued of hym, dwelleth in you. And ye nede not, þ any manne teache you: but þ as þ anoyntynge teacheth you of all thynges, and is true, and no lie, and as it hath taught you, euē so byde therein. And now babes abide in him: þ whē he shall appeare we maie bee bolde, & not bee made ashamed of hym at his comynge: If ye knowe þ he is righteous, knowe also that euery one whiche dooth righteousnes, is borne of hym.

† Gal. iii. v.  
Ihon. v. e.

§ iiii. The



The firste Epistle.  
I. Te. iii. Chapter.

B

B

\* Luke. ix. f.  
† Ihon. i. b.

Behold, what loue the father hath shewed on vs, that wee should bee called\* (and bee in deede) † sonnes of God. For this cause the worlde knoweth you not, because it knoweth not hym. Dearly beloued, now are wee the sonnes of God, and yet it dooth not appeare, what wee shalbe. But wee knowe that when it shall appeare, wee shall bee like hym. For wee shall see hym as he is. And euery manne that hath this hope in hym, poureth hymself, euen as he also is pure. Whosoever committeth synne, committeth vnrightheousnes also, & sinne is vnrightheousnes. And ye know that he appeared, to take awaie our synnes, and in hym is no synne. As many as bide in hym synne not: whosoever synneth, hath not sene hym, nether knowen hym.

B

\* Gene. ii. 1a.  
Ihon. iii. f.

Babes, lette no manne deceiue you. He that dooeth righteousnes, is righteous, eue as he is righteous. He that committeth synne, is of the deuell: \* For the deuell synneth sence he beginnyng. For this purpose appeared the sonne of God, to louse the woorkes of the deuell. Whosoever is borne of God, sinneth not: for his sede remaineth in hym, and he cannot synne, because he is borne of God. In this are the children of God knowen, and he children of the deuell. Whosoever dooth not righte-

Of. S. Ihon. fol. CCC. lxx.  
righteousnes, is not of GOD, nether he  
that loueth not his brother. For this is  
the tydynges, that ye hearde from the be-  
gynnyng, that ye shoulde loue one ano-  
ther, not as Cain whiche was that wic- ¶ Gene. iii. 6  
ked, and slewe his brother. And where-  
fore slewe he hym? Because his owne  
woorkes wer euill, & his brothers good.

¶ Maruail not my brethren thoughē  
the worlde hate you. Wee knowe that  
wee are translated from death vnto life,  
because wee loue the brethren. \* He that ¶ Lewi. xix. 17.  
loueth not his brother, abideth in death.  
Whosoever hateth his brother, is a man  
cleare. And ye knowe, that no man cleare,  
hath eternall life abidyng in hym. Here  
by perceiue we loue: because he gaue his  
life for vs: and wee ought to geue our li-  
ues for þ brethren. But whoso hath this  
worldes good & \* seeth his brother haue ¶ Deute. x. 1.  
nede: and shutteth vp his compassion fro  
hym: how dwelleth the loue of GOD in  
hym? My babes, let vs not loue in word  
nether in tounge: but in deede and in ve-  
ritie. ¶ Hereby wee knowe, that wee are  
of the veritie, and can quiet our heartes  
before him. For if our hearte condemne  
vs, GOD is greater then oure hearte, ¶ Matth. vii. 1.  
and knoweth all thynges. Dearely belo-  
ued, if our hearte condemne vs not, the ¶ and. ii. 1.  
haue wee truste to GOD warde: \* and ¶ Ihon. xv. 1.  
whatsoever wee aske, wee receiue of hym ¶ and. xvi. 1.  
¶ Ihon. v. 1.  
3 b. because

### The firste Epistle.

because we kepe his commaundementes  
and dooe those thynges whiche are plea-  
\* Ihon. xiii. b syng in his sight. And þ this is his com-  
maundement, that wee beleue on þ name  
of his soonne Iesus Christ, and loue one  
another, as he gaue commaundemente.  
And he that kepeth his commaundemen-  
tes, dwelleth in hym, and he in hym, and  
hereby wee knowe that he abiderth in vs  
euē by þ spirit whiche he hath geuen vs

### The.iiii. Chapter.

**A**

Rarely beloued, beleue not every

**D** spirit: but proue the spirites,  
whether thei are of God or not,

\* 1 Ioh. v. i. c for \* many false prophetes are gone out  
Deut. xiii. a into the worlde. Hereby shall ye knowe  
Mat. xxiii. a the spirit of God. Every spirit that co-  
Mark. xiii. a nfeſſeth that Iesus Christe is come in the  
Luke. xxi. b fleshe is of G O D. And every spirit,  
whiche confeſſeth not, that Iesus Christ  
is come in the fleshe, is not of God. And  
this is it that spirit of Antichriste, of whō  
ye haue hearde, how that he should come  
and euē now already is he in the worlde

**B** Litle children, ye are of God, and haue  
ouercome them: for greater is he that is  
in you, then he that is in the worlde.  
Thei are of the worlde therefore speake  
thei of the worlde, and the worlde hea-  
reth them. We are of god. He þ knoweth  
God, heareth vs, he that is not of God  
heareth vs not. Hereby knowe wee the  
spirit

spirit of verite, and the spirite of errour

Derely beloued, \* let vs loue one another: for loue commeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for \* God is loue: In thys appered the loue of God to vs ward, because that \* God sent his onely begottē sonne into the world, that we myght lyue through hym. Herin is loue, not that we loued God, but that he loued vs, and sent his sonne to make agrement, for our synnes.

\* Ihon. xiii. d  
and. xv. b  
i. Iohn. ii. c

Ihon. iii. c.  
Romans. v. b

Derely beloued, yf God so loued vs, & we ought also to loue one another \* No man hath sene God at any tyme. Yf we loue one another, God dwelleth in vs, & his loue is perfecte in vs. Herby knowe we that we dwel in him, and he in vs: because he hath geuen vs of his spirit. And we haue sene, and do testifie, that the father sente the sonne to be sauoure of the worlde: Whosoever confesseth, that Iesus is the sonne of God, in him dwelleth God, & he in God. And we haue knowne & beleue the loue that God hathe to vs.

Exod. xxiii. d  
Iudic. v. c.  
and. xiii. d  
Deu. xiii. b.  
Ihon. i. c.  
and. vi c

God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herin is the loue perfecte in vs, that we should haue trust in the day of iudgemēt. For as he is, euē so are we in this world. Ther is no feare in loue but perfect loue casteth



The fyrste Epistle.

casteth out feare, for feare hath paynful  
nes. He þ feareth, is not perfect in loue.

We loue hym, for he loued vs fyrst. Yf  
a man say: I loue God, and yet hate his  
brother, he is a lier. For howe cā he that  
loueth not his brother whom he hath se  
ue, loue God whome he hathe not sene?  
And this commaundemente haue we of  
hym: that he which loueth God, shoulde  
loue his brother also &

The. v. Chapter.

**A** **W**ho euer beleueth that Iesus is  
Christ, is borne of God And euerp  
one that loueth hym which begat  
loueth hym also which was begotten of  
hym. \* By this we knowe, that we loue  
the chyldren of God, when we loue God  
and kepe his commaundementes, & \* his  
commaundementes are not greuous.

Thou. xiiii. o

Matt. xii. d

1. cor. xii. xv. g

& For all that is borne of God, over-  
cometh the world. And this is the \* vyc  
torie that ouercommeth the world, euen  
our fayth. Who is it that ouercommeth  
the worlde but he whiche beleueth, that  
Iesus is the sonne of God?

**W**his Iesus Christ is he that came by  
water and bloode. And it is the sprite þ  
bereth witnes, because the sprite is truthy  
Forther are thre which bear recorde in heuen, þ fa  
ther, the word, & þ holy ghost And these thre ar one  
And there are thre whiche beate recorde  
(in earth) the sprite, and water, & bloud:  
and

and these thre are one Yf we receaue the  
wytnes of menne, the wytnes of God is  
greater. For thys is the witnes of God  
(that is greater) whiche he testified of  
his sonne He that beleueth on the sonne  
of God, hath the witnes in hym selfe. **E**  
He that beleueth not God, hath made  
him a lyer, because he beleued not the re  
corde that God gaue of hys sonne. And  
this is the record, howe that God hath  
geuen vnto vs eternal lyfe, and this life  
is in his sonne. He that hath the sonne  
hath life: and he that hath not the sonne  
of God, hath not lyfe.

These thinges haue I wrytten vnto  
you that beleue on the name of the sonne  
of God, that ye maye knowe, howe that  
ye haue eternall lyfe, and that ye may be  
leue on þ name of the sonne of God. And  
this is the truste that we haue in hym: **p**  
\*yf we aske any thpng according to his  
wyll, he heareth vs. And yf we knowe  
that he hear vs whatsoeuer we aske, we  
knowe, that we haue the petitions, that  
we desire of him

Math. vii. a.  
and. xxi. c  
Marke. xi. d  
Luke. xi. b  
Ihon. xiii. b  
xv. b. xvi. f  
Jacoby. i. a  
i. Ihon. iii. d

If eny man se his brother sinne a sine **D**  
not vnto death, let hym aske, and he shal  
geue him lyfe for them that sinne not vn  
to death. Ther is a sinne vnto death, for  
whiche saye I not that a manne shoulde  
praye. All vnrightheousnes is sinne, and  
there is sinne not vnto death.

We

### The.ij. Epistle

We knowe, þ̄ whosoever is borne of God, synneth not: but he that is begottē of God, kepeth hym selfe, & that wicked toucheth hym not. We knowe, that we are of God, and the world is altogether set on wyckednesse. We knowe that the sonne of God is come, and hath geue vs a mynde to knowe him whiche is true: and we are in hym that is true, throughe his sonne Iesus Christ. This same is verry God, and eternall lyfe. Babes, kepe your selues from ymages. Amen.

### The second Epistle of Saint Iohn.

**A** He elder to the electe ladye and her chyl dren, whome I loue in the truth: and not I only, but also all that haue knowne the tru the, for the truthe s sake whiche dwel leth in vs, and shal be in vs for euer.

With vs shal be grace, mercye, & peace frome God the father and frome the Lorde Iesus Chryste the sonne of the fa ther, in truth and loue.

**W** I reioysed greatly, that I founde of thy chyl dren walkynge in tru the, as we haue receiued a commaundement of the father. And nowe besech I the lady, not as though I wrote a newe commaunde ment vnto the, but that same whiche we haue had frome the begynnynge: that we shoulde

Of S. Ihon. Fol. CCC. lxxviii.

Shoulde\* loue one another. And thys is the loue, that we shoulde walke after his commaundemente Ihon. xliii. c  
.i. Ihon. v. a

This commaundement is that (as ye haue heard fro þ begynnynge) ye shoulde walke in it. For many disceauers are entered into the worlde, which confesse not that Iesus Christ is come in the fleshe. This is a dysceauer and an Antichrist. Take on youre selues that we loose not that we haue wrought, but that we may haue a full rewarde. Whosoever transgresseth and bydeth not in the doctrine of Christ, hath not God. He that induceth in the doctrine of Christ hath both the father and the sonne.

If there come any vnto you, & brynge not this learnynge, hym receiue not to house: neither bid him God spede. For he that byddeth hym God spede, is partaker of his euell deades (Beholde, I haue tolde you befoze, that ye shoulde not bee ashamed in the daye of the Lorde) I had many thynges to wyte vnto you, neuerthelesse I woulde not wyte with paper and ynke but I truste to come vnto you, and speake wyth you mouthe to mouthe, that oure ioye maye be full. The sonnnes of thy electe syster grete the. Amen.

The thyrde Epistle of  
Saynte Ihon.

The



The thied Epistle.

**A** **T**he elder vnto the beloued Gay  
us, whom I loue in the truthe.  
Beloued I wythe in all thinges  
that thou prosperedste, and fa-  
redst well, euen as thy soule prospereth.  
For I reioysed greatelye, when the bre-  
thren came and testified of the truthe þ  
is in the, howe þ walkest in the truth. I  
haue no greater ioye, then for to heare,  
**B** howe that my sones walke in verite. Be  
loued, thou doest faithfully, whatsoeuer  
thou doest to the brethren, and to straun-  
gers, whiche bare wytnes of thy loue be  
fore the congregacion. Whiche brethren  
yf thou bryng forwarde of their iour-  
ney (after a godly sort) thou shalt dowel  
because that for his names sake thei wēt  
forth: and tooke nothing of the Gentils.  
We therfore ought to receiue such, that  
we myghte be the helpers to the truthe.

**C** I wrote vnto the congregacion: but  
Diotrephes whiche loueth to haue the  
preheminance among them, receiueth vs  
not. Wherefore yf I come, I wyl declare  
hys dedes whiche he doth, iestyng on vs  
with malicious wordes, nether is there  
with content. Not onely he hym selfe re-  
ceaueth not the brethren, but also he for-  
byddeth them that would, and thrusteth  
**D** them out of the congregacion

Beloued, folowe not that which is e-  
uel, but that which is good. He that do-  
eth

Of S. Jude. fol. CCC. lxx.  
eth wel, is of God: but he that doth euell  
seeth not God. Demetrius hath good re-  
porte of all men and of the truth it selfe;  
yee, we oure selues also beare recorde,  
and ye knowe that our recorde is true. I  
had many thynges to wyte: but I wyll  
not with ynke and pene write vnto thee;  
I trust I shal shortly se thee and we shal  
speake mouth to mouth. Peace be vnto  
thee. The louers salute thee. Biete the  
louers by name.

### The Epistle of Saynte

Jude.

**I**udas the seruaunte of Iesus  
Christe the brother of James.  
To them whiche are called and  
sanctified in God the father, &  
preserued in Iesu Christe. Mercye vnto  
you & peace and loue be multiplied.

Beloued, when I gaue al diligence to  
write vnto you of the commen saluacion  
it was nedeful for me to wyte vnto you  
to exhorde you that ye should continual-  
ly labour in the sayth, which was once  
geuen vnto the sayntes. For ther are cer-  
tain, vngodly men craftely crepte in, of  
whiche it was wrytten afore tyme vnto  
suche iudgement. They turne the grace  
of oure God vnto wantounes, and deny  
God (which is þe onely Lorde) and oure  
Lorde Iesus Christ.

My mynd is therfore to put you in re-  
membraunce

## The Epistle

membraunce, for as much as ye once know  
this, howe that the Lorde (after that he  
had deliuered the people out of Egypt)  
destroyed them which afterwarde bele=  
ued not. The angels also which kept not  
their first estate, but left their owne ha=  
bitacion, he hath reserved in euerlastyng  
chaines vnder darknes vnto þe iudgemēt  
\*Gene. xix. f of the great daye: \*euen as Sodom and  
Gomor, and the cities about the (whiche  
in like maner defyled them selues with  
fornicacion, and folowed straunge fleſhe)  
are set forth for an ensample, & suffer the  
payne of eternall fyre. Likewise, these  
beyng disceaued by dreames, defyle the  
fleſhe, despise rulers and speake cuſill of  
them that are in authoritee.

C Yet Michael the archangell when he  
stroue against þe deuſill, & diſputed about  
the body of Moſes, durſt not geue ray=  
lyng ſentence, but ſaid, the Lorde rebuke  
the. But these ſpeake cuſill of thoſe thyn=  
ges which they knowe not: & what thyn=  
ges they knowe naturallie (as beaſtes  
which are without reaſon) in tho thyn=  
ges they corrupt them ſelues. Wo be vn=  
to them, for they haue folowed the way of  
\*Gene. iiii. b \*Cayn, and are vtterly geuen to the er=  
\*Num. xvi. e rour of Balam for lukers ſake: and pe=  
riſhe in the treaſon of Chore.

D These are ſpottes which of your kynd=  
nes feaſt together, without feare, ſeding  
them

them selues, Cloudes they are withoute water, carped about of wyndes, trees without frute at gatherynge tyme, twise dead and plucked vp by the totes. They are the ragynge waues of the see, sompyng oute theyr owne shame. They are wandying stables, to whome is reserued the myst of darknes for euer.

Enoch the seuenth fro Adam prophesied before of such, sayng. \* Beholde, & Apocalip. i. b  
Esay. lvi. 6 **Lo**rde shall come w<sup>th</sup> thousandes of sayntes, to geue iudgement against all men, & to rebuke all that are vngodly amonge them, of all their vngodly dedes, whiche they haue vngodly committed, and of all there cruell speakynges, whiche vngodly synners haue spoken against hym.

These are murmurers, cōplainers, wal-  
kyng after their owne lustes, whose  
mouthes speake proude thynges. They  
haue men in greate reuerence because of  
auasitage. But ye beloued remembre the  
wordes which were spoken before of the  
Apostles of our Lord Iesus Christ, how  
that thei told you \* & ther shuld be begy-  
lers in & last tyme, whiche shoulde walke  
after their owne vngodlye lustes. These  
are makers of sectes, fleshly, hauyng no  
spite. But ye derly beloued, edifye your  
selues in your moste holy sayth, prayng  
in the holy goste, and kepe your selues in  
p<sup>r</sup> loue of God, lokyng for p<sup>r</sup> mercy of our  
Aa ii **Lo**rde

Actes. xx. 2.  
i. Tim. iiii. 6  
ii. Tim. iiii. 6  
ii. Petri. ii. 6  
and. iiii. 6



**The Reuelaciou**  
Lorde Iesus Christe, vnto eternall lyfe.  
And haue compassiō of some, separatyng  
thē: & other saue with feare, pullng thē  
out of þe fyre (and haue compassiō on the other)  
and hate the fylthy besture of the fleshe.

Vnto hym that is able to kepe you fre  
from synne, and to present you faultlesse  
before the presēce of his glory with ioye  
(at the commyng of oure Lorde Iesu Christe) to  
God our sauour (thorow Iesus Christe oure  
Lorde) which onely is wyse, be glory mas  
testie, dominion & power (before al wythes)  
nowe and euer. Amen.

## **The Reuelacion of saint** **Ihon the diuine.**

### **The first Chapter.**

**T**HE reuelacion of Iesus  
Christe, whiche God gaue  
vnto hym, for to shewe vnto  
his seruantes, thynges  
whiche must shortly come  
to passe. And whē he had  
sente, he shewed by his Angell vnto his  
seruaunt Ihon, which bare record of the  
worde of God, and of the testimonye of  
Iesus Christ, and of all thynges that he  
sawe. Happy is he that readeth and thei  
that heare the wordes of the prophesye,  
and kepe those thynges which are writtē  
therin. For the tyme is at hand.

Ihon

Of S. Ihon. fol. CCC. lxxi.

Ihon to the seuē congregaciōs in Asia,  
Grace be vnto you and peace, from hym  
whiche is and which was, & whiche is to  
come, and from the seuē spirites which  
are before his trone, & frō Ihesus Christe  
whiche is a faythfull wytnes and firste  
begotten of the dead: and Lorde ouer the  
kynge of the earth. Vnto him that \* lo-  
ued vs, and washed vs frō synnes in hys  
owne bloude: and made vs kynge and  
prestes, vnto God his father, be glorie &  
dominion for euermore. Amen. \* Behold  
he cometh with cloudes, & al eyes shal  
see hym, & they also which pearled hym.  
And all kynredes of þe earth shal wayle  
(ouer hym) Euen so, Amē. I am Alpha and  
Omega, the begynnynge and the endynge,  
sayth the Lorde almighty, which is, and  
which was, and which is to come.

Hebre. xi. d

i. Ioh. ii. d

i. Ihon. i. b.

Mat. xliiii. d

and. xrb. c

Danie. vii. d.

I Ihon your brother, and companyon  
in tribulacion, and in the kynge dome and  
paciēce in Ihesu Christ, was in the ylle  
that is called Pathmos, for the word of  
God, and for the wytnessynge of Ihesu  
Christ: I was in the spirite on a sondaye  
and heard behynd me a great voyce as it  
had bene of a trompe, saynge: I am Al-  
pha and Omega, the firste and the laste.  
That thou seyst, wyte in a booke, & sende  
it vnto the seuē congregacions, whiche  
are in Asia, vnto Ephesus, & vnto Smyr-  
na & vnto Pergamos, & vnto Thiatira,

Aa iii and

# The Reuelacion

and vnto Sardis, & vnto Philadelphis,  
and vnto Laodicia.

And I turned backe to see þe voyce that  
spake to me. And when I was turned: I  
sawe seuen golden candelstickes, and in  
the myddes of the candelstickes, one lyke  
vnto the sonne of mā, clothed with a lyn  
nen garmente downe to the fete, & gyde  
about the pappes with a golden gyde.  
His head and his heares wer whyte, as  
whyte woll, & as snowe: & his eyes were  
as a flame of fyre: and his fete like vnto  
brasse, as though they brent in a fornaçe,  
and his voyce as the sound of many wa  
ters. And he had in his right hand seuen  
starres. And oute of his mouthe wente a  
sharpe two edged sword. And his face  
shone, even as the sonne in his strength.

Math. xlii. a

And whē I saw hym, I fell at his fete  
even as dead. And he layd his right hāde  
vpon me, sayng vnto me: feare not. \* I  
am the first and the last, and am a lyue, &  
was dead. And beholde, I am a lyue for  
euermore and haue the keyes of hell & of  
death. Wryte therfore þe thynges which  
thou haste sene, and the thynges whiche  
are, and the thynges which must be ful  
fylled here after: the mystery of the vii.  
starres whiche thou sawest in my ryght  
hande, and the seuen golden candelstickes  
The seuen starres are the messengers of  
the seuen congregacions. And the seuen  
candelstickes

Esa. xliii. b

Roma. vi. b

**Of. S. Iohn. Fol. CCC. lxxii.**  
candelstickes whiche thou sawest, are þ  
seuen congregacions.

**The. ii. Chapter.**

**A**ND the messenger of the con- **A**  
gregacion of Ephesus write: these  
**U**thynges saith he, that holdeth þ  
seuen starres in his right hand, and that  
walketh in the middes of the seuen gol-  
den candelstickes. I knowe thy woorkes  
and thy labour, and thy pacience, & how  
thou cannest not forbear them whiche  
are euill: and hast examined them, whi-  
che saie thei are Apostles, and are not:  
and hast founde them liars, and hast suf-  
fered. And hast pacience: & for my names  
sake, hast labored, and haste not fainted.  
Nouerthelesse, I haue somwhat against  
thee, because thou hast left thy first loue.

**R**emembre therefore, from whence thou **C**  
art fallen, and repente, and dooe the first  
woorkes. Or els I will come vnto thee  
shortly, and will remoue thy candelstick  
out of his place, except thou repent. But  
this thou haste, because thou hateste the  
deedes of the \* Apcolaitans, whiche \* Acte. vi. b.  
deedes I also hate. Lette hym that hath  
eares, heare, what the spirite saith vnto  
the congregacions. To hym that ouer-  
commeth, will I geue to eate of the tree † Gene. ii. b.  
of life, whiche is in the middes of the pa-  
radice of **B D D.**

And vnto the an gell of þ congregacion **D**

**A a iiii. of**



The reuelacion:

of Smyrna write: These thynges saith he that is first, and the laste, whiche was dedde and is aliue. I knowe thy workes and tribulacion & pouertie, but thou art riche: And I knowe þe blasphemy of them whiche call theim selues Jewes and are not: but are the congregacion of sathan. Feare none of those thynges, whiche þe shalte suffre. Beholde, the deuell shal caste some of you into prison, to tempte you, and ye shal haue tribulacion tenne daies. Bee faithfull vnto the death, & I will geue thee a crowne of life. Let hym þe hath eares, heare, what the spirite saith to the congregacions: He that ouercometh, shal not be hurte of þe secōd death.

**D** And to the messenger of the congregacion in Pergamos write: This saith he whiche hath the sharpe swerde wth twoo edges: I knowe thy workes, & where þe dwellest, euen where sathas scate is, and thou kepeste my name, & haste not denied my faith. And in my daies Antipas was a faithfull witnes of myne, whiche was slain among you, where sathā dwelleth. But I haue a fewe thynges against thee because þe hast there, them that maintain the doctrine of Balā \* whiche taught in Balake, to putte occasion of sinne before the children of Israell, that thei should eate of meate dedicate vnto idoles & commit fornicacion. Euen so hast thou them that

that maintain the doctryne of the Nicolaitans, whiche thyng I hate. But bee conuerted, or els I will come vnto thee shortly, and will fight against theim w<sup>th</sup> the swerde of my mouth. Let hym þ<sup>e</sup> hath eares, heare, what the spirite saieth vnto the congregacions. To hym that ouercometh, will I geue to eate Manna that is hid, and will geue hym a white stone, and in þ<sup>e</sup> stone, a new name written, whiche no manne knoweth, sauynge he that receiueth it. And vnto the messenger of þ<sup>e</sup> congregacion of Thiatira write. This saieth the soonne of God, whiche hath eies like vnto a flamme of fire, and his fete are like brasse: I knowe thy woorkes and thy loue, seruice, and faith, and thy patience, and thy deedes, whiche are mo at the laste then at the firste.

Notwithstēdyng I haue a feaw thynges against thee, because thou sufferest þ<sup>e</sup> woman ꝑ<sup>r</sup> Jesabell, whiche called her self a prophetise, to teache and to deceiue my seruautes, to make thei comit fornicaciō and to eate meates offred v<sup>p</sup> vnto idoles And I gaue her space to repēt of her fornicacion, and she repented not. Beholde, I will cast her into a bed: and them that commit fornicacion with her, into great aduersitie, except thei tourne from their deedes. And I will kill her childrē with death. And all the congregacions shall

A a v. knowe

iii. Re. xvi. g  
iii. Reg. i. d

## The reuelacion.

**Iere. xxiij. b** knowe, that \*I am he whiche searcheth the raynes and heartes. And I will geue vnto euery one of you accordyng vnto his woorkes. Vnto you I sale, and vnto other of theim of Thiatira, as many as haue not this learnyng and whiche haue not knowen the depenes of sathan (as thei sale) I will putte vpon you none other burthen, but that whiche ye haue al ready. Holde fast till I come, and whoso euer ouercommeth and kepeth my woorkes vnto the ende, to hym will I geue power ouer nacions, and he shall rule them with a rodde of iron: and as the vessels of a pottet, shall thei bee broken to shewers. Euen as I receiued of my father, so will I geue hym the mornynge starre. Lette hym that hath eares, heare, what the spirite saith to the congregacions.

## The. iij. Chapiter.

**A**

**W**rite vnto the messenger of þ congregacion that is at Sardis this saith he that hath the seuen spirites of God, and the seuen starres. I knowe thy woorkes: thou hast a name þ thou liuest, & thou art dedde. Bee awake and strength the thinges whiche remain that are redy to die. For I haue not found thy woorkes perfecte before (my) God. Remembre therefore, how thou haste receiued and heard, and holde fast, & repent

on

**i. Thess. v. 8.**

**16. Petre. iij. a.**

\* If thou shalt not watche, I will come

on thee as a these, and þ shalt not knowe  
what houre I will come vpo thee. Thou  
hast a few names in Sardis, whiche  
haue not defiled their garments, & thei  
shal walke with me in white, for thei are  
worthy. He þ ouercommeth, shalbe thus  
clothed in white aiaie, & I will not put  
out his name out of the booke of life, & I  
will confesse his name before my father,  
and before his angels. Lette hym þ hath  
eares, heare, what the spirite saith vnto  
the congregacions.

And write vnto þ angell of the congre-  
gacion of Philadelphia: this saith he þ  
is holy and true, whiche hath the keie of  
Dauid: whiche openeth & no man shut-  
teth, and shutteth, & no mane openeth. I  
knowe thy woorkes. Behold, I haue set  
before thee an open dore, & no manne can  
shut it, for thou hast a litle strength, & hast  
kept my saynges: & hast not denied my  
name. Behold, I make theim of þ cōgre-  
gacion of sathan, whiche call thei selues  
Iewes, & are not, but do lie: Beholde, I  
will make them that thei shal come, and  
worship before thy fete: and shal knowe  
that I haue loued thee.

Eccl. xxi. 2.  
Job. piii. 2.

Because þ hast kept the woordes of my  
patience, therefore I will kepe thee from  
the houre of tēptacion, whiche wil come  
vpon all þ world, to tempt them þ dwell  
vpon the earth. Beholde I come shortly.

Hold



### The reuelacion.

Hold þ which thou hast, that no manne  
take awaie thy crowne. Hym that ouer-  
commeth, wil I make a pillar in the tem-  
ple of God, and he shall goo nomore out.  
And I will write vpon hym, the name of  
my God and the name of the citee of my  
God: new Ierusalem: which commeth  
doun out of heauen fro my God, and I  
will write vpon hym my new name. Let  
hym that hath eares, heare, what the spi-  
rite saith vnto the congregacions.

**D** And vnto the messenger of the congre-  
gaciō which is in Laodicia, write: This  
saith (Amen) the faithfull and true wit-  
nes, the begynnyng of the creatoures of  
God. I knowe thy woorkes, that thou  
art nether colde nor hotte: I would thou  
wer colde or hote. So the because thou  
art betwene both, and nether colde ner  
hotte: I will spewe thee out of my mou-  
the, because thou saiest: I am riche and  
increased with goodes, and haue no nede  
of nothyng, and knowest not, how thou  
art wretched and miserable, and poore  
and blynde, and naked. I counsaill thee  
to buye of me, golde tried in the fire, that  
thou maist bee riche and white raiment þ  
thou maist bee \* clothed, that thy filthy  
nakednes dooe not appeare: and anoynt  
thyne eies with eie salve that thou mai-  
st see. \* As many as I loue, I rebuke,  
and chasten. Bee feruente therefore and  
repente

ll. Col. i. b. a.

\* 1 Thim. ii. b.

Heb. xii. b.

Of. S. Iohn. Fol. CCC. lxxv  
repent. Behold, I stande at the doze, and  
knocke. If any man here my voyce, and  
open the doze, I wyl come into hym, and  
wyl suppe wth hym, and he with me.  
To hym that ouercōmeth, wyl I graūt  
to sit with me in my seat, euen as I ouer  
came, and haue sitten with my father in  
his seat. Let hym that hath eares, heare  
what the sprit sayth vnto the congrega-  
tions. The. iiii. Chapter.

After thys I looked, and beholde a  
doore was open in heauen, and the  
sprit voyce which I hearde, was as  
it were of a trompet talkyng with me,  
whiche saied: come vp hether, and I wyl  
shew the thynges, which must be fulfyl-  
led hereafter. And immediately I was  
in the sprit: and behold a seat was set in  
heauen, and one sat on the seate. And he  
that sat, was to looke vpon, lyke vnto a  
Jasper stone, and a Sardyne stone. And  
there was a rayne bowe about the seate  
in syght lyke to an Emerald. And about  
the seate were. xxiij. seates. And vpon  
the seates. xxiij. elders sittynge, clothed  
in whyte rayment, and had on their hea-  
des crownes of golde.

And out of the seat proceded lightnin-  
ges, and thundrynges, and voyces, and  
there wer seuen lampes of fyre, burning  
before the seat, which are the seuen spy-  
tes of God. And before þe seate ther was  
a sea

### The Reuelacion.

a sea of glasse, lyke vnto Chrystall, and in the myddes of the seat, & round about the seate were foure beastes full of eyes before and behynde. And the fyrst beaste was like a lyon, and the seconde beaste lyke a calfe, and the thyrd beaste had a face as a man, and the fourth beaste was lyke a flyng Eagle. And the four beastes had eche one of them. vi. wynges about hym and thei were full of eyes within. And thei had no rest day nether night, sayng  
\*A cry. vi. b \*Holpe, holpe, holy, Lord God almyghtie which was, and is, and is to come.

And when those beastes gaue glorie & honoure, and thankes vnto him that sat on the seate (whiche lyueth for euer and euer) the. xliiii. elders sel dowe before hym that sat on the trone and worshipped hym that lyueth for euer, & and caste their crownes before the trone sayng, thou art worthy O Lord (our God) to receiue glorie and honoure, and power, for thou hast created all thynges, and for thy willes sake thei are, and were created.

### The. v. Chapter.

**A**nd I sawe in the ryght hande of hym that sat in the trone, a booke wyrtten within, and on the backe syde, sealed wyth seuen scales. And I sawe a strong angell, whiche preached wyth a loude voyce: Who is worthy to open the booke, and to lose the scales ther  
of

of? And no man in heauen nor in earthe  
nether vnder the earth, was able to open  
the booke, nether to looke thereon. And I  
wept muche because no man was found  
worthy to open, and to reade the booke,  
nether to looke thereon.

And one of the elders sayed vnto me: **W**  
wepe not: Beholde, a lyon of the trybe  
of Iuda, the rote of Dauid, hath obta-  
ined to open the booke, and to lose the se-  
uen seales therof. And I behelde, and lo  
in the middes of the seat, and of the four  
beastes, and in the myddes of the elders  
stode a lambe as though he had bene  
killed, hauyng seue hoornes and. vii. eyes  
which are  $\phi$  seauen spirites of God, sent  
into al the worlde. And he came, & toke  $\phi$   
boke out of  $\phi$  right had of him  $\phi$  sat vpon **E**  
the seat. And whē he had taken the boke  
the. iiii. beastes & .xxiii. elders fel doune  
before  $\phi$  lambe, hauyng euery one of the  
harpes & golden vyalles full of odours,  
which are  $\phi$  praies of sainctes, and thei  
song anetwe sayyng: thou arte worthy to  
take the boke, & to open the seales therof  
for thou wast killed, and hast redeemed vs  
by thy bloud out of al kinreds, & tonges  
and people, and nacyons, and hast made **D**  
vs vnto cure God, kynges, and preastes,  
and we shall raigne on the earthe.

And I behelde, and I heard the voyce  
of manye angelles about the trone, and  
aboute



### The Reuelacion

about the beastes and the elders, and I hearde thousand thousandes, sayng w a loud voyce: Worthy is the lambe that was kylled to receiue powre and ryches and wysdome, and strength, and honour and glozy, and blyssyng. And al the creatures whiche are in heauen, and on the erth, and vnder the earth, and in the sea, and all that are in them, heard I sayng blyssyng, honour, glozy, and powre be vn to him that sitteth vpon the seat, and vn to the lambe for euermore. And the four beastes sayed Amen. And þ. xliiii. elders fell vppon their faces, and worshypped hym that liueth for euermore.

### The. vi. Chapter.

**A**d I sawe, when the lambe opened one of the scales, and I heard one of the. iiii. beastes saye, as it were the noise of thonder: come and se, and I saw And beholde, there was a whyte horlle, and he that sat on hym, had a bowe, and a crowne was geuen vnto hym, & he wēt forth conquerynge and for to ouercome. And when he had opened þ second scale I hearde the beast say: come and se. And there went out another horlle that was red, and powre was geuen to hym that sattheron to take peace from the earth & that thei should kill one another. \* And ther was geue vnto hym a great sword And when he had opened the third scale I heard

I hearde the thyrde beaste saye, come and  
 se, and I beheld, & lo, a blacke horſſe, and  
 he that ſate on hym, had a payre of balā-  
 res in his hand. And I hearde a voyce in  
 the myddes of the ſoure beaſtes, ſaye: a  
 meaſure of wheate for a peny, and thre  
 meaſures of barley for a peny, and oyle, &  
 wyne ſee thou hurte not. And when he  
 had opened the fourth ſeale, I heard the  
 voyce of the fourth beaſt ſaye: come, and  
 ſe, & I looked. And behold a pale horſſe:  
 and his name ſate on hym was death,  
 and hell folowed hym, and power was  
 geuen vnto them ouer the fourth parte  
 of the earth, to kyll with ſweard, & with  
 hunger, and with death that commeth  
 of vermen of the earth.

And when he had opened the fyft ſeale &  
 I ſawe vnder the aulter \* the ſoules of *Job. xxi. 16*  
 them that were kyllled for the worde of  
 God, and for the teſtimonye which they  
 had, and they cryed with a lowde voyce,  
 ſaiyng: Howe longe tarpeſt thou Lorde  
 holy and true, to iudge and to auēge our  
 bloud on them that dwell on the earth?  
 And long whyte garmentes were geuen  
 vnto euerie one of them. And it was ſayd  
 vnto them, that they ſhould reſt yet for a  
 ſeaſon vntyll the number of theyr feloes  
 and brethren, and of them that ſhould be  
 kyllled as they were, wer fulfilled.

And I beheld, when he had opened the

## The Reuelacion

**D** syxt seale: and lo, ther was a great earth quake, and the sunne was as blacke as sacke cloth made of beere. And the mone waxed all, euen as bloud, & the starres of heauen fel vnto the earth, euē as a fygge tree casteth frō her, her fygges, when she is shaken of a mightie wynde. And heauen vanished away, as a scrol when it is rolled together. And all moſitaynes and yſles, were moued oute of their places. And the kynges of the earth, & the great men, and the riche men, & the chiefe capiteynes, & the mightie men, & euery bondman; and euerye free man hid the selues in denes, and in rockes of the hylles: \* & said to the hylles & rockes: fall ou vs, & hyde vs from the presence of hym þ̄ syt- terth on the seat, and from the wrath of þ̄ lambe: for the great day of his wrath is come, and who is hable to endure?

\* See. x. b.  
Luce. xxi. b.

### The. vii. Chapter.

**A**nd after þ̄, I saw. iiii. angels stand on the. iiii. corners of the earth holdyng the foure wyndes of the earth that þ̄ wynd should not blow on þ̄ earth nether on the see, nether on any tree. \* And I saw another angell ascende frō the ryſyng of the sunne, whiche had the seale of the luyngē God, and he cryed with a loude voyce to the foure angels, (to whom power was geuen to hurt the earth and the see) saynge; hurte not the earth

Of S. Ihon. fol. CCC.lxxviii.  
earth nether the sea, nether the trees, tyl  
we haue sealed the scruauntes of oure  
God in their forheades.

And I herd the nombre of them which  
wer sealed, & ther wer sealed, an. C. and  
xliiii. my. of all þ trybes of the childre of  
Israel. Of the trybe of Iuda wer sealed  
xii. my. Of þ trybe of Ruben wer sealed.  
xii. my. Of the trybe of Gad wer sealed  
xii. my. Of the trybe of Aser wer sealed  
xii. my. Of þ trybe of Neptalim wer sea-  
led. xii. my. Of þ trybe of Manasses wer  
sealed. xii. my. Of the trybe of Symeon  
wer sealed. xii. my. Of the trybe of Leuy  
wer sealed. xii. my. Of þ trybe of Iacab  
wer sealed. xii. my. Of the tribe of Zabul-  
on wer sealed. xii. my. Of the trybe of  
Ioseph wer sealed. xii. my. Of the trybe  
of Ben Iamin wer sealed. xii. my.

After this I behelde, and lo, a greate  
multitude (whiche no man could nombre)  
of all nacions and people and tongues,  
stode before the seate, and before þ lābe,  
clothed with longe whyte garmentes, &  
palmes in theyr handes, and cryed with  
a loude voyce, saynge: saluacion be as-  
scribbed to hym that sytteth vpon the  
seate of our God, & vnto the lambe. And  
al the angels stode in the compasse of the  
seat, & of the elders, and of þ. iiii. beastes  
and fell before the seate on theyr faces,  
and worshypped God, saynge: Amen.

Bb ii Bleþyng



### The Reuelacion

Blessyng, and glory, and wysedom, and  
thankes, & honoure, and power, & might  
be vnto our God for evermore. Amen. ¶

¶ And one of þe elders answered, saynge  
vnto me: what are these whiche are as-  
rayed in long white garmentes, & whēce  
came they? And I said vnto hym: Lorde  
thou wotest. And he said to me: these are  
they, which cam out of great trybulaciō  
and made their garmentes large, & made  
them whyte in the bloude of the lambe:  
therfore are thei in the presence of þe seat  
of God and serue hym day and night in  
his temple, and he that sytteth in þe seat  
wyl dwel among them. They shal hon-  
ger nomore nether thyrst, nether shal the  
sunne light on them, nether any heate.  
For the lambe whiche is in the myddes  
of the seate, shal fede them, and shal  
leade them vnto fountaynes of lyuynge  
water, and God shal wype awaye all  
teares from theyr eyes.

### The.viii. Chapter.

¶ And whē he had opened the seventh  
scale, ther was silence in heauen ab-  
out the space of halfe an houre. And  
I saw angels standyng before God, and  
to them wer geuen seven troþettes. And  
another angel came and stode before the  
aulter, hauyng a golden censur, & muche  
of odours was geuen vnto hym: that he  
shuld offre of þe prayers of al saintes vnto  
the

the goldē aulter, whiche was before the  
seate. And the smoke of the odoures whi  
che came of the praiers of all saintes, as  
cended vp before God out of the anglles  
hande. And þ̄ angell toke the senser, and  
filled it with fire of the aulter, and caste  
it into the earthe, and voyces wer made,  
and thōderpnges and lightenynges, and  
earthquake. And the seuen angels whi  
che had the seuen trompettes, prepared  
theim selues to blowe. The firste Angell  
blewe, and there was made halles fire  
whiche wer myngled with bloodde, and  
thei wer cast into the earth, and þ̄ thirde  
parte (of the earth was on fire, & the thirde parte) C  
of trees was burnte, and all grene grasse  
was brent. And the seconde angell blew  
& as it wer a greate mostaigne burnyng  
with fire was cast into þ̄ sea, & the thirde  
parte of the sea tourned to bloodde, & the  
thirde parte of þ̄ creatures whiche had  
life, died, and the thirde parte of shippes  
wer destroyed. And þ̄ thirde angell blew,  
& there fell a great starre fro heauen, bur  
nyng as is wer a lampe, & it fell into the  
thirde parte of the riuers, & into fountai  
nes of waters, & the name of the starre is  
called wormewod. And the thirde parte  
was turned to wormewodde. And many  
menne died of the waters, because thei  
wer made bitter. D

And the fourth angell blewe, and the

B b iii. thirde

### The reuelacion.

thirde parte of the sunne was smitten, & the thirde parte of the mone, and þe thirde parte of starres: so that the thirde parte of them was darkned. And the date was smitten, that the thirde part of it shoulde not thynne, and likewise the night. And I behelde and hearde an Angell flynge through the middes of heauen, sayng in a loude voyce: Woo, woo, woo, to the inhabiters of the earth, because of the voyces to come of the trompe of the three angels, whiche wer yet to blowe.

### The .ix. Chapter.

**A**D the fift Angell blewe, and I sawe a starre fall from heauen vnto the earthe. And to hym was geuen the kape of the botomeleste pitte. And he opened the botomeleste pitte, and the smoke of the pit arose as the smoke of a greate fornace. And the sunne, and the aier were darkened, by the reason of the smoke of the pitte. And there came out of the smoke locustes vpon the earth and vnto theim was geuen power, as the scorpions of the earthe haue power. And it was commaunded theim, that thei shoulde not hurte the grasse of the earthe: neither any grene thyng: neither any tree: but onely those menne whiche haue not the seale in their foreheddes. And to theim was commaunded, that thei

thei shoulde not kyll theim, but that thei  
shoulde bee vered fīue monethes, and  
their payne was as the payne that com-  
meth of a scorpion, when he hath stoung  
a manne. \* And in those daies shall men  
seke deathe, and shall not finde it, and  
shall desyre to dye, and deathe shall flye  
from theim.

\* Esai. ii. d.  
Osee. x. c.  
Luk. xxi. d.

And the similitude of the locustes was  
like vnto horses prepared vnto battaill  
and on their heddes wer as it wer crow-  
nes, like vnto golde and their faces wer  
as it had been the faces of menne. And  
thei had heare as the heare of women.  
And their tethe wer as the tethe of lions  
And thei had habbergions, as it wer hab-  
bergions of iron. And the sound of their  
wynges, was as the sounde of charittes  
when many horses runne together to  
battaill. And thei had tayles like vnto  
scorpions, and there wer stynges in their  
tayles. And their power was to hurte  
men fīue monethes. And thei had a kyng  
ouer theim, whiche is the angell of the  
bottomeleste pitte, whose name in the  
Hebreyw tounge, is Abaddon: but in the  
Greke tounge, Appollion that is to saie  
a destroye. One woo is past, and behold  
twoo woos come yet after this.

And the sixt angell blew, & I hearde a  
voyce from the foure corners of the gol-  
den aulter, whiche is before God, sayng

B iiij. to



### The reuelacion.

to the first angell, whiche had þ̄ trompe:  
LOSE þ̄ foure angelles, whiche are bounde  
in þ̄ great riuer Euphrates. And þ̄ foure  
angels wer loosed, whiche wer prepared  
for an houre, for a daie, for a moneth, and  
for a yere, for to slep the thirde parte of  
menne. And the nombre of horsemen of  
warre wer twenty tymes tenne thousand  
And I heard the nombre of them: & thus  
I sawe the horses in a vision, and them þ̄  
sate on them, hauyng fire habergeons of  
a Jacint coulour, and byrmstone, & þ̄ hed-  
des of the horses wer as the heddes of li-  
ons, And out of their mouthes wēt forth  
fire and smoke, & byrmstone. And of these  
D three was the thirde parte of menne kil-  
led: that is to saie, of fire, smoke, & byrm-  
stone, whiche proceeded out of the mou-  
thes of theim: For their power was in  
their mouthes & in their tailes, for their  
tayles wer like vnto serpentis, and had  
heddes, and with theim thei did hurte:  
And the remnaunt of the menne whiche  
wer not kyled by these plagis, repented  
not of the deedes of their handes that  
thei should not worshippe deuelles, and  
images of golde and silver, & brasse, and  
stone, and of wood, whiche nether can se  
nether heare, nether goo. Also thei repen-  
ted not of their murther, and of their sor-  
cery, nether of their fornicacion, nether  
of their thefte.

¶ The

**AND** I sawe another mightie an-  
**A** gell come doune from heauen clo-  
 thed with a cloud, & the rain bow  
 vpon his hed. And his face as it wer the  
 sunne, and his fete as it wer pillars of  
 fire, and he had in his hande a litle boke  
 opē, and he putte his right fote vpon the  
 sea, and his lisse fote on the earth. And  
 cried with a loude voyce, as when a lion  
 roreth. And whē he had cried, seuen thon-  
 ders spake their voyces. And when the  
 seuen thonders had spoken their voyces  
 I was aboute to write. And I hearde a  
 voyce from heauē: saing vnto me: scale  
 vp those thynges whiche the seuen thou-  
 ders spake, and write theim not.

And the angell whiche I sawe stāde by  
 on the sea, and vpon the earth, lift vp his  
 hande to heauen, and sware by hym that  
 liueth for euermore, whiche created hea-  
 uen, and the thynges that therein are, and  
 the sea, and the thynges whiche therein  
 are: that there should bee no lenger time  
 but in the daies of the voyce of þ̄ seuenth  
 angell, whē he shall begyn to blowe: eue  
 the mistery of God shalbe finished, as he  
 preached by his seruauntes þ̄ prophetes.

And the voyce whiche I heard fro hea-  
 uen, spake vnto me again, & saied: go and  
 take þ̄ litle boke whiche is open in þ̄ hād  
 of þ̄ angell whiche standeth vpon þ̄ sea &  
 B b v. vpon

### The reuelacion.

bypon the earth. And I went vnto the an-  
gell, and saied to hym : geue me the litle  
boke, and he saied vnto me: take it & eate  
it vp, & it shall make thy belly bitter, but  
it shall be in thy mouth as swete as hony.  
¶ And I toke þe litle boke out of his hand  
and eate it vp, & it was in my mouthe as  
swete as hony, & as lone as I had eatē it  
my belly was bitter. And he saied vnto  
me: thou must prophesy again among the  
people, and nacions, and tounghes, & to  
many kynges. ¶ The. xi. Chapter.

¶ And the was geuen me a rede, like  
vnto a rodde, and it was saied vnto  
me: Rise and meate the temple  
of God, & the aulter, and them þe worship  
therin, and the quire whiche is within þe  
temple, cast out and meate it not for it is  
geuen vnto the Gentiles, and the holy ci-  
tee shall thei treade vnder fote fourety &  
two monethes. And I will geue power  
vnto my twoo witnesses, & thei shall pro-  
phesy a thousande twoo hundred & sixty  
daies, clothed in sacke clothe. These are  
twoo oliue trees, and twoo candelstiches  
standyng before the God of the earth.

¶ And if any man will hurt thei, fire shall  
procede out of their mouthes, & consume  
their enemies. And if any mane wil hurt  
them, this wise must he bee killed. These  
haue power to shut heuē, & it rain not in þe  
daies of their pphesying: & haue power  
ouer

ouer waters to turne them to bloodde,  
and to smite þ earth with all maner pla=  
ges, as often as they will.

And when thei haue finished their te=  
stimony, the beast that came out of þ bot=  
tōleste pit, shall make warre against thei  
and shall ouercome them, and kill them.  
And their bodies shall lie in þ stretes of þ  
great citee, whiche spiritually is called  
zodom and Egypt, where our Lord was  
crucified. And thei of the people and kin=  
redes, and tonges, and thei of the nacy=  
ons, shall se their bodies. iiii. dayes and  
an halfe, and shall not suffer their body=  
es to be put in graues. And thei þ dwell  
vpon the earth, shall reioyse ouer them  
and bee glad, and shall sende gyftes one  
to another, for these two prophetes vex=  
ed them that dwelte on the earth.

And after. iiii. dayes and an halfe, the  
spryte of lyfe from God, entred into the  
And thei stode vp vpon their fete, & great  
feare came vpon them which sawe them  
And thei heard a great voyce from hea=  
uen, sayng vnto them: Come vp hether.

And thei ascended vp into heauen in a  
cloud, and their enemies saw them. And  
the same houre was there a great earth  
quake, and the tenth part of the cyte fel  
and in the earthquake were slayne na=  
mes of men. vii. M. and the rēnaunt wer  
feared, and gaue glorie to God of hea=  
uen



### The Reuelacion

uen. The second woe is past, and behold  
the thyrde woe wyll come anone

And the seuenth angel blew, and ther  
were made greate voyces in heauen, say  
yng: the kyngdomes of this worlde are  
our Lordes, and his Christes, and he shal  
raigne for euermore. And the. xliiij. el  
ders, whiche sit before God on their sea  
tes, fell vpon their faces, and worshyp  
ped God, saynge: we geue the thanckes  
O Lord God almyghtie, whiche art and  
was, and art to come, for thou hast recei  
ued thy great myght, and hast raigned.  
And the nacjons were angrey, and thy  
wrath is come, and the tyme of the dead  
that thei shoulde be iudged and that thou  
shouldest geue rewarde vnto thy seruants  
the Prophetes and Sainctes, and to  
them that fear thy name smal and great  
and shouldest destroye them whiche de  
stroye the earth. And the temple of God  
was opened in heauen, and there was se  
ne in his temple, the arcke of his testa  
ment, and there folowed lyghtninges, and  
voyces, and thondyrnges and earthqua  
ke, and muche hayle.

### The. xii. Chapter

¶

**A**d there apered a great wonder  
in heauē: A woman clothed with  
the sunne, and the moone vnder  
her feete, and vpon her head a crowne of  
xii. starres. And she was with chylde, and  
cried

Of S. Ihou. Fol. CCC. lxxxiii  
cried trauayling in byrth, and pained re  
dy to be deliuered. And there apered ano  
ther wonder in heauen, for behold, a gre  
at red dragon haupng. vii. heades, and. x.  
hornes, and crounes vpon his heades, &  
his tayle drew the thyrd part of the star  
res and caste them to the earth.

And the dragon stode before the wo  
man whiche was redye to be deliuered  
for to deuoure her chylde as soone as it  
wer borne. And she brought forth a man  
chylde, whiche shoulde rule all nacions  
with a rodde of yron And her sonne was  
taken vp vnto God, and to his seat And  
the woman fled into wyldernes, where  
she had a place, prepared of God, & they  
shoulde feede her there a thousande two  
hundred and .lx. dayes.

And ther was a great battaile in hea  
uen, Michaell and hys angels foughte  
with the dragon, and the dragon fought  
and his angeles, and preuailed not, ney  
ther was their place found any more in  
heauen. And the great dragon, that olde  
serpent, called the deucl and Sathanas  
was caste out. Whiche disceaueth al the  
worlde. And he was cast into the earthe  
and hys angels were cast oute also

And I heard a loude voyce sayng: in  
heuen is now made saluacion & strength  
and & kingdom of our God, and the pow  
er of his Christe. For the accuser of oure  
brethren

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brethren is caste downe whiche accused them before God daye and nyghte. And thei ouercame hym by the bloude of the lambe, and by the worde of their testimo nye, and thei loued not their lyues vnto the death. Therfore reioyse heuens, and ye that dwell in them. Woe to the inhab iters of the earth, and of the sea: for the deuell is come downe vnto you, whiche hath great wrathe, because he knoweth that he hath but a short tyme.

And when the dragon sawe, that he was cast vnto the earth, he persecuted þ woman, whiche brought forth the man chyld. And to the woman were geuen. 4 wynges of a great eggle, that she myght fle into the wyldernesse into her place, where she is nourished for a tyme, tymes, and halfe a tyme, frome the presence of the serpent. And the dragon cast oute of hys mouth water after the woman as it had ben a ryuer, because she should haue bene caught of the floud. And the earth holpe the woman, and the earth opened her mouthe and swaloed vp the ryuer, which the dragon cast out of his mouth. And the dragon was wrothe wyth the woman: and wēt, and made warre with the remnaist of her seed, which kepe the commaundementes of God, and haue the testimonie of Iesus Chryst. And I stode on the sealande.

The

**A**ND I sawe a beast rise out of the sea, hauing seuen heades, and ten hornes, and vpon his hornes ten crownes, and vpon his head, the name of blasphemy: And the beast whiche I saw was lyke a catte of the mountayne, and hys feete were as the feet of a bear, and his mouth as the mouth of a lyon. And the dragon gaue him his power and his seat, and great auctoritee: and I sawe one of his heades as it wer wounded to death, and his deadly wounde was healed. And all the worlde wondred at the beaste, and thei worshypped the dragon, whiche gaue power vnto the beaste, and thei worshypped the beast sayng: Who is lyke vnto the beaste? Who is able to warre wyth hym?

And ther was geue vnto him a mouth that spake greate thynges and blasphemyes, and power was geuen vnto hym, to dooe. xlii. monethes.

And he opened hys mouth vnto blasphemy agaynst God, to blaspheme hys name and his tabernacle, and them that dwell in heauen. And it was geuen vnto hym to make warre with the saynctes, and to ouercome theim. And power was geuen hym ouer all kynned and tonge, & nacion, and all that dwell vpon the erth worshypt hym, whose names ar not wy-

ten



### The Reuelacion

Math. xxiii. e  
Gene. ix. a.

ten in the boke of lyfe of þe lambe, which was kylled from the begynnynge of the world. Yf any man haue an eare, let him hear. He that ledeth into captiuite, shal go into captiuite: \* he that kylleth with a swearde, must be killed with a sweard. Heare is the pacience, and the sayeth of the sayntes.

And I beheld another beast coming vp out of the earth, and he had two hornes lyke a lambe, and he spake as dyd þe dragō. And he dyd al that the fyrst beast could do in his presence, and he caused þe earth, and them whiche dwell therein, to worshyp the fyrst beast, whose deadly wounde was healed. And he dyd greate wonders, so þe he made fyre come downe frome heauen in the syghte of men. And disceaued them that dwelt on the earth by the meanes of those signes which he had power to do in the sight of the beast sayng to them that dwelt on the earth: that thei shoulde make an ymage vnto the beast, whiche had the wounde of a swearde, and dyd lyue.

And he had power to geue a spyrte vnto the ymage of the beast, and that the ymage of the beast shoulde speake, and shoulde cause, that as manye as woulde not worshippe the ymage of the beast, shoulde be kylled. And he made all both smal and greate, ryche and power free & bonde

Of S. Iohn. fol. CCC. lxxxv.  
et, free and bonde, to receaue a marke in  
their ryght handes or in theiſe forehedes  
And that no mā myght buy or ſell, ſaue  
he that had the marke or the name of the  
beaſte, other the noumber of his name.  
Here is wyſedome. Let hym that harthe  
twit, count the noumber of the beaſt. For  
it is the noumber of a man, and his noſſe  
bye is ſixe hundred, threſcore and ſixe.

The. xliii. Chapter.  
And I looked, and lo, a lambe ſtoode on  
the mount Syon and with hym an. C  
and. xliiii. thouſande hauynge bys  
(name and his) fathers name wytten in  
theyſe forehedes. And I hearde a voyce  
from heauen, as the ſound of many wa-  
ters, and as the voyce of a great thoun-  
dre. And I hard the voyce of harpes har-  
pyng with theyſe harpes. And they ſonge  
as it wer a newe ſonge, before the ſeate,  
and before the foure beaſtes, and the el-  
ders, and no man could learne that ſong  
but the hundred and. xliiii. my. whiche  
were redeemed from the earth. Theſe are  
they, whiche wer not deſpyled wyth we-  
men, for they are virgyns. Theſe folow  
the lambe whither ſoeuer he gooeth.  
Theſe were redeemed from menne beyng  
the firſt frutes vnto God & to the lambe,  
and in theyſe mouthes was founde no  
gyle. For they are withoute ſpot before  
the throne of God.

## The Reuelacion

**B** And I saw another angell flye in the myddes of heauen hauynge the euerlastyng Gospel, to preache vnto them that syt and dwell on the earthe, & to all nacions, kynredes, and tongues, and people, sayng with a loude voyce: \* Feare God and geue honoure to hym, for the houre of his iudgemente is come, and worship hym, that made heauen and earthe, & the see, & fountaines of water. And there folowed another angell, sayng: \* Babylon is fallen, is fallen that greate citie, for she made all nacions drynke of the wyne of her fornicacion.

Actes. xliii. c.

Esay. xxi. c.

Jeremy. li. a.

**C** And the third angell folowed them sayng with a loude voyce: Yf any mā worshipping the beaste and his ymage, & receaue his marke in his forehead, or on his hand thesame shall drynke the wyne of the wrath of God, whiche is powred in the cup of his wrath. And he shall be punished in fyre and brymstone, before the holy angels, and before the lambe.

And the smoke of their tormēt ascēdeth vperuermore. And they haue no rest daye nor night which worship the beast & hys ymage, & whosoever receaueth the prynt of his name. Here is the pacience of saintes. Here are they that kepe the commaundementes and the sayth of Iesu.

And I herd a voyce frō heauen sayng vnto me: wyte. Blessed are the dead, whiche

Of S. Iohn. fol. CCC. lxxvi.  
which here after dye in þe Lorde, euen so  
sayth the spirite: that they rest fro theyr  
laboures, but their workes foloe them.

And I looked, & behold a whyte cloude  
and vpon the cloude one sittynge like vnto  
the sonne of man, hauing on his head  
a golde croune, and in his hand a sharpe  
syckle. And another angell came oute of  
the temple, cryng with a loude voyce to  
hym that sate on the cloude: \* Thrust in Joel. iii. c  
thy syckle, and reape, for tyme is come to  
reape, for the corne of þe earth is ripe. And  
he that sate on the cloude, thruste in his  
syckle on þe earth, & the earth was reaped.

And another angel came out of þe tem-  
ple, whiche is in heauen, hauinge also a  
sharpe syckle. And another angell came  
out fro þe altier, whiche had power ouer  
fyr, and cryed with a loude crye to hym  
that had the sharpe syckle, & sayd: thrust  
in thy sharpe syckle, and gather the clus-  
ters of þe earth, for her grapes are ripe.  
And the Angell thruste in his syckle, on  
the earth and cut downe the grapes of þe  
vynyarde of the earth, & cast the into the  
great wynefat of the wrath of God, and  
the wynefat was troden without the ci-  
tie, and bloude came out of the fat, euen  
vnto the horse byddes, by the space of a  
thousande and .vi. C. furlonges.

The .xv. Chapter.

Ac ii

And



## The Reuelacion

**A**nd I sawe another signe in heauen  
 A great and meruellous, seven angels  
 haupng the seven last plages, for in  
 them is fulfilled the wrath of God. And  
 I sawe as it were a glassye see, myngled  
 with fyre, and them that had gotten vic-  
 tory of the beast, and of his ymage, and  
 of his marke, and of the nombze of hys  
 name, stande on the glassye see, haupng  
 harpes of God, and they songe the song  
 of Moyses the seruait of God, & the song  
 of the lambe, sayng: Great and marue-  
 lous are thy workes: \* Lorde God al-  
 mightie, iuste & true are thy wayes, thou  
 kypng of sayntes. Who shall not feare, O  
 Lord, & glorify thy name? For thou one-  
 ly art holy, and all Gentyls shall come  
 and worshyp before thee, for thy iudge-  
 mentes are made manifeste.

Esay. xxi. 8  
 Jere. li. 8

**A**nd after that, I looked, & beholde, the  
 temple of the tabernacle of testimonye  
 was open in heauen, & the seven angels  
 came out of the temple, whiche had 7 se-  
 uen plages, clothed in pure and bryghte  
 linnen, and haupng their brestes gyrded  
 with golden gyrdels. And one of 7 foure  
 beastes gaue vnto the seven angels, seuen  
 golden vyalles, ful of the wrath of God,  
 whyche lyueth for euermore. And the  
 temple was full of the smoke of the glo-  
 ry of God and of his power, and no man  
 was hable to entre into the temple, tyll  
 the

Of S. Ihon. fol. CCC. lxxxviii.  
the seven plagues of the seven Angels  
were fulfilled.

The. xvi. Chapter.

And I herde a great voyce out of the temple saiyng to the seven angels:  
go your wayes, poure out youre vialles of wrath vpon the earth. And the first angell wente, and powred oute hys viall vpon the earth, & there fell a noysome and a sore botche vpon the menne whiche had the mark of the beaste, and vpon them whiche worshipped hys ymage. And the seconde angell shed oute his viall vpon the sea, and it turned as it wer into the bloude of a dead mā: and euery lyuyng thyng dyed in the sea. And the thyrde angel shed out his viall vpon the ryuers & fountaynes of waters, and they turned to bloude.

And I hearde the angell saye: Lorde, <sup>15</sup>  
which arte and wastte, thou arte ryghteous and holy, because thou haste geuen suche iudgementes, for they shed out the bloude of sayntes and prophetes, & therfore haste thou geuen them bloude to drynke: for they are worthy. And I herd another oute of the aultre saye: euen so Lorde God almightie: true and righteous are thy iudgementes.

And the fourth angell powred out his vial on the sunne, and power was geuen vnto hym to bere men with heat of fyre.

Ec iii And

## The Reuelacion

And the mē raged in great heat: & spake euyl of the name of God, whiche hath power ouer those plagues, & they repēted not, to geue hym glory. And the fyft Angell powred out his viall vpon the seate of the brasste, and his kyngdome wared darke, and they gnewe their tongues for sorowe and blasphemed the God of heauen for sorowe and paynes of their sores and repented not of their dedes.

**C** And the sixt Angell powred out his viall vpon the great ryuer Euphrates, and the water dryed vp, that the wayes of þe kynges of the east shoulde bee prepared. And I sawe thre vncleane spyrites lyke frogges come out of the dragon, and out of the mouth of the beast, and oute of the mouth of the false prophete. For thei are the spyrites of deuyls, workynge myracles, to go oute vnto the kynges of the earth and of the whole world, to gather them to the battayle of the great day of God almightie. \* Beholde, I come as a thefe. Happye is he that watcheth & keepeth his garmentes, leaste he walke naked, and mē se his fylthynes. And he gathered them together into a place called in the Hebrue tongue Armagedon.

And the seuenth Angell powred out his vyal into the ayre. And ther cam a voyce out of heauē frō þe seat, sayng: it is done. And there folowed voyces, thondrynge,  
and

Mat. xxiii. d  
st. Petri. iii. c  
1. Thessa. v. a

and lightnynges, and there was a great earthquake, suche as was not sence men wet vpon earthe, so mightie an earthquake and so greate. And the greate citee was deuided in thre parties, and the ciities of all naciōs fell. And greate Babylon came in remembraunce before God, to geue vnto her the cuppe of the wyne of the scarcenes of his wrath. Every isle also fled awaie, and the mountaignes wer not founde. And there fell a greate heile (as it had been talentes) out of heauen vpo the menne, & the menne blasphemed God: because of the plague of þ haile, for it was greate and the plague of it sore

The. xvii. Chapiter.

And there came one of þ seven angels, whiche had the seven viales and talked w me, sayng vnto me: come, I will shew thee the iudgement of the great whore that sitteth vpon many waters, with whome haue committed fornicacion the kynges of the earthe, and the inhabiteres of the earth are drunken with þ wine of her fornicaciō. And þ spirite caried me awaie into þ wilderness And I sawe a womā sit vpo a rose coloured beeste, full of names of blasphemye, whiche had, vii. hedes & x. hornes. And þ womā was araied in purple and rose colour, & decked with gold, precious stone and pearles, & had a cuppe of gold in her

Lc iij. hande



### The reuelacion.

hande, full of abhominacions and filthines of her fornicacion. And in her forehead was a name writtē, a mystery, greate Babylon the mother of whoredom & abhominacions of the earth. And I sawe þ wife drounken w<sup>th</sup> the blood of saintes, & w<sup>th</sup> þ blood of þ witnesses of Iesu. And whē I saw her: I wondred w<sup>th</sup> great maruail

16 And the angel saied vnto me: wherfore maruailest thou? I will shewe thee þ mystery of the woman, and of the beest þ beareth her, whiche hath seven heddes and tenne hornes. The beest that þ seest, was and is not, and shall ascende out of þ bottemleste pitte, & shall go into perdition; & thei that dwell on the earth shall wonder (whose names are not written in þ booke of life frō the begynnyng of the worlde) when thei behold the beest þ was and is not. And here is a minde þ hath wisdom

¶ The seven heddes are seven mountaignes on whiche þ woman sitteth, thei are also seven kynges. Fiue are fallen, and one is, and another is not yet come. And when he cometh, he must continue a short space. And the beest þ was, and is not, is even the eight, & is one of the seven, and shall goe into destruccion. And the tenne hornes whiche þ sawest, are tenne kynges whiche haue receiued no kyngdō as yet, but shall receiue power as kynges at one houre w<sup>th</sup> the beest. These haue one minde and

and shall geue their power and strength  
vnto the beast. These shall fight with the  
lambe, and þe lambe shall ouercome them  
\* for he is Lord of Lordes, and kyng of \* Timo. vi. s  
kynges, and thei that are on his syde are  
called, and chosen, and faithfull.

And he saied vnto me: þe waters whiche  
thou sawest, where the whore sitteth, are  
people, & folke, and nations, & tounge.  
And þe tenne hornes, whiche thou sawest  
vpon the beast, are thei that shall hate the  
whore, & shall make her desolate & naked  
and shall eate her flesh, & burne her with  
fire. for God hath put in their heartes  
to fulfill his will, & to dooe with one con  
sent, for to geue her kyngdō vnto þe beast,  
vntill the woordes of God bee fulfilled.  
And the woman whiche thou sawest, is þe  
greate citee, whiche raigneth ouer þe kyn  
ges of the earth.

The. xviij. Chapter.

And after that, I sawe another  
An angell come from heauen, hauing  
greate power, and the earth was  
lightened w<sup>th</sup> his brightenes. And he cried  
mightely with a strong voyce, saiyng.  
\* Greate Babilō is fallen, is fallen and  
is become the inhabitaciō of deuels, and  
the holde of all foule spirites, and a cage  
of all vnclene and hatefull birdes, for al  
nations haue dronckē of the wyne of the  
wra<sup>th</sup>e of her fornicacion. And the kyn  
ges

\* Esai. xxi. s.  
Jeremi. l. s.

The reuelacion.

ges of þe earth haue comitted fornicion w<sup>th</sup> her, & þe marchautes of þe earth are waxed riche of þe aboundaunce of her pleasures.

**B** And I hearde a nother voyce fro heauen, saie, come awaie from her my people, that ye bee not partakers of her synnes, and that ye receiue not of her plagues. For her synnes are gone vp to heauen, and God hath remembred her wickednes. Rewarde her euen as she rewarded you, and geue her double accordyng to her woorkes. And poure in double to her in the same cup whiche she filled vnto you. As muche as she glorified herself and liued wantonly, so muche poure ye in for her punisshemente and sorowe, for she saied in her selfe: \* I sitte beeyng a quene, and am no widdowe, and shall see no sorowe. Therefore shall her plagues come in one daie, death, and sorowe, and hunger, & she shalbee brent with fire: for ströng is þe Lord god which shal iudge her.

**C** And the kynges of the earthe shalbee wepe her and baile ouer her, which haue comitted fornicacion with her, and haue liued wantonly with her, when thei shall see the smoke of her burnyng, and shall stande as farre of, for feare of her punisshemente, sayng. \* Alas, alas, that greate citee Babilon, that mightie citee: for at one houre is thy iudgemente come.

Jeremy. li. a.

Isai. lvi. b.

And the marchauntes of the earthe shall

shall wepe & vaile in theim selues, for no manne will buye their ware any more, the ware of golde, and syluer, and precious stones, nether of pearle, and raynes, and purple, and skarlet, & al thine wood and all maner vessels of yuery, & all maner vessels of moste precious woode, & of brasce and yron, sinamon, and odoures, and oyntmentes, and frankensence, and wyne, & oyle, and fyne flour, and wheat beastes, and shepe, and horses, and charettes, and bodes, and soules of meune

And the apels that thy soule lusted after, are departed from the. And all thynges which wer deintie, and had in pryce are departed the, and thou shalte fynde theim nomore. The marchauntes of the se thynges whiche were wored ryche, shall stande asarre of frome her, for fere of the punyshmente of her, weping and waylyng, and sayng: \*Alas, alas, that

\*Jerem. li. 6

greate citee, that was clothed in raines and purple, and scarlet, and decked with golde, and precious stones, and pearles: for at one houre so great ryches is come to noughte.

And euery shyppe gouernoure, and all thei that occupied shippes, and shypmen which worke in the see, stood asarre of & cried, whē thei saw the smoke of her burning, sayng: what cite is like vnto this greate citee? And thei caste dust on their heades



### The Reuelacion

**Jereme. li. b** heades, and cried weping, and waytyn  
and said: \* Alas, alas, that greate citee  
wherin wer made ryche all that had ship  
pes in the see, by the reason of her costly  
nes, for at one houre is she made desolate  
Reioyce ouer her thou heauē, and ye ho-  
lye Apostelles and Prophetes: for God  
hathe geuen youre iudgemente on her.  
And a myghtie angell tooke vp a stoon  
like a great myllstone, and cast it into the  
sea, sayng: with such violence shal that  
great citee Babilon be caste, and shalbe  
found nomore. And the voice of harpers  
and musicions, and of pipers, and trom-  
pettes shalbe hearde nomore in the, and  
no craftes man, of whatsoeuer craft he  
be, shalbe founde eny more in the. And  
sounde of a myll shalbe heard nomore in  
the: and the voyce of the bydgrome and  
of the byde, shalbe heard nomore in the  
for thy marchauntes were the great mē  
of the earth. And with thine inchaunte-  
ment were disceaued all nacions: and in  
her was found the bloud of the prophe-  
tes, and of the saynctes, and of all that  
were slayne vpon the earthe.

### The. xix. Chapiter.

**A** And after that, I heard the voyce of  
much people in heauen sayng: Al-  
leluya Saluacion and glory and ho-  
nour and powre be ascribed to the Lord  
our God, for true and ryghteous are his  
iudgements

iudgementes, for he hath iudged þ great  
whore which did corrupt the earth with  
her fornicacion, and hath aduenged the  
bloude of his seruauntes of her haude.  
And again thei saied: Alleluya. And sūo  
he roase vp for euermore. And the. xxiij.  
elders, and the. iiii. bestes fel downe and  
worshypped God that sat on the seate,  
sayng: Amen, Alleluya. And a voyce ca=  
me out of the seate, saynge: prayse oure  
Lorde God all ye that are hys seruaun=  
tes, and ye that feare hym booth smalle  
and greate.

And I hearde the voyce of much peo=  
ple, even as the voyce of manye waters,  
and as the voyce of strong thondynges  
sayng: Alleluya, for the Lorde our God  
omnipotēt raigneth. Let vs be glad and  
reioyse, and geue honour to hym: for the  
marriage of the lambe is come, and hys  
wyfe made her selfe readye. And to her  
was graunted, that she shoulde be aray=  
ed with pure & goodly raines. For þ pray=  
nes is the ryghteousnesse of Saynctes.  
And he saied vnto me write, \*happy are Math. xxii. 14  
thei whiche are called vnto the lambes Luke. xxiij. 14  
supper. And he saied vnto me: these are  
the true saynges of God. And I fell at  
hys feete, to worshyp hym. And he saied  
vnto me: se thou do it not. For I am thy  
feloe seruaunt, and one of thy brethren,  
even of them that haue the testimony of  
Iesus

### The Reuelacion

Jesus. Worshyp God. For the testy-  
mone of Jesus is the spryte of prophete.

Esai. liii. b

And I sawe heauen open, and behold  
a white horſſe: and he that ſat vpon him  
was ſaythfull and true, and in ryghte-  
ousnes dyd iudge & make battayle. His  
eyes wer as a flame of fyre: and on his  
heade were many crownes, and he had a  
name wyrtten, that no man knew but he  
hym ſelfe. \* And he was clothed wyth a  
veſture dypte in bloude, and his name is  
called the worde of God. And the warry-  
ers which were in heauen, folowed him  
vpon white horſſes, clothed with whyte  
and pure raynes: and out of his mouthe  
wente oute a ſharpe two edged ſwearde  
that with it he ſhould ſmyte the Heathē  
And he ſhall rule theim with a rodde of  
yron, and he trode the winſat of ferſnes  
and wrath of almyghtie God. And hath  
on his veſture & on his thigh a name wy-  
ten: kyng of kynges, and lorde of lordes

And I ſaw an angel ſtand in the ſunne  
and he cried with a lowed voyce, ſayng  
to all the foules that fly by the myddes  
of heauen: come and gather yout ſelues  
together vnto the ſupper of the greate  
God, that ye may eate the fleſhe of kyn-  
ges, and the fleſh of hys capitaines, and  
the fleſhe of myghtie men, and the fleſhe  
of horſſes, and of them that ſyt on them,  
and the fleſh of al free men and bondmē,  
and

and of small and great. And I sawe the beaste, and the kynges of the earthe, and their warriers gathered together to make battail against him & sat on the horse and agaynste his souldiers.

And the beaste was taken, and with hym that false prophete that wroughte myracles before hym, with whych he deceiued them that receiued the beastes marke, and them that worshypped his ymage. These boothe were caste into a ponde of fyre burning wyth byrmstone: and the remnaunte wer slayne with the swearde of hym that satte vpon the horse, whych swearde proceded out of his mouthe, and all the foules were fulfylled with their fleshe.

### The. xx. Chapiter.

**A**ND I sawe an Angell come<sup>a</sup> downe frome heauen, hauynge the keye of the botomelesse pyt and a greate chayne in his hande.

And he tooke the dragon that olde serpente, whiche is the Deuell and Sathanas, and he bounde hym a thousande yeares: and caste hym into the botomelesse pytte, and he bounde hym, and sette a seale on hym, that he shoulde disceau the people no more, tyll the thousande yeares were fulfilled. And after that he must be loused for a lytle season.

And



## The Reuelacion

25 And I sawe seates, and thei sat vpon  
theim, and iudgemente was geuen vnto  
theim: and I sawe the soules of theim  
that were beheaded for the witnes of Je  
su, and for the word of God: whych had  
not worshipped the beaste: neyther his  
ymage, neither had taken hys marke vpon  
their foreheades, or on their handes  
and thei lyued, and raygned with Christ  
a thousand, yere: but the other of the de  
ad men lyued not again, vntyll the thou  
sande yere were fynished. This is that  
first resurreccion. Blessed and holy is he  
that hath part in the fyrst resurreccyon.  
For on such shal the seconde death haue  
no power, but thei shalbe the preastes of  
God and of Christ, & shal raygne with  
hym a thousande yere.

And when the thousande yeres are ex  
pired, Sathan shalbe loused oute of hys  
pryson, and shal go oute to disceane the  
people which are in the foure quarters  
of the earth, Gog and Magog, to gather  
them together to battayle, whose nom  
ber is as the sand of the sea, & thei went  
vp in the playne of the earthe: and com  
passed the tentes of the sayntes aboute,  
& the beloued cite. And fyre came downe  
frome God out of heauen, and deuoured  
them, and the deuyl that disceined them  
was cast into a lake of fire and brimston  
where the beaste and the false prophete  
shalbe

shalbe tormented daye and nyght for euermore. And I sawe a great white seat and hym that sate on it, from whose face fled awaye both the earth and heauen, & their place was nomore founde. And I sawe the dead, both great & small stande before God: And the bookes wer opened, and another boke was opened, which is the boke of life, & the dead wer iudged of those thynges which wer written in the bookes accordyng to thei dedes: & the see gaue vp her dead, which wer in her, and death & hel deliuered vp the dead, which wer in them: and they wer iudged euery man accordyng to his dedes. And death and hell were caste into the lake of fyre. This is the seconde death. And whosoever was not found writte in the boke of life, was cast into the lake of fyre.

¶ The. xxi. Chapter.

And I sawe a newe heauen & a newe earth. For the first heauen, & the first earth wer vanished away, and there was nomore see. \* And I Iohn saw that holy citie, newe Ierusalem come downe from God oute of heauen, prepared as a bryde garnished for her husband. And I herde a great voyce out of heauen sayng: beholde, the tabernacle of God is wyth men, & he wyll dwell with the. And they shalbe his people, & God him self shalbe with them, & be their God. \* And God

<sup>A</sup> Esay. xlv. c  
and. xlv. b  
i. Petri. iii. d

<sup>B</sup> Esa. xlv. c

Do shall

### The reuelacion.

Esay. xliii. b.  
ii. Corin. v. d.

shall wype awaye all teares from theye eyes. And there shalbe nomore death neither sorowe, neither cryng, neither shall there be any more payne, for þ old thynges are gone. And he that sate vpon the seat, said: \* Behold, I make all thynges newe. ⁊ And he saide vnto me: wyte, for these wordes are saythfull and true.

And he saide vnto me: it is done, I am Alpha and Omega, the begynnyng & the ende I wyll geue to hym that is a thyrst of the wel of the water of life, free. He þ ouercommeth, shall inheret all thynges, and I will be his God, & he shalbe my soune. But the fearefull & vnbeleuyng, & the abhominable, & murderers, & whoremongers, and sorcerers, and ydolaters, and all lyars shall haue their part in the lake which burneth with fyre and byrm stone, which is the seconde death.

And ther cam vnto me one of þ. vii. angels which had the seuē vialles full of þ seuē last plagues: & talked with me, sayng: come hyther, I wyll shewe thee the byrde, þ lambes wife. And he carped me away in the spirite to a great & hye moū tayne, and he shewed me the greate cytie holy Ierusalē, descendyng out of heauē frō God: haupng the byghtnes of God. And her shynnyng was lyke vnto a stone mooste precious, even as a Iasper clere as Cristall: & had walles great and hye, and  
had

Of. S. Iohn. Fol. CCC. xciiii.  
had. xii. gates, & at the gates. xii. Angels  
and names writtē, which are the names  
of the. xii. trybes of Israel: on the East  
parte. iii. gates, & on the Northsyde thre  
gates, & towards the South. iii. gates,  
and frō the West. iii. gates, & the wall of  
the citie had. xii. foundations: & in them  
the. xii. names of the lābes. xii. Apostles.

And he that talked with me, had a gol-  
den rede to mesure the citie with all and  
the gates therof & the wal therof. And þ  
cytie was built. iiii. square, and þ length  
was as large as the bredth, & he measu-  
red þ cytie with the rede. xii. m. furlon-  
ges: and the length & the bredth, and the  
heighth of it, wer equal. And he measured  
the wal therof, an. ccliiii. cubites: þ mea-  
sure that the angell had, was after the  
measure that mā vseth. And þ buyldyng  
of the wall of it was of Iasper. And the  
citie was pure gold, like vnto clere glasse  
and þ foundations of the wall of þ cytie  
were garnished w all maner of precious  
stones. The first foundaciō was Iaspis,  
the second Saphyre, the third a Calcedo-  
ny, the. iiii. an Emeralde, the. v. Sardo-  
nix, the. vi. Sardeos, the. vii. Crisolyte,  
the. viii. Berall, the. ix. a Topas, the. x. a  
Crusoprasos, the. xi. a Iacynthe, the. xii.  
an Amatiste.

The twelue gates wer. xii. pearles, eue-  
ry gate was of one pearle, & the strete of



## The Reuelacion

Esay. xl. d

**F**or the Lorde God almightie & the lābe  
are the temple of it. \* And the cite hath  
no uede of the sunne nether of the mone  
to lighten it. For the bygghtnes of God  
did light it, and the lambe was the light  
of it. And þ people which are saued shall  
walke in the light of it. And the kynges  
of þ earth shall byng their glozy (and hos-  
nonre) vnto it. \* And þ gates of it are not  
shut by daye. For there shall be no nyghte  
there (And into it shall they byng the glozy and  
honoure of the nations.) And ther shall entre  
into it none vncleane thing, nether what  
soeuer worketh abhominaciō or maketh  
lyes: but they only which are wrytten in  
the lambes boke of life.

Esay. xl. c

## The. xxi. Chapter.

**A**nd he shewed me a pure ryuer of  
water of life, clere as Cristall: proce-  
dyng out of the seat of God, & of the  
lambe in the myddes of the strete of it, &  
of ether syde of þ ryuer was there wood  
of life: which bare twelue maner of fru-  
tes: and gaue frute euery moneth: and þ  
leues of the wood serued to heale þ peo-  
ple w al. And there shall be nomore curse  
but þ seat of God and þ lambe shall be in  
it: and his seruantes shall serue him. And  
they shall se his face, & his name shall be  
in their foreheades. \* And ther shall be no  
night

Esay. xl. d

night there, & thei nede no candle, nether light of ☿ sunne: for the Lord geueth the light, and they shal raigne for euermore.

And he saide vnto me: these saynges <sup>is</sup> are saythfull and true. And ☿ Lord God of saintes and prophetes sent his angell to shewe vnto his seruautes, the thynges whiche muste shortly be fulfilled. Beholde I come shortly. \*Happy is he <sup>Apocalip. i. 3</sup> that kepeth the sayng of the prophesye of this boke. I am Iho which saw these thynges, & heard them. And when I had herd and sene, \*I fel downe, to worship <sup>Apoca. xix. 5</sup> before the fete of ☿ angell which shewed me these thynges. And he saied vnto me: se thou do it not, for I am thy feloe seruaunt and feloe seruaunt of thy brethre the prophetes, & of them which kepe the saynges of this boke, but worship God. <sup>C</sup>

And he said vnto me: seale not the saynges of the prophesye of this booke. For the tyme is at hande. He that doeth euyl let hym do euyl still: & he which is fylthy, let hym be fylthy still: and he that is righteous, let hym be more righteous: & he ☿ is holye, let hym be more holye. And behold, I come shortly, and my rewarde is with me, to geue euery man accordyng as his dedes shalbe. I am Alpha & Omega, the begynnyng and the ende: the first and the last. Blessed are they that do his comaundementes, that their power may

## The Reuelacion

Esaye. liii. b  
Apocallip. i. b

be in the tree of life: & maye entre in thow  
rowe the gates into þ citiet. For without  
shalbe dogges and inchauntes, & whose  
mongers, & murtherers, and idolaters, &  
whosoever loueth or maketh leasynge.

Esay. lvi. a  
Thon. vii. f

I Iesus sent myne angel, to testify vnto  
to you these thynges in þ congregaciōs.  
I am the rote and the generacion of Da  
uid, & the bright mornynge starre: And the  
sppryte and the bryde saye come. And let  
him that heareth, saye also: come. \* And  
let him þ is a thirst, come. And let whoso  
euer wyll, take of the water of life, free.

Dente. liii. a,  
and. xii. d  
Iphone. xxx. a

I testifye vnto euery mā that heareth  
the wordes of the prophesy of this boke:  
\* yf any man shal adde vnto these thyng  
ges, God shal adde vnto hym the plages  
that are wrytten in this boke. And if any  
man shal mynysh of the wordes of the  
boke of this prophesy, God shal take a  
waye his parte out of the boke of lyfe, &  
out of the holy citie, and fro the thynges  
whiche are wrytten in this boke. He

whiche testifyeth these thynges,

sayth: be it. I come quickelye:

Amen. Euen so come Lorde

Iesu. The grace of our

Lorde Iesu Christ

be with you all.

Amen.

The ende of the newe  
Testament.

**A** Table to finde the Epistles and Gospels vsually red in the church, after Salisbury vse, whereof the firste lyne is the Epistle, and the other the Gospell: whose begynnyng thou shalt fynde in the boke marked with a crosse ✕, and the ende with halfe a crosse ½, conteyned within the letters . A .

B. C. D.

On the firste Son- daie in Aduent	There shall come a. Esai.xi.a And Mary arose in Luke.i.b
This also wee Rom.xiii.c. And when thei Math.xxi.a.	On the fourth Son daie in aduent
On the wednisdaie.	Reioyce in the Philip.iiiii.a
Be patient therfoze Jaco.v.b	And this is the recozd Thon.i.b
The begynnyng of Marke.i.a	On the wednisdaie
On the fridaie	Be glad then Joell.ii.f
Herken vnto me Esais.li.a	And this rumoure Luk.vli.c
In those daies came Mar.iii.a	On the fridaie
On the seconde son daie in aduent	Be glad & reioyce Zacha.ii.c
What soener thynges Ro.xv.a	Take hede, beware Mar.vlii.b
And there shalbee Luke.xxi.e	On Christemasse enen.
On the wednisdaie	Paull the seruant Roma.i.a
Thus saith the Zacha.viii.a	When his mother Math.i.c
Worely I saie vnto Math.xi.b	On Christmas night at the first masse
On the fridaie.	For the garce of Titus.ii.b
I haue set watchme Esai.lxi.b	And it chaunced in Luke.ii.a
Thon beareth witnes Thon.i.b	At the seconde masse
On the thirde son- daie in aduent	But after that the Titus.iii.a
Lette a manne this i. Cor.iii.a	The Shepherdes spake Luk.ii.c
When Thon beeyng Mat.xi.a	At the thirde masse
On the wednisdaie	God in tyme past Hebreo.i.a
This is the worde Esai.ii.a	In the begynnyng Thon.i.a
And the sixte moneth Luk.i.c	On saincte Ste- uens daie.
On the fridaie.	Do iiii. Stenens



## The table.

<p>Stephen full of faith Act. vi. c          Wherefore behold Math. xxiii. d  <b>Con.</b> S. Ihon. the Euang-          gelist daie.          He that feareth God Eccl. xv. a          Foloe me, Peter Ihon. xpi. f.  <b>Con</b> childermasse daie          And I loked and lo Apo. xiiii. a          An angell of the Math. ii. c.  <b>Con</b> the sondaie after          Christemasse          And I saie that the Gala. iiii. a          And his father and Luke. ii. e.  <b>Con</b> Newyeres daie          For the grace of god Tit<sup>9</sup>. ii. b.          And when the eight Luke. ii. c  <b>Con</b> the twelke enen          For the grace of god. Tit<sup>9</sup>. ii. b          But when Herode Mat. ii. d  <b>Con</b> the twelke daie          Get thee vp by times Esa. lx. a          Whe Jesus was Mat. ii. a.  <b>Con</b> the firste sondaie af-          ter twelue daie          O Lord I will thank Esa. lx. a          The next daie after Ihon. i. d  <b>Con</b> the seconde af-          ter twelue daie          And I beseeche yon Roma. xii. a          Whe he was twelue. Luk. ii. f  <b>Con</b> the thirde sondaie af-          ter twelue daie          Seyng that wee Roma. xii. b          And the thirde daie Ihon. ii. a  <b>Con</b> the fourth sondaie af-          ter twelue daie          Be not wise in your Rom. xii. c          Whe Jesus came Math. viii. a  <b>Con</b> the fift sondaie af-          ter twelue daie          Owe nothyng to any Ro. xiii. b          And whe he entred Mat. viii. c</p>	<p><b>Con</b> the first sondaie af-          ter twelue daie          Put ye on therfore Coloss. iii. b          The kyngdom of Math. xiii. d  <b>Con</b> Sepenagesima          Sondaie          Wertue ye not i. Corin. ix. d          The kyngdome of Math. xx. a  <b>Con</b> Seragesima          Sondaie          Ye suffre fooles ii. Corin. xi. d          Whe muche people Luk. viii. a  <b>Con</b> Quinquagesima          Sondaie          Though I speake i. Cor. xiii. a          Jesus toke vnto Luke. xvi. d  <b>Con</b> ashwenisdaie          Now therfore saith Joel. ii. c          Moreover when ye Math. vi. a  <b>Con</b> the fridaie          Crie now as loude Esa. lvi. a          Ye haue hearde that Math. v. g  <b>Con</b> the firste Son-          daie in lent          We also as helpers ii. Cor. vi. a          The was Jesus led Mat. xiii. a  <b>Con</b> the wednisdaie          And the lord saied Exo. xxiii. c          Then certain of the Mat. xii. d  <b>Con</b> the frydaie          The same soule Ezech. xlii. c          After this was Ihon. v. a  <b>Con</b> the seconde son-          daie in lente          Ferthermore i. Thessa. iii. a          And Jesus went Math. xv. c  <b>Con</b> the wednesdaie          But Mar docheus hester. xiii. d          And Jesus goyng Math. xx. b  <b>Con</b> the fridaie          Cursed bee the man Jer. xlii. b          I can of myne owne Iho. v. c  <b>Con</b></p>
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## The table.

<p><b>On the third Son</b> daie in lence</p> <p>Bee ye therfore the Ephe. v. a</p> <p>And he was castyng Luk. xi. b</p> <p><b>On the wednisdaie</b></p> <p>Honoure thy father Ero. xx. b</p> <p>Thē came vnto Ies<sup>s</sup> War. xv. a</p> <p><b>On the fridaie</b></p> <p>And the cōgregaciō Num. xx. a</p> <p>Then came he into Jhō. iiii. a</p> <p><b>On the fourth son-</b> daie in lence</p> <p>For it is writtē that Gal. iiii. c</p> <p>Jesus went Jhon. vi. a</p> <p><b>On the wednisdaie</b></p> <p>And Ezechi. xxxvi. e</p> <p>And Jesus gooyng Jhon. ix. a</p> <p><b>On the fridaie.</b></p> <p>And after these iii. Reg. xvii. c</p> <p>A certain manne was Jhō. pi. a</p> <p><b>On the fiste Son-</b> daie in lence</p> <p>But Christ beeyng Hebre. ix. c</p> <p>Whiche of yon can Jhon. viii. f</p> <p><b>On the wednisdaie</b></p> <p>And the Lord spake Len. xix. a</p> <p>And it was at Ierusalē Jhō. x. e</p> <p><b>On the fridaie</b></p> <p>Lordē all thei that Jere. xvii. c</p> <p>Then gathered the Jhon. xi. f</p> <p><b>On Walme</b> sondaie</p> <p>Lette thesame minde Phi. ii. a</p> <p>Ye knowe that Math. xxvi. a</p> <p><b>On the wednisdaie</b></p> <p>Who hath geuen Esaie. liii. a</p> <p>The fest offwete Luke. xxii. a</p> <p><b>On good fridaie.</b></p> <p>The Lordē spake Exod. xiii. a</p> <p>When Jesus had Jhon. xviii. a</p> <p><b>On Easter euen</b></p> <p>If ye bee therfore Collo. iii. a</p>	<p>Upō an euenyng Mat. xxviii. a</p> <p><b>On Easterdaie</b></p> <p>Pourge therfore the i. Coz. v. b</p> <p>And when the sab War. xvi. a</p> <p><b>On the Mondaie</b></p> <p>But Peter opened Actes. x. d</p> <p>And behold twoo Luk. xxiii. b</p> <p><b>On the tewesdaie.</b></p> <p>Ye menne, &amp; bzethē Act. xiii. d</p> <p>Jesus stode in the Luk. xxiii. d</p> <p><b>On the wednisdaie</b></p> <p>Ye menne of Israell Act. iiii. b</p> <p>Afterwarde did Jhon. xxi. a</p> <p><b>On the thursdaie</b></p> <p>The angell of the. Act. viii. c</p> <p>Mary stode without Jhon. xx. b</p> <p><b>On the fridaie</b></p> <p>For as muche as i. Peter. ii. c</p> <p>Then the elenē Math. xxviii. d</p> <p><b>On the saterdaie.</b></p> <p>Late awaie therfore i. Wi. ii. a</p> <p>On the firste daie of Jhon. xx. a</p> <p><b>On the first sondaie</b> after Easter.</p> <p>For all that is bozne i. Jhō. v. a</p> <p>The same daie at Jhon. xx. d</p> <p><b>On the seconde son-</b> daie after Easter</p> <p>Christ also suffered i. Wite. ii. d</p> <p>I am the good Sheperd Jhō. x. b</p> <p><b>On the third sōdaie</b> after Easter</p> <p>Dearly beloued I i. Peter. ii. c</p> <p>After awhile, and Jhon. xvi. c</p> <p><b>On the fourthē sō-</b> daie after Easter</p> <p>Every good gifte Jacobi. i. c</p> <p>But now I goo my. Jhon. xvi. b</p> <p><b>On the fiste Son-</b> daie.</p> <p>And see that ye bee Jaco. i. d</p> <p>Werely &amp;c. What so Jhon. xvi. f</p> <p style="text-align: right;">D d b. <b>On</b></p>
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## The table

On the monday	There was a man. Ihon. iiii. a
knowledge your. James. v. d	On corpus christi daye.
Yf any of you. Luke. xi. a.	That whiche J. i. Cozin. xi. d.
On the tuesday	Foz my fleshe. Ihon. vi. f.
I exhort therfore. i. Tund. ii. a	On the fyrst sonday after
And when Iesus Marke. xii. d	ter Trinite
On the wednesday	God is loue. i. Ihon. iiii. b
The multitude Actes. iiii. g.	There was a cer. Luke. xvi. e.
These wordes. Ihon. xvii. a	On the second sonday after
On the ascension day.	ter trynite
The fyrst treatise. Actes. i. a.	Warynle not my. i. Ihon. iii. e.
Afterward he Marke. xvi. c	A certain man. Luke. xiii. d.
On the sonday after the	On the thyrde sonday after
ascencion day.	ter trinite.
We yetherfore i. Petri. iiii. b.	Submyt your selues. i. Pet. v. b
But whan the. Iohn. xv. d.	Then resorted vnto. Luke. xv. a
On whitsou euen	On the. iiii. sonday after
It fortunied whyle Act. xix. a	trinite.
Yf ye loue me kepe Ihon. xiiii. b	Foz I suppose. Roma. viii. d
On whitsunday	We ye therfore mer. Luke. vi. f
And whan thr. Actes. ii. a	On the. v. sondaye after
Yf a man loue Ihon. xiiii. c	trinite.
On the monday	In conclasion be ye. i. Pet. iii. b
And he commaunded. Actes. x. f	It came to passe. Luke. v. a.
Foz God so loued. Ihon. ui. c.	On the. vi. sondaye after
On tuesday.	trinite
Whan the apostles. Actes. viiic	know ye not that. Roman. vi. a
Werely verely. Ihon. x. a.	Foz I saye vnto you. Math. v. c.
On the wednesday	On the. vii. sonday.
But Peter stepped. Actes. ii. c	I speake grossly. Romans. vi. d
Roman can come. Ihon. vi. e.	In those dayes. Marke. viii. a
On the thursdays.	On the. viii. sonday.
Then came Philip Act. viii. a	Therfore brethren. Rom. viii. c
Iesus called the. xii. Luke. ix. a	Beware of false. Math. vii. b
On the fryday.	On the nyynth sondaye
Ye men of Israel. Actes. ii. d.	We should not lust. i. Cozin. x. b
And it happened. Luke. v. d	And he sayed also. Luke. xvi. a.
On the saterday	On the tenth sondaye.
And the next sab. Actes. xiii. f	Ye knowe that ye i. Cozin. xii. a
And when he was. Luke. xiii. f.	And as he was. Luke. xix. f
On Trynite sonday	On the eleventh sonday
After chys I lohed. Act. xiii. a	Brethren as paray. i. Coz. xv. a

And

## The table.

And he tolde. Luke. xviii. b Beholde the tyme. Iere. xlii. b  
 On the. xii. sondaye After these thinges. Ihon. vi. a  
 Haue we such trust ii. Cor. iii. a On the wednesdaye in the  
 And he departed. Mark. vii. d ember weke afoze Michaelmas  
 On the. xiii. sondaye. Beholde the tyme. Amos. ix. d.  
 To Abraham and. Gala. iii. c And one of the com. Mark. ix. b  
 Happye are the. Luke. x. d On the frydaye  
 On the. xiiii. sondaye O Israel turne thy. Osee. xliii. a  
 I saye wilke in the. Gala. v. c And one of the pha. Luke. vii. f  
 And it chaunced. Luke. xvii. c On the saterdaye  
 On the. xv. sondaye For ther was afoze. Iheze. ix. a  
 Yf ye lyue in the. Gala. v. d A certain man had. Luke. xiii. b  
 No man can serue. Math. vi. d In the dedicacion of the  
 On the. xvi. sondaye Church.  
 Wherfoze I desye. Ephe. iii. b And I Ihon saw. Apoc. xxi. a.  
 And it fortunad. Luke. vii. b And he entred in. Luke. xix. a  
 On the. xvii. sonday. Where enderh the table of the  
 I therfoze which. Ephe. iii. a Epytles and Gospels of  
 And it chaunced. Luke. xiiii. a the sondayes.  
 On the. xviii. sondaye  
 I thanke my God. i. Cor. ii. a There foloweth the table of the  
 But when the pha. Mat. xxi. d Epytles & Gospels which  
 On the. xix. sondaye. are bled to bee red on  
 To be renewed. Ephe. iii. d dyuers sayntes day  
 He entred also. Mathew. ix. a es in the yeaere.  
 On the. xx. sondaye. Con f. Andrewes daye  
 Take hedz therfoze. Ephe. v. d For to beleue with. Roman. c. b.  
 And Iesus answe. Math. xxi. a Iesus walkyng by. Math. iiii. c  
 On the. xxi. sondaye. On the Conception of  
 Finally my bsethze. Ephe. vi. b. onre Lady.  
 And there was a. Ihon. iiii. f As the vyne. Eccl. xliii. c.  
 On the. xxii. sondaye. The booke of the. Mathew. i. a  
 I thanke my God. Philip. i. a On saynte Thomas the  
 Therfoze is the. Math. xviii. a. apostles daye.  
 On the. xxiii. sondaye Therfoze are ye not. Ephe. ii. d  
 Bsethzen be ye. Philip. iii. d But Thomas one. Ihon. xp. f  
 Then wente the. Math. xxii. b. On candelmasse daye.  
 On the. xxiiii. sondaye. Behold I wyll. Malachi. iii. a.  
 For this cause we. Collo. i. b And whan the daies. Luke. ii. d  
 Whye he thus. Mathew. ix. c. On Mathias the apostles day  
 On the last sonday after And in those dayes. Actes. i. c.  
 Trinite. In that tyme. Mathew. xi. d  
On



## The table

On the monday	There was a man. Ihon.iii.a
knowledge your. James.b.d	On corpus christi daye.
Yf any of you. Luke.xi.a.	That whiche I. i.Cozin.xi.d.
On the tuesday	Foz my fleſhe. Ihon.vi.f.
I exhort therfore. i.Timo.ii.a	On the fyrst sonday after
And when Iesus Marke.xii.d	ter Trinite
On the wednesday	God is loue. i.Ihon.iiii.b
The multitude Actes.iii.g.	There was a get. Luke.xvi.e.
These wordes. Ihon.xvii.a	On the second sonday after
On the ascension day.	ter trynite
The fyrst treatise. Actes.i.a.	Marwayne not my.i.Ihon.iii.e.
Afterward he Marke.xvi.c	A certein man. Luke.xiii.d.
On the sonday after the	On the thyrth sonday after
ascension day.	ter trinite.
Be ye therfore i. Petri.iii.b.	Submyt your selues.i. Pet.v.b
But whan the. Iohn.xv.d.	Then resorted vnto. Luke.xv.a
On whitson euen	The.iii. sonday after
It fortuneth whyle Act.xix.a	trinite.
Yf ye loue me kepe Ihon.xviii.b	Foz I suppose. Roma.viii.d
On whitson day	Be ye therfore mer. Luke.vi.f
And whan the. Actes.ii.a	On the.v. sondaye after
Yf a man loue Ihon.xliii.o	trinite.
On the monday	In conclusion be ye .i. Pet.iii.b
And he commaunded. Actes.x.f	It came to passe. Luke.v.a.
Foz God so loued. Ihon.iii.c.	On the.vi. sondaye after
On tuesday.	trinite
Whan the apostles. Actes.viii.c	know ye not that. Roman.vi.a
Verely verely. Ihon.v.a.	Foz I saye vnto you. Math.v.c.
On the wednesday	On the.vii. sonday.
But Peter stepped. Actes.ii.a	I speake grossly. Romans.vi.d
Roman can come. Ihon.vie.	In those dayes. Marke.viii.a
On the thursdaie.	On the.viii. sonday.
Then came Philip Acte.vlii.a	Therefore brethren. Rom.viii.o
Iesus called the. xii. Luke.ix.a	Beware of false. Math.vii.b
On the fryday.	On the nyynth sondaye
Ye men of Israel. Actes.ii.b.	We should not lust. i.Cozin.x. b
And it happened. Luke.v.d	And he sayed also. Luke.xvi.a.
On the saterday	On the tenth sondaye.
And the next sab. Actes.xiii.f	Ye knowe that ye i.Cozin.xii.a
And when he was. Luke.iii.f.	And as he was. Luke.xix.f
On Trynite sonday	On the eleuenth sonday
After chys I lohed. Acte.iii.a	Brethren as parray. i.Coz.xv.a

And

## The table.

And he tolde. Luke. xlii. b Beholde the tyme. Jere. xlii. b  
 On the. xlii. sondaye After these thinges. Ihon. vi. a  
 Haue we such trust ii. Cor. iii. a On the wednesday in the  
 And he departed. Mark. vii. d ember weke afoze Michaelmas  
 On the. xlii. sondaye. Beholde the tyme. Amos. ix. d.  
 To Abraham and. Gala. iii. c And one of the com. Mark. ix. b  
 Hapye are the. Luke. x. d On the fry daye  
 On the. xlii. sondaye O Israel turne the. Osee. xlii. a  
 I saye wilke in the. Gala. v. c And one of the pha. Luke. vii. f  
 And it chaunsed. Luke. xlii. c On the saterdaye  
 On the. xlii. sondaye For ther was afoze. Hebr. ix. a  
 Yf ye lyue in the. Gala. v. d A certain man had. Luke. xlii. b  
 No man can serue. Mark. vi. d In the dedicacion of the  
 On the. xlii. sondaye Church.  
 Wherfore I desyre. Ephe. iii. b And I Ihon saw. Apoca. xxi. a.  
 And it fortunad. Luke. vii. b And he entred in. Luke. xix. a  
 On the. xlii. sonday. Where enderth the table of the  
 I therfore which. Ephe. iii. a Epytles and Gospels of  
 And it chaunsed. Luke. xlii. a the sondayes.  
 On the. xlii. sondaye  
 I thanke my God. i. Cor. i. a Where foloweth the table of the  
 But when the pha. Mat. xlii. d Epytles & Gospels which  
 On the. xlii. sondaye. are vled. to be red on  
 To be renewed. Ephe. iii. d. dyners sayntes day  
 He entred also. Mathew. ix. a es in the yere.  
 On the. xlii. sondaye. Con f. And iohes daye  
 Take heed therfore. Ephe. v. d For to beleue with. Roman. c. b.  
 And Jesus answe. Math. xlii. a Jesus walkyng by. Math. iiii. c  
 On the. xlii. sondaye. On the Conception of  
 Finally my bethre. Ephe. vi. b. onre Lady.  
 And there was a. Ihon. iii. f As the vyne. Eccl. xlii. c.  
 On the. xlii. sondaye. The booke of the. Mathew. i. a  
 I thanke my God. Philip. i. a On saynte Thomas the  
 Therfore is the. Math. xlii. a. apostles daye.  
 On the. xlii. sondaye Therfore are ye nor. Ephe. ii. d  
 Bethzen be ye. Philip. iii. d But Thomas one. Ihon. x. f  
 Then wente the. Math. xlii. b. On candelmasse daye.  
 On the. xlii. sondaye. Behold I wyll. Malachi. iii. a.  
 For this cause we. Collo. i. b And whan the daies. Luke. ii. d  
 Whye he thus. Mathew. ix. c. On Mathias the apostles day  
 On the last sonday after And in those dayes. Actes. i. c.  
 Trinite. In that tyme. Mathew. xi. d  
 On

## The table.

On the days of the Annuncy Nowe therefore. Ephe. ii. d.  
on or greating of our lady. And there was. Luke. xxi. c

Moreouer God spake. Esa. vii. b  
And in the. vi. moneth. Luke. i. c

On the Natinite of oure  
ladyes daye.

On saynt Georges daye As the vine haue. Eccle. xliii. c  
Count it al maner. Iacobi. i. a

The booke of the. Matth. i. a.

I am the true byne. Ihon. xv. a  
On saint Markes daye.

On saynte Marthewes  
daye.

But vnto enery one. Ephe. iii. a  
I am the true vine. Ihon. xv. a.

The lykenesse of. Ezechi. i. b.  
And as Iesus Matth. ix. a.

On saynt Philip and Ja  
cobs daye.

On saynte Mychaels  
daye.

Then shall the. Sapt. b. a.  
And he sayed vnto. Iho. xliii. a.

And he shewed it. Apoca. i. a  
In that houre cā. Matth. xviii. a

On the Natinite of saynte  
Ihon Baptis.

On saynte Lukes daye.

Herken vnto me. Eay. xlix. a  
When Elizabeths. Luke. i. f

The lykenesse of. Ezechi. i. b.  
After this appointed. Luke. x. a

On saynte Peter and Pau  
les daye.

On Symon and Iudes  
daye.

At the same tyme. Actes. xii. a  
Jesus came into. Matth. xvi. c

But we knowe. Roman. viii. e.  
This commande I. Ihon. xv. e

On s. Mary Magdale day  
Whoso fynderth. Prouer. xxi. b

On all halowes daye  
And I sawe ano. Apoca. vii. a.

And one of the pha. Luke. vii. f.  
On saynte James the apo-

Jesus seying the. Mathe. v. a  
On all soules day.

stles daye.

I would not bye. i. Thes. liii. d

Now therefore ye. Ephe. ii. d.  
Then came to hym. Matth. xx. c

Then sayed Marcha. Ihon. xi. e

On the Assumpcion of our  
Ladies daye.

The ende of the  
Table.

In all these thyn. Eccle. xliii. b  
It fortuneth that as. Luke. x. g

On saynte Barthilmeues  
daye









